THE ACCOMPLISHMENT Of the SCRIPTURE PROPHECIES, OR THE Approaching Deliverance of the CHURCH.

Proving, that the *Papacy* is the *Antichristian Kingdom*; and that *that Kingdom* is not far from its *Ruin*. That the *present Persecution* may end in *Three years and half*; after which the Destruction of *Antichrist* shall *begin*; which shall be *Finish't* in the beginning of the *next Age*: and then the *Kingdom of Christ* shall come upon Earth.

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Written in *French* by Mr. PETER JURIEU, one of the present Ministers of the *French* Church at *Rotterdam*.

In two Parts.

Faithfully *Englished* from the New *French Edition*, Corrected and Enlarged by almost a *third part*, with the explication of the *Visions* of *Daniel*, and the *Revelation*.

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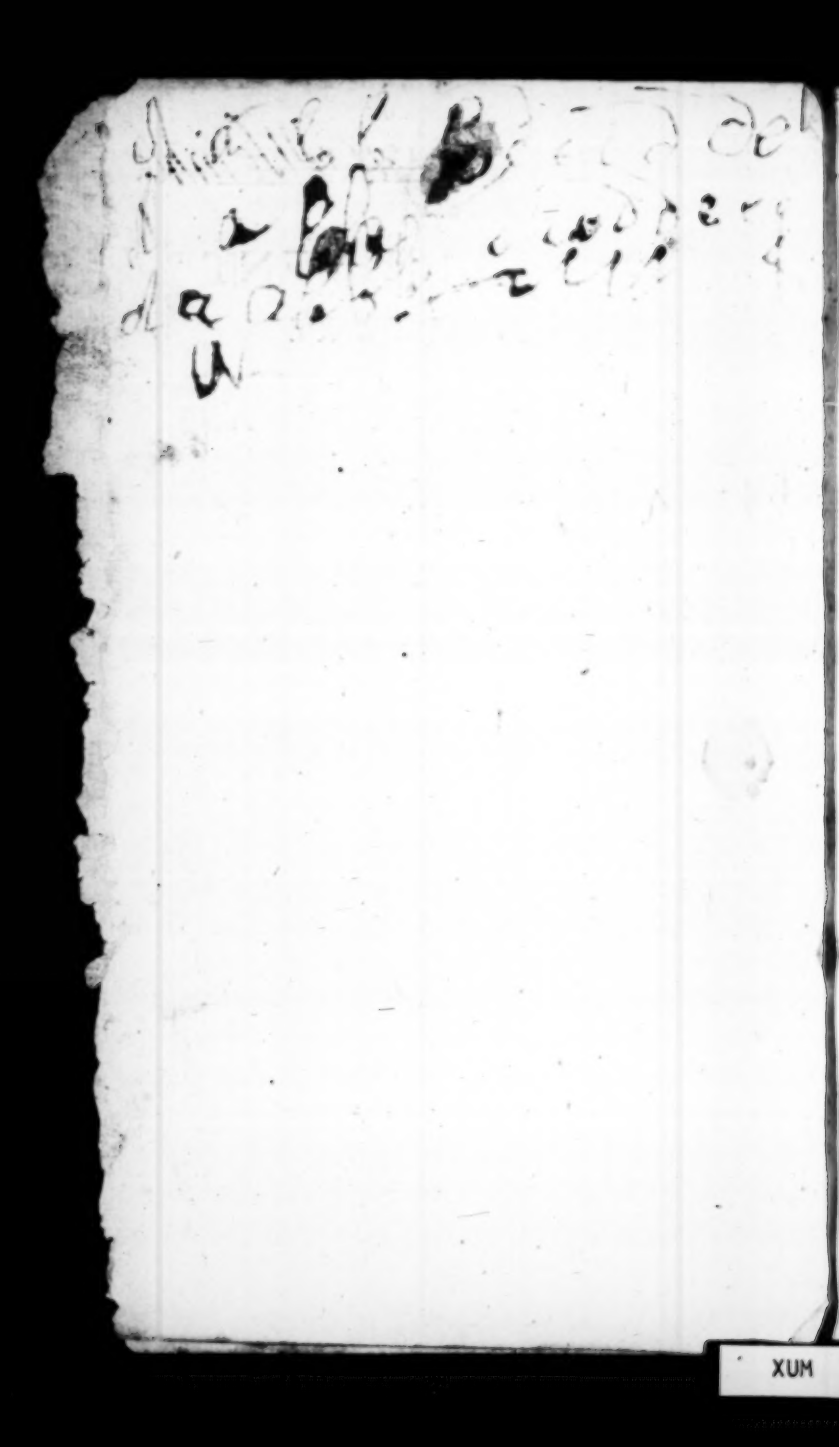

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TO THE NATION OF THE JEWS.

I Desire of that People, that they would please to read this *book* attentively, and without prejudice; especially from the middle of the second Part to the end; they will find nothing there that can irritate 'em. I confess the hopes they conceive of a *Kingdom* of the *Messiah*, which shall be chiefly for them, is built upon express and unquestionable *Prophecies*; that even their *Jerusalem* should be *rebuilt*, and that

they shall be again gathered together in their own Land. And if any thing be capable to recover them from their obstinacy, for the establishment of the Law of *Moses*, and against the Law of *Christ*; this is certainly the most likely method, which we make use of, because it grants them almost all the Advantages which they expect.

Advice

Advice to all Christians, concerning the approaching End of the ANTICHRISTIAN Empire of the PAPACY, and of the coming of the Kingdom of Christ.

THE Afflicted *Church* seeks for consolation: where can she find it, but in the *Promises of God*? when the present prospect is sad and dolefull, we must search for it in what is future. The promises of God are either General, or Particular. The *general Promises* are such, as assure us in the general, that God will not cast off his children; that this Grace shall never forsake his *Church*; that he will be with them to the end of the World; that though the mountains be overthrown, he will not depart from them. But afflicted persons would be glad of something more particular: they would be willing to see, in some *particular Promises*, near about what Time they may expect the Period of their Calamities. Now the Promises and this insight into the future, is no where to be had but in the *Prophecies*. They doubtless contain the *promises* which respect the Deliverance of the *Church*; yea, they set forth the very Time, and the circumstances of it. But as God hath caused the *Prophecies* to be written more for his own glory, than for our sakes, 'tis almost impossible to dive into the meaning of them till their *accomplishment*. And experience teacheth us, that even after the Things are come to pass, we do not well understand the *Prophecies* which foretold 'em. Insomuch, that it may be said, that God hath rather concealed Things in the *Prophecies*, than thereby revealed 'em. He hath

The depth of the Prophecies.

reserved to himself the knowledge of Futurity; 'Tis his Prerogative. Nevertheless, this is not to be taken in that strict and rigid sense, as if we were to reckon all the *Prophecies* to be unintelligible to all men, and in every age to be so. As his providence hath presided in a peculiar manner, in *composing the Prophecies*; so 'tis certain, it doth particularly direct and govern, as to what concerns the interpretation of them. God will not that they should be understood in every age; But from *age* to *age*, from *year* to *year*, his Spirit discovers to Interpreters what he thinks fit; and leaves the rest under a vail of Ignorance, till the fixed time which his wisdom hath appointed shall come, for the full and perfect revelation of it.

They are not impenetrable.

We are not therefore to be discouraged by reason of the difficulty; we are not to look upon the *Prophecies* as absolutely impenetrable. We must *seek*, that we may *find*; we must *ask*, that we may *receive*; we must humbly and devoutly *knock* at the Gate of Heaven, that it may be *open'd* to us. We are obliged to those *Interpreters* who have gone before us; for if they had discovered nothing, it may be, no entrance being made, we should never have attained the knowledge of these mysterious truths. But we are not to stop at their labours, and acquiesce in what they have done, as if they had succeeded well in every thing. This is so far from being true, that the contrary is much more so. For one Truth which they have hit upon, they have miss't several. The misfortune of other *Interpreters* hath not disheartn'd *me*, hoping that I have discovered many things, which to them were concealed. But I may say, that I did not out of choice apply my self to the study of the *Prophecies*: I found my self forced to it by a kind of violence, which I could not resist.

Two

Two things led me to it. 1. The cruel and horrible *Persecution*, which at *this day* makes such terrible ravage and desolation in the *Church*: Endeavouring some consolation under the deepest sorrow I ever felt, by searching into the grounds, we may have to hope for a speedy *deliverance of the Church*, and not finding them other where, I inquired after them in the *Prophecies*, which foretell the destiny of the *Church*, and the most remarkable changes through which she is to pass. 2. The next thing that made me resolve to dive into these sacred *Oracles*, was the concurrence of so many *Prophecies*, (obscure indeed, & of an uncertain and doubtfull original,) which fore-tell a speedy and perfect Deliverance of the *Church*. For Example, the famous *Prophecy* of *Usher Arch-bishop of Armagh*, who fore-tells *a most terrible Persecution at hand*, the most dreadfull of any which the Church hath suffer'd hitherto; but withal, the *shortest*: after which shall come the *fall* of the *Antichristian Empire*. The *Prophecies* of *Cotterus*, *Christina Poniatouski*, and those of *Drabitius*, and several other more obscure ones, which I have heard and considered, without giving much credit to'em.

The concurrence of modern Prophecies concerning the fall of Antichrist.

I compared these *Prophecies* so universally spread, and coming from so many several places, to the general rumours about the time of the birth of Christ, that were every where divulged throughout the *Roman Empire*, of a *Great King that should be born in the East*, *to whom all the World should pay obeysance*. I did not find my self much disposed to give credit to those *modern Prophecies*. Credulity being the ordinary source of much delusion, I always stood upon my guard in that perticular as much as possible. Nevertheless, I could not but be toucht with a secret opinion, that in all this there might be

something more then humane, something of an hand of Providence therein. As the Holy Virgin, *I kept these sayings in my heart*, without passing a judgement, I waited till farther Time, (which is the only true Touch-stone) would distinguish foolish visions from real Prophecies.

I found something surprizing and extraordinary, in the *Prophecies* of *Cotterus*, *Christina*, and *Drabitius*, which are publisht by *Comenius*. *Cotterus*, who is the first of the Three, is Great and magnifick; the *images* of his *visions* have so much majesty and grandeur, that those of the ancient Prophets have hardly more. They are also admirably laid together, every thing supports it self, and one part doth not contradict another. I cannot conceive how a *simple Artisan* could have imagined such great things without Divine assistance. The *two years* of the Prophecy of *Christina*, are in my judgement a train of as great *Miracles* as have ever been since the Apostles days, and even the Life of the Greatest Prophets hath nothing in it more miraculous, than what happened to that *maid*. *Drabitius* hath also his Heights and Excellencies, but for the most part he is obcure. These *three Prophets* concur to fore-tell the *Ruin* of the *Antichristian Empire*, as a thing that shall *shortly* come to pass; but withal they have so many things that offend, that no man can satisfy himself to rely upon what they say. Therefore I resolved to look into the Fountain it self of the *Holy Oracles*, to see if the Holy Ghost would not teach me something more certain and more exact, concerning the *approaching ruin* of the *Antichristian Empire*, than what other *Interpreters* have discovered from thence.

I will freely acknowledge, that when I first lookt into the Divine *Oracles*, my opinion was in favour

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of what I searcht for; being altogether inclined to believe, that we were near the *end* of the Kingdom and Empire of *Antichrist*. I was also fully perswaded of this truth, that *the Papacy is the Antichristian Empire*; and that the principal *Character* of that *Antichristianism*, is the *superstition* which for more than *twelve hundred years* hath disfigured the *Church*, and made her desolate. Many things, without reckoning the *modern Prophecies*, made me Hope, that we were near the end of that Period of 1260 *years*, at the close whereof *Babylon* must fall, the *Heathen* be converted, and the *Kingdom* of our Lord Jesus Christ be fully settled.

First, I reflected on the long duration of that *Idolatry*, which hath been establisht in the *Christian Religion*. I saw that it began about the end of the *fourth Century*, that is, thirteen hundred *years* ago; it seem'd to me, that no instance could be given, where God suffered so great a Corruption, for so long a time, without giving some remedy and relief. I considered farther, that in the last age, God gave a terrible blow to the *Antichristian Empire* and the Pagan Religion. The Kingdoms of *England*, *Swede*, *Denmark*, *the Protestant States of Germany*, *the United Provinces*, the *Switzers*, and a great part of *France*, broke from the *Papacy* all at once, appeared to me so considerable a matter, that I could nor perswade my self, but that God had made mention of it in the *Revelations*. And yet I found no such thing among the *Expositors* of that *Book*: or I found that they had lookt for it in those Places, where I saw plainly that it was not. Hereupon I suspected, that that part of the *Apocalypse*, which describes the degrees and Circumstances of the *end* of the *Antichristian Empire*, was not well

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understood; and consequently, that it was much *nearer* than was commonly thought.

Considering the *Reformation* of the last Age, as *one half* of the ruin of the *Kingdom of Antichrist*, I supposed that the *other half* could not be far off, there being already near 200 *years* from the one to the other. When God makes great Empires *fall*, and not all at once; the distance is not commonly so great between the first part of the *Fall* and the second.

After this, I considered the present posture of the *World*, and it seem'd to me, as if all things were prepared for some great *Revolution*. 'Tis as easy with God to work in one moment, and without preceding dispositions, as to take time, and prepare the matter. Nevertheless, we see that by secret methods, which men perceive not, he opens the way to his greatest works. For Example, the *Fall of Paganism* by the preaching of the Gospel, and the conversion of the *Heathen World*, was a great Revolution. God prepared all things for this great Event many ages before it came to pass, by admirable means, of which no man then knew the tendency and design. 1. He reduced the World to *two* Languages, which were almost universal, the *Greek* and *Latine*, that the knowledge of the Gospel might the more easily be communicated; Difference of Languages being a great hinderance of such a communication. 'Tis true, the *Apostles* had the gift of Tongues, and could speak all *Languages*; but we are not to imagine, that all the Preachers of the Gospel had the same priviledge. 2. The *world* was almost wholly united under one *Empire*, *viz.* the *Roman*: which was another means to facilitate the Conversion of the Nations. For if the *Earth* had been divided into many little Principalities, under

der several Soveraigns, as the *West* is at this day, it had been as it were impossible, but that divers of them, if not the most part, would have denied entrance to the *Apostles*, who were the new Preachers. Little *Lords*, who have not much to do, concern themselves more particularly about every part of their Territories, than *great Emperors*, who having the Government of the whole World to mind, are forc't to remit the care of less important matters, to their Deputies and Lieutenants. 3. The dispersion of the *Jews* by their frequent Captivities, was also a means which God made use of to prepare the way for the Conversion of the *Gentiles*: they gave them the knowledge of the true God. 4. Another thing which contributed very much to this design of God, was the Translation of the *Bible* into the *Greek* Tongue; whereby the *sacred Oracles* became common among the *Heathens*. And about the time of our Saviour's appearance in the World, there were multitudes of those *Proselites*, which are called *Proselites of the Gate*. Such as were not really *Jews*, but they ceas't to be *Pagans*. They renounc't their *Idolatry*, they were present every *Sabbath day* at the reading of *Moses* and the *Prophets*; they had a distinct place in the Synagogues. 'Tis of them we so often read in the Book of the *Acts*, under the name of *devout*, and such *as feared God* among the Gentiles: *Cornelius* was of that number. It could not be difficult for them to abandon *Paganism*, for they had already left it, and they could not be hindred from becoming Christians by *Judaism*, for they had never imbrac't it; So that they became Christians without change or violence; The greatest part of the *converted Gentiles* were such as these. 5. And by the same good Providence of God, *Philosophy*

losophy began to flourish among the *Pagans*, a little before the coming of Christ, which was of great use to refine the minds of men, and render them capable of receiving celestial and sublime Truths. 6. *Lastly*, God possest the *Heathen* with a contempt of *Idolatry* and *Idols*: They were disgusted and sick of their Gods: The false Oracles of *Dæmons* ceas't, their *Priests* lost their reputation, and all the World breath'd after a change, without knowing why.

I find something like this at present. 1. Since the *last Age* God hath revived the Light and knowledge of the *Sciences*, which was almost stifled and extinguisht under the barbarism of *Scholastick Learning*. In the last Century, God caused the knowledge of the *Greek* and *Hebrew* Tongues to revive, which was of such use for the understanding of the *Holy Scripture*, and the confutation of *Heresy* and *Idolatry*, that the *Papists* do not scruple to say, that 'tis *that* which hath undone them. In this Century the Providence of God hath carried the acuteness and delicacy of mens minds to that degree, that it may truly be said, that the most inlightned and refined *Ages* past, were barbarous in comparison with *this*. The speculative *Sciences* and true *Philosophy* are brought to that Perfection, that all that we had before may be reckoned simplicity and ignorance. This *new Philosophy* doth open and inlarge the mind, and the *light* we receive from *modern Philosophers* doth help very much to scatter that thick *darkness*, which the *Philosophy* of the *Schools* had cast upon the Doctrines of *Religion*. We shall shortly know of what use the *new Philosophy* may be to destroy those Monsters of *Transubstantiation* and the *Real Presence*.

2. I look upon the long *Voyages* of our *Europæans*, the

the discoveries made of new Countries in the *East* and *West*, and the improvement of the *Art of Navigation*, to be a means which God prepares for the fullfilling that great Promise that concerns the full *Conversion of the Gentiles*. Why did God reserve the *Invention* of the *Sea Compass* to these last times? why was it not known three or four hundred *years* ago, what it was to sail upon the Ocean far from the shore? was there less curiosity, covetousness, or industry among men formerly than now? for what reason would God that one half of the World should live in ignorance of the other for so long a time? Why hath God in these latter days more visibly favour'd the *designs* which *men* have always had, to inrich themselves by *Commerce* and *Trade*, going in pursuit of riches to the end of the World? for my own part, I cannot but look upon this as a work of a most wise Providence, discovering to us unknown *People*, whose Conversion he intends to bring about within a short Time.

3. I consider the great number of *half Christians* which the *Popish Missions* make in the *Indies*, to be just as those *Proselytes of the Gate*, which the *Jews* made; they were properly neither *Jews* nor *Christians*, but were the seed of Christianity. These *Eastern Converts*, which are made by *Papists*, are neither *Heathens*, nor *Christians:* but they will be the first part of the *Harvest*, which God intends to have among those People; and after they are fully *converted*, they will be very serviceable for the *Conversion* of those who as yet are altogether *Pagans*.

4. I admire the depth of Divine Providence, that by insensible steps and degrees, disposeth the *Mahumetan* Nations for Conversion. For this we need but consult the second Book of *the Present State of*

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Lib. 2. Chap. 2. *the Ottoman Empire*, by *Mr. Ricaut*. In that History we meet with a Sect of Mahumetans, called *Haiftites*; *who believe that the Messiah took a true natural Body, and that being Eternal, he became Incarnate, as the Christians believe: Wherefore they have inserted this Article into their confession of Faith, that Christ shall come to judge the World at the last day. For the proof whereof they cite a Text out of the* Alckoran *in these words*, O Mahomet! thou shalt see thy Lord, who shall come again in the Clouds. "For though they dare not positively "interpret this of J. Christ, yet they boldly affirm, "that this is fore-told of the *Messiah*; and in their "ordinary discourse, they confess, that this *Messiah* "can be no other than *Iesus*, who is to return into "the World with the same flesh which he assum'd.

Chap. 12. The same Author tells us, "That there is an opi- "nion generally received among the Turks within a "few years, which is entertained by the best people "of the *Seraglio*, & common enough at *Constantino- "ple*. They who profess to believe it, are called *Chup "Messahites*, *i. e.* the good Partisans or followers of "the Messiah. They hold that Christ is God, and "that he is the Redeemer of the World. The young "Scholars in the Court of the grand *Seignior* are ge- "nerally of this opinion: perticularly the most po- "lite and civilized, and wellbred among them. In- "somuch that 'tis a form of speech very much in use "among them, when they would praise any one, to "say to him, *Chup Messahisen*, you are very civil and "obliging, as he should be who makes profession of "the service of the Messiah. There are a multitude "of these People *Constantinople*; and there have "been some who have maintained this Doctrine, "with somuch courage, that rather than quit it, they "have chosen to suffer martyrdom.

There

There is another Sect, called *Eschrakites*. "They P. 407.
"who profess it, addict themselves very much to
"the contemplation of the Idea of the Divinity, and
"the numbers that are in God. For though they
"hold the *Unity* of God, they nevertheless admit
"the *Trinity* also, as a number proceeding from
"Unity. They explain that thought by the exam-
"ple of three Pleats, or folds in an Handkerchief,
"which may be called three, though it be but one
"piece of cloth when it is unfolded. These are no
"great Admirers of the *Alchoran*, they only make
"use of that which they find agrees with their Prin-
"ciples, and reject the rest, as if it were abolisht. Be-
"lieving, that the chief Good of man consists in the
"Contemplation of the Majesty of God; they de-
"spise the dreams and gross imaginations of *Maho-*
"*met*, concerning the Pleasures of Paradise. All
"the *Schees*, and the most able Preachers of the
"Royal *Mosques*, are of this Sect. They are very
"diligent in their devotions, and sober in their
"dyet, &c. They have also a great deal of Charity
"for their Neighbours, saying, they are the Crea-
"tures of God, &c. They instruct their Scholars to
"be moderate, wise and grave, in a word to abstain
"from all evil Actions, and to practise all Vertues.
One step farther, and these People will be much
better *Christians* than the *Greeks*, who have the
name and Profession of Christians.

5. The sensible *Fall* and declension *of the Papacy*, is a *fifth sign* of that great work which God is making way for. It seems to be furious, to reign, and get ground; nevertheless, in truth it is falling; for as God discredited the *Religion* of the *Pagan Idols*, a little before the coming of our Lord Iesus Christ; so he makes this renewed Paganism of *Popery*, to be in less credit and esteem than formerly. *Men* begin

A general disposition in the world to despise and forsake Popery.

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to disgust the *popish superstitions*. They speak of the *Invocation of Saints* with contempt; and boldly condemn the excess of it, and call it *Idolatry*, when they speak of it in private. They wish *Images* were banisht from their *Churches*, that it might not be a scandal and an offence to us: They begin to confess, that there was no necessity for the taking away the *Cup*. They acknowledge, that a man may be saved *without Indulgencies*, by the sole merit of *J. Christ*. They would restore the *reading* of the Holy Scriptures to the *People*. They suppress the *Authority* of the *Pope*, and speak of it with scorn. They despise his Thunders; and if he begin to murmur, they talk as loud, or louder than he: They indeavour to establish this Doctrine, that *under pretence of Religion, or for the preservation of it, 'tis not permitted to subjects to take up arms*: They mollify and sweeten all the *Doctrines* of *Popery*. I have taken notice of this in another place, and again observe it, this cannot hold long, this state and posture of the *Papacy* is violent. Since it is freely confest, that the *adoration* of one *God* is sufficient without that of *Saints* and *Images*, they must shortly conclude, that for things unnecessary they ought not to scandalize one half of the Christian World, and shut the Gate against the *Iews* and the *Mahometans*. Never were there so many in the *Church of Rome* as now, who acknowledge the vanity & impurity of their *Superstitions*. Every man hath the liberty of his own thoughts; but I profess, that to me these are great presages of the approach of the *last* work of God, for the establishment of his *Kingdom*, and the ruin of that of *Antichrist*.

My spirit was in this frame, when this last and great *Persecution* in *France* began. I therein took notice of several *Characters*, that confirmed me in the

the belief that we were in the *last times* of the Period of 1260 *years*, and that this is the last *Persecution* spoken of in the 11*th Chap. Revel. And when they shall have finish their Testimony, the Beast who ascendeth out of the bottomless Pit, shall make war against them, and shall overcome them, and kill them. And their dead Bodies shall lye in the street of the great City three days and a half.* For there are so many things *singular* and *irregular* in this *Persecution*, that without prophaneſs and a denial of Divine Providence, we cannot but acknowledge the hand of God therein. 'Tis singular and more than usual, whether we consider the *Authors* of this Persecution, and the *manner* of it; or whether we consider the *Subjects* that suffer it, and in what manner they *suffer*.

Singular Character in the present persecution, which presage that it shall be the last.

As to the *Persecutors* themselves, There is *First* a *Prince*, who hath the chiefest obligation to us for the *Crown* he wears, which entred into his Family by the person of his Grand Father; *a Prince*, to whom we have always paid obedience and submission, without the least shadow of Rebellion: *a Prince* for whom we preserved the *Crown* in his *minority*, and who hath not scrupled to testify that we did so: *a Prince*, who is wise and understanding, as to his own *Interests*, and those of the *States of Europe*, who yet in despite of his own *Interest*, hath done all that which the *House of Austria* would have dictated to him to do if she had imployed her *Emissaries* in his *Council:* who destroys his own Subjects, who makes innumerable Male-contents, who throws eternal seeds of rebellion and war in his own Dominions, who disobliges his *Protestant Allies*, and alienates them in such a manner almost as never to be reconciled. The *Protestant States* and *Princes* have been always the principal *Allies* of *France*, *Swede*, *Denmark*, *England*, the *Low-Countries*, the

 Switzers,

Switzers, and the *Protestant Princes* of *Germany*. These are they that have supported it, when the *House of Austria* threatned the liberty of all *Europe*. And these are they who assisted *France*, to humble the *House of Austria* so low as now it is, and consequently that have advanced *France* to that point of Grandeur she is now at. But Time will shew how great a wound *France* hath now made in the heart of all her ancient *Allies*.

We see already that *this Persecution* makes the discord and dissention cease that was between the *Protestants*, and brings them nearer an union and reconciliation than before. God will let us see something farther of that kind. However, it must be confest, that there is something therein, which is not to be understood by man, that so wise *a Court* should violate all the *rules* of good policy, which is the Soul of *States*, and the spring of all their motions.

If we look upon the *Clergy*, that seems to have been the *Sollicitor* of this *Persecution*, it will appear no less extraordinary. 'Tis not an Ignorant and superstitious *Clergy*, as was that of the last *Century*. These are understanding and knowing persons, Men of learning and prudence, freed from the ridiculous affectation, and prejudice of a *Monastic Spirit*, who have little zeal for the *Romish Ceremonies*: who slight their *worship*, at least for the most part of it; who have much *knowledge of the Truth*, and at the bottom but very *little Religion*. In a word, they are such, as know very well that *we* are not in the wrong, or at least, that altogether and in every thing *we* are not: Nevertheless, they *persecute us* more cruelly, than the most furious *Monks*, or inraged *Inquisitors* have ever done. They act therefore against their own light, which is so far very strange and surprizing. But what is more astonishing, they

act

act against the most sacred *Principles* of their *Religion*. There is nothing among them more venerable than the *Sacraments*, and nothing esteemed more criminal than the violation of them. To administer the *Sacrament of Pennance*, to give *absolution* to a Sinner, to an *Heretick* who is not penitent, who saith and declares openly, without hiding or concealing it, that he perseveres from his very heart in his sin and Heresy, and never renounc't it, but by constraint and violence; to give, I say, *absolution* to such a *man*, according to the definition of their looseſt *Casuists*; 'Tis *Sacriledge* to give the *Sacrament of the Altar* to a man, that professeth he believes nothing of it, and acknowledgeth nothing there but meer *Bread*; 'tis a Sacrilegious *Communion*. Should it not affect the Hearts, and even the Imaginations of those persecuting *Bishops* and *Priests*, to think of the innumerable *Sacriledges* that by this means are every day committed? They *absolve* a multitude of wretched People, who protest that by meer force and violence, they were constrained to *sign* the abjuration of their *Religion*, and to get out of the hands of a thousand Executioners, who devour'd and destroyed 'em, and gave them no rest day or night. The *Priests* and *Bishops* who absolved them, know well enough that they are Impenitent and Heretiques, and persevering in their *Heresy*; nevertheless, they give them absolution. Moreover, they bring them to their *Altars* by force and violence; they must be *confest*; they must desire the *Sacraments*, and they are given them. In the mean time, they know, that they detest and abhor from their very hearts, as a meer *Idol*, that which is given them to eat and worship as a *God*. So that all these are *Sacrilegious Communions*, and in plain terms, the most abominable Sacriledge that can be

imagined: what conscience can we suppose these *men* to have, who are guilty of such abominations, so directly contrary to their own Principles?

But by what name shall we call *the Oath*, which they force men to take, and which they have publickly printed; in which *the new Converts swear by the name of God, and upon the H. Evangelists, that they have willingly abjured, and without constraint or force?* And yet the *Bishops* know, and all the World is acquainted with it, that they have been forc't to this *abjuration*, by armies of *Butchers* and *Executioners*, let loose upon them. Where are any principles of Morality, even those of the greatest latitude, that will permit this? can there be any more horrible prophanation of an *Oath*? than which nothing is more sacred and venerable.

In what a state must such mens Consciences needs be, who force these poor men to commit so execrable a *perjury*, and cause the name of *God* to be used, for the assuring the *Truth* of a Thing, which is most notoriously *false?* I confess, I shall never comprehend this; and will alway say, there is something in it more than humane, that *Men* should make profession of a *Religion*, and contradict the most inviolable rules of it, openly before all the World. But to what a pitch of *Impudence* must they be arrived, who Print and publish, that no violence at all hath been imployed to make these Conversions? All *France* abounds with strangers, who are witnesses of it; the *Ministers* of the *Princes of Europe* behold it; forreign *Merchants* see and know it; An hundred thousand *witnesses*, who have themselves *escapt* out of the hands of these *Executioners*, carry tidings of it to all the ends of the *Earth*; and yet there are some who have the confidence to deny a matter of Fact, that was done in the sight of all *Europe*.

rope. We read the *Arrests*, we see the *Ordonnances* of the *Intendants*; we see *Woods* cut down, and *Houses* rased; we behold *twelve* or *fifteen thousand Prisoners* in all the Prisons of the *Kingdom*: and yet they tell us, *there is no such thing as Persecution.* This is one thing which is very singular in this Persecution, and which hath no example. I could not read without trembling, what Mr. *de Brueys* saith in his last piece, *that the success there hath been of the Methods imployed for the Conversion of the Reformed, make it evident that they were altogether disposed to receive the Catholick Truth.* I know not what those dispositions were as to himself: but I question not but by the same means to make him turn *Turk*, and afterwards *Heathen*, in a very little time.

What Judgement can one make of such men as Mr. *Brueys*, and Mr. *Maimbourg*, who in the Epistle Dedicatory to the Life of *Gregory* I. complements and congratulates the *King* to this purpose, *that he sees the Period of* Calvinism, *without having made use of any means to bring it about, but those of Grace and sweetness, mild and gentle methods?* 'Tis these kind and gracious proceedings that hath forc't *persons* of good birth and quality, accustomed to all the best accommodations of Life, to leave *ten, twenty, thirty, forty* thousand *Livres per annum*, to expose themselves to all sorts of suffering and disgrace. 'Tis these sweet and obliging ways, that hath forc't *women* of every age & quality to come away, disguis'd in the habit of *Peasants*, some on *foot*, some on *horseback*, some by *Post*, some who were eight or nine *moneths* with child, in the night, through all the Fatigues of the *winter*. I say once more, that I cannot understand, how *men* that have any honour to lose, or at least, who believe they have, can declare that to be *false*, which is so evident and notorious, that

nothing is more publickly *known*, or more *undeniable*. This is a sort of *Lying* that in my opinion is very perticular. But in the mean while, 'tis an homage paid to *Truth* and *Justice*; 'tis a confession, that such Actions are most black and abominable, because though they are committed in the face of the Sun, they dare not own them; they deny them before those who were eye-witnesses of them. No man of honour, after the reading of Mr. *Maimbourg's* Epistle to the *King*, prefixt to the Life of *St. Gregory*, but must judge him to be one of the most base and dishonest *Writers* in the world. It had been more pardonable, if he had only by the by dropt such a falsehood, without insisting on it. But to write a large *Epistle Dedicatory* on that subject, to complement the *King* for the *Conversions* he hath made, without using any other means than *sweetness* and *Charity*, this is to put the most patient *Readers* out of all patience.

If we consider the *manner* of this *persecution*, it is no less extraordinary; 'Tis new, 'tis without example. 'Tis no new thing to condemn *people* to dye, or to offer incense to *Idols*, and to go to *Mass*, to banish *Christians* or massacre them, because they will not joyn in with the *Religion* that is uppermost; this hath been seen an hundred times. But I maintain, there was never any thing seen like *this Persecution*, which we see at *present*. They tell People, they will not *kill* them; on the contrary, "*we will*, say they, "that you live, but you shall go to Mass, or you "shall be tortured; you shall be confined within "the Kingdom; you shall not be suffered to go "away; if you attempt an escape, you shall be sent "to the Gallies; while you stay, you shall have fifty "Soldiers, or rather Executioners to maintain; if "fifty be not sufficient, you shall have an hundred,

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"with expreſs orders, not to let you alone by day or "night to omit no pillage, no blows, no puniſh-"ments, no torments, till you have renounc't your "Religion. This, I ſay, is what hath never been ſeen before.

The ſucceſs hath made many believe, that this infernal method was the moſt happily invented by the *Clergy*, that could be, to promote the deſign of the *Converters*, and to ruin the *Reformation*. But I am quite of another opinion; and 'tis one of the moſt extraordinary things which I find in this *perſecution*, that any perſons of good ſenſe, ſhould believe this to be a likely method to aboliſh a *Religion*. The *perſecution* was well enough begun, in order to the *end* and *deſign* of the Perſecutors. And had they been contented by little and little to deprive us of our *Temples*, to baniſh our *Miniſters*, to forbid all *Aſſemblies*, to leave us in *ignorance*, and deprive us of all the other advantages which others Subjects injoy; the *Reformed Religion* would have been almoſt *extinguiſht* before *ten years* were over: ſuch being the coldneſs and declenſion of *Piety*, to which the *Proteſtants* were already come. But *God*, who would not that his *Truth* ſhould periſh, ſuffer'd not that things ſhould remain in that poſture. 'Tis well known, that humane paſſions are a great help to Chriſtian vertues; The *fury* which theſe *perſons* are now in, who feel this violence, the *torment* they ſuffer in their Conſciences, the *rage* which they are in, for being forced; do all concur to fortify the *hatred* they had of *Idolatry*, and their *love* and inclination for the *Truth*. So that by means of theſe violent Paſſions, the *Truth* makes the more indelible impreſſions on their hearts. He muſt be very ignorant in the *Hiſtory* of the World, and of the *Heart* of man, who can think this to be a likely way to extin-

guish a *Religion*. The means to extirpate an *Heresy*, pretended, or real, is to cut off the *Heads*, to shed a great deal of blood, and to stifle the most zealous of them by a *massacre*: for if you suffer them to live, and are content only to draw from them a feigned abjuration, you thereby make them *irreconcileable Heretieks*. 'Twas by fire and sword the *Albigenses* were destroyed. There is yet another very effectual way of extinguishing an *Heresy*, which is to take away from them all means of increase and growth by preaching and instruction: after this manner the *Arrian Heresy* was suppress by the *Emperors*. This way they began to take in *France* for these *twenty years* last past, and which could not have failed of success, as I observed, if it had been continued. But he must be very blind that can believe, that *Persons*, into whose Heads and Hearts you would force the *Truth* by blows and violence, will not recover themselves again as soon as possible, and by all manner of ways. But it will be said, there are other methods used, which you grant to be effectual; *The People are deprived of all the means of Instruction, and so in a little time the Truth must dye*. This would prove so, if their Consciences were not under such a violence as they are; and if that posture of things could last long, the *Truth* would then be extinguisht by little and little. But that state of things is too violent to continue long; and within a *few years* you will see the *Light* of that *fire*, which is shut up, without being extinguisht.

There is another thing very extraordinary in *this Persecution*, and wherein the finger of God doth manifestly appear; that is, the way they have taken in their dealing with the *Pastors*. These are the *men* that must be suppress, if you would extinguish a *Religion*: because they are capable of recovering it;

it. Therefore in all former *Ages* the severest part of the storm hath fallen on them; and even in this Age likewise, witness the *History* of the Persecutions in *Hungary*. But here is the quite contrary, the *People* ruined, and the *Ministers* suffered to go free. They must carry nothing away with them, but their Souls and Consciences are given them as a prey: which so many *Laiks* would desire and rejoyce to obtain. These *banished Pastors* carry the account of the miseries of their several *Flocks* into all parts of the World. They are in all the *Protestant Courts of Europe*, the unreproveable *Witnesses* of the violence of the *Persecution*: their miseries stir up compassion towards the afflicted, and Indignation against their *Persecutors*.

Besides this, they are always ready, and kept in reserve, to return into *France*, and bring back the Light of Truth again *there*, whenever God shall please to open the door. This is such a thing as speaks plainly, that God preserves them in safety, in order to his great work, and till then. This is *not* the effect of the *Compassion* of their *Persecutors*; for they are destitute of any, and are cruel to the utmost degree. 'Tis not a piece of *policy* neither; for that would have made them secure the *Pastors* in such a place, wherein they should have been condemned to an eternal silence. 'Tis then a secret Providence of God, which leads persons farther than they would go, and to do that which they would not have otherwise done: and 'tis observable, that Bishop *Usher* in his *prophecy* doth expresly take notice of this particular, that *in this last persecution the Pastors shall be spared, God reserving them for the Great work he hath further to do*; which makes me give the more heed to that *prophecy*.

Lastly, that we may see how extraordinary *this*

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perſecution is in all its Circumſtances, let us conſider it in its *ſucceſs*, and with reſpect to thoſe on whom it hath ſucceeded. I look upon that *general Deſertion*, an whole *Kingdom* in a manner changing its *Religion* in *four moneths* time, as a thing that cannot be parallel'd. 'Tis true, the *Roman Empire* hath been ſeen to become *Arrian* in a very little while, by the perſecution of the *Emperors*. But *Arrianiſm* was a ſpeculative *Hereſy*, and the *Arrians* cheated the People by *equivocal* Confeſſions of Faith, which taken in good ſenſe, might now be ſubſcribed unto. And for other things, their *Worship*, *Prayers*, *Ceremonies*, *Altars*, *Bishops*, *Government*, twas all alike; and ſo the paſſage from one to another was very eaſy. But here is the greateſt *difference* imaginable, in worſhip, the object of adoration, the manner of it, in Ceremonies, Government, and Diſcipline. The *Reformed Religion* and the *Roman* differ as Day and Night; ſo that there muſt have been a prodigious Current, for the paſſage from one to another in ſo little time. 'Tis a frightfull and ſurprizing thing to ſee People make leſs difficulty to change their *God*, than good Subjects would do to change *their Prince*; in caſe an Enemy break into any Country, he would not find People ſo ready to abjure their former Oath of Fidelity. 'Tis true, this *kind* of *perſecution*, which is made uſe of againſt the *reformed*, ſeems to me more *cruel* and more likely to overcome their conſtancy, then *Maſſacres*, and *Fires*, *Wheels*, and *Gibbets*. When a man can ſee to the end of his ſufferings, though that end be death, he may be able to ſtand his ground: but when he is given over to an hundred Executioners, who are commiſſioned to torment him by turns, without giving him the leaſt repoſe, I confeſs, this is the ready way to deſpair. If they did nothing more than hinder a man from ſleep,

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it were ſufficient to make him diſtracted, and to make him do what ever they would have him. 'Tis certain then, that ſeveral of thoſe who have yielded, would more willingly have ſuffer'd death for their Religion, and have earneſtly and ſeriouſly deſired it. But what is very ſtrange, is that the greateſt part have not tarried for theſe *Perſecutors*. At the very approach of the *Dragoons* they cowardly complied, and a ſmall number of True Believers remain'd victims, expoſed to the Rage of an *Army* of an hundred thouſand men, which were let looſe upon the *Kingdom*.

This, I ſay again, is without Example in any *Hiſtory*. *S. Cyprian* in his Treatiſe *de Lapſis*, ſeems to ſay that ſome ſuch thing happened in the perſecution of *Decius*; but he himſelf in his *Epiſtles* makes it evident, that the *Apoſtacy* was not ſo general: for he remits thoſe who had fallen to be judged at the return of Peace, in the Aſſemblies of the Faithful who perſevered; ſo that the number of thoſe that perſevered muſt have been conſiderable. In our time it would be difficult out of every Flock to make up an *Aſſembly* of ſuch as perſevere to judge the reſt. 'Tis therefore an Event, wherein we muſt admire the depth of Divine Providence. 'Tis a ſpeaking Prodigy, which tells us, we are now in thoſe laſt days, when Chriſt ſhould come, and not find true Piety, or true Faith upon Earth. This is a Touch-ſtone for all *Proteſtants*; their Brethren of *France* were not more wicked than others: Wherefore we may believe, that the ſame thing would happen in any other place, on ſuppoſition of the ſame Circumſtances; and conſequently, that Chriſtian courage and true Faith are at this day very rare, and few Inſtances to be found. *Laſtly*, this Affair tells us, that God would melt the Heart of that People, and ſuffer them

them to sink and be swallowed up, that he may shortly raise to himself another, a new People. These are the *Characters* of this *persecution*, which makes me regard it as very singular and extraordinary in its kind, and consequently as a presage, that God will shortly finish the establishment of his *Kingdom*, and the *Ruin* of that of *Antichrist*. If we only consider, how this *Persecution* hath been more effectual than any the *Church* ever suffer'd, it were enough to make us judge, that the *Devil* now imploys his utmost force and power, as apprehending 'tis the last Time, and that the ruin of his *Kingdom* is at hand. When *Paganism* was ready to fall under *Constantine*, he then excited the sharpest *persecution* under the Emperor *Diocletian*.

These are the different Reflexions that conspired to possess me, that the coming of our Lord was near, to *destroy the wicked one by the Breath of his Mouth*. I had a strong inclination to be certain and assured of the truth of these Thoughts, which could no otherwise be done but by finding in the *Apocalypse*, the accomplishment of those *Circumstances*, which were to precede and accompany the fall of the *Babylonish Empire*. With this design I betook my self to read over the *Apocalipse*, not the several Commentators on that Book, but the Book it self, only with the Exposition of *Ioseph Mede*, whom I formerly look't upon as a man inspired for the Interpretation of the *Prophecies*. His *Key of the Apocalypse*, and annexed commentary, did heretofore charm me. I could find nothing like it in all the other Expositors. I added that of his *Chronicles*, and his Book called *The Apostacy of the latter Times*, which is a large Commentary on 1 *Tim. Chap.* 4. *v.* 1, 2, 3, 4. *And the Spirit saith expressly, that in the last times there shall be some who*

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ſhall depart from the Faith. Beſides ſeveral excellent and curious things, (a part whereof you will find in this Treatiſe) I met with in that Author the thing which I ſo eagerly ſought for, *viz.* the true *Epocha* of the 1260 *years*, during which Time the *Antichriſtian Empire* ſhould laſt; he makes them to begin about the *year* of our Lord 450. or 455. by dateing them from thence, they muſt end about the year 1710, or 1715. which agrees very well with my conjecture. But *Joſeph Mede*, who ſet me right at firſt in the beginning of the true path, forſook me in the middle of the way; and when the circumſtances and preliminaries of the *fall of Babylon* were to be adjuſted according to this Calculation, which are ſo exactly deſcribed in the *Apocalypſe*, I found no aſſiſtance at all from him; on the contrary, he led me out of the way, wherin he himſelf had put me, and to make me wander and go aſtray. According to the *Epocha* which he himſelf had mark't, for the beginning of the 1260 *years* for the reign of *Antichriſt*, I ſhould ſee the end of it in 25 or 30 *years*, but according to *Mr. Mede* there muſt be many Ages to accompliſh all things which are to be fulfilled before the period of the *Kingdom of Antichriſt*.

In the 11th, 14th, & 16th, Chapters, we have an account of the Circumſtances and degrees of the *Fall* of that *Empire*; the *Eleventh* Chapter ſpeaks of the *death* of the *two Witneſſes* for three days and half, of their *Reſurrection*, and of the *fall* of the tenth part of the *City*, &c. In the 14 , Chap. where the *Fall of Babylon* is divided into two Acts, one is called the *Vintage*, the other the *Harveſt*. In the 16th. Chap. where the *ſeven Periods* of the declenſion and Fall of the *Antichriſtian Empire*, are ſet forth by *ſeven* viols and *ſeven* Plagues; of all this

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Joseph Mede understood nothing; yea, supposing; as he doth, that of those *seven Plagues* not above *two or three* were come to pass in his Time, he remits us far enough off for the accomplishment of the *five* others. The *Periods* described by every *Viol* are each of them more than one Age: so that we should have four or five hundred *years* yet to come, before the end of the *Kingdom of Antichrist*. If every one of the *four* viols, that remain to be poured out, were but of fifty *years*, we should have yet two hundred *years* longer to wait.

I confess, that after having *read* those places of the *Apocalypse*, and reviewed them twenty times, I understood nothing more therin; I was only more and more confirmed, that no man had rightly understood them. In the midst of these distractions I yet begun my work, without knowing well where I went. But I can say, that God so opened mine eyes in the way, that gave me unexpressible consolation; for after having consulted the *Eternal Truth* above an hundred times, with a deep Humility, and very great Attention, at length I received an answer, at least I believe so, and think it very plain, that *all that must precede the last Fall of the Antichristian Empire, is fully accomplisht*. I have no right to require the same assurance from others, neither do I require it. But that which I demand at least, is a little of that *attention*, which I imployed in the meditation of those divine *Oracles*, and then I am perswaded, that if you are not as fully convinc'd as I am, you will yet see reason enough not to condemn me of rashness.

In the first part of this work, you will find nothing new for the substance of it; for 'tis a long time that *Rome* hath been called *Babylon*, and that the *Characters* of the *Antichristian Empire* have

have been confeſt to be found in the *Papacy*. I believe nevertheleſs, that you will find that *Truth* better cleared, and made more manifeſt, than hitherto it hath been. This Controverſie about *Antichriſt* hath languiſht for an hundred *years*; it hath been unhappily abandon'd, on a politick account, and in obedience to *Popiſh Princes*. 'Tis a wicked Complaiſance, for which we are puniſht, and which hath coſt us very dear: for if we had perpetually expoſed this Great and important *Truth* before the Eyes of the *Proteſtants*, that the *Papacy is Antichriſtianiſm*, they would not have fallen into that degeneracy and apoſtacy, which we ſee at preſent. How could they have reſolved within themſelves to ſubmit to *Antichriſt*, and return to his Party! But 'tis ſo long ſince they heard it ſo called, that they have forgot it. They thought it was only a tranſport of zeal in the *firſt Reformers*, from which we were now come off. There was ſomething in that neglect and forgetfullneſs, which ſeems to diſcover the finger of God: He would that this horrible cataſtrophe ſhould happen, and to that end permitted that this important *Truth* ſhould be neglected, and thoſe controverſies only which were but acceſſory ſhould be minded, and that this ſhould be paſſ'd over, *that the Papacy is the Antichriſtian Empire*: they who for want of giving heed to that Truth are fallen, ought now to think of it, and tremble to conſider, that they have voluntarily plung'd themſelves again into that *Babylon*, out of which God had ſo wonderfully delivered them. In my opinion, this is ſo fundamental a *Truth*, that without it a man cannot be a true *Chriſtian*: to confound the Kingdom of *J. Chriſt* with that of *Antichriſt* is an unſufferable Fault: in ſome Ages for certain God hath permitted that

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Ignorance; but we are not now in those times: we must now declare for one party, and stand our ground. There is no Communion between *Christ* and *Belial*, between the Prince of *light*, and that *Destroyer*, who is truly an Angel of *Darkness*; that *Controversy* was so much stifled and laid asleep, that our Adversaries believed it dead, and thought that we had renounc't that *Principle*, and the ground of all our *Reformation*; for I cannot believe the *Reformation* to have been on a good foundation, but on this account. Some *Protestants* (the reproach and shame not only of the *Reformation* but of the Christian name) have contributed to efface these Ideas from the minds of men, by turning to another sense what the H. Ghost saith of the *Antichristian Empire*, making such Commentaries of the scripture, as overthrow the design and meaning of it, forging Histories at pleasure, by that means to find the accomplishment of *S. John's Prophecies* in the first ages of the *Church*. At present therfore we must revive that *Truth*, which we had almost suffered to dye. This is the Time when we must indeavour to open the Eyes of the *Princes* and *People* of the Earth; for behold *now* is the Time when they ought to eat the flesh of the Beast, and burn it with fire, strip naked the whore, and tear off her ornaments, and make a full end of *Babylon*. Within a little while these great Things must come to pass; 'tis high time then to awaken *men* in order to it. This is what I attempt in the first part of this work, wherein I discover, after another manner than hath been done hitherto, the *true* Characters of that *Antichristian Empire*. In which I must acknowledg my great obligations to my forementioned Author, *Joseph Mede*; for no man hath taken pains upon that subject with so much success as he.

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You will see the admirable *Type* of *Antichrist* in the famous *Antiochus*, carried farther than ever it hath been, and the explication of the *three years and half*, or 1260 *days*, much clearer than ever hitherto it hath been made. But I must here advertise, that to comprehend the full force of my Arguments, to prove the *Papacy* to be the *Antichristian Empire*, to the reading of this work, you must add that of my *Lawful Prejudices against Popery*; for in that book you will find the proof of all the Characters of the *Antichristian Empire* inlarged. I mean not only those *Chapters*, wherein the explication of some passages in the Prophecies concerning *Antichrist*, I apply them to the *Pope* and his Empire, I speak principally of those *Chapters* where I describe the *Corruption*, *Covetousness*, *Pride*, *Idolatry*, *Paganism*, the fabulous and lying *Spirit* of *Popery*, all characters of *Antichristianism*, as in this work is shown. I desire all those who have any care of their salvation to *Read* those *two pieces*, and I dare be confident that all those who have not a seared Conscience will be sensibly affected with what they shall there find, and conceive a just *Horror* for that *Religion*, which hath held the *Truth* under so long and cruel a Captivity. That I may render my *Lawfull Prejudices* the more usefull to my design, which is to make the *Papacy* appear to be the true *Antichristianism*, I am resolved, according to the advice that hath been given me, to *abridge* it; but instead of making a pure and simple abridgment, I shall, in contracting it, change the *Prejudices* into so many *Characters* of *Antichristianism*: and show, that there is no one of those *Prejudices* but is a character of the *Antichristian Empire*. If any thing retards this design, it will be my desire to see whether *Mr.*

Arnaud will make good the promise of *F. Simon*, and reply to that *Book*. So that when I *Abridge* that *Book*, I may at the same time refute the Sophisms *Mr. Arnaud* is preparing. *This first part regards the Time past.*

The *second part* contains the explication of *Things Future*, or rather of those which we *believe* are yet to come, there are many things therin which will certainly be surprizing to you, as they were to me; and if you read with any favourable opinion, what I say upon the 11th, 14th, and 16th. *Chapters* of the *Apocalyps*, I cannot believe you will have much different *Thoughts* from mine. I will not call them *Conjectures*, let them be such to others, I consent; but as to *me*, there is something more; for I think I have discovered which are the *two* parts of the *Fall* of *Babylon*, wherof one is called the *Harvest*, the other the *Vintage*. I believe that I have found the *seven viols* of the 16th. Chap. to be *already* poured out, which were supposed to be yet to come, which to me is an argument, that the *Reign* of *Antichrist* is near its end. I know not whether others have discovered any thing of this before me; I pretend not to have perused all the *Modern* Commentators on the *Apocalyps*; on the Contrary I have read very few of them, having experienc't, that the diversity of *Ideas* that remain in the mind, serve but to obscure the *Truth*, and cause one to lose it. *Some* I consulted before I made this *second Edition*; but I found nothing capable to make me alter my sentiments, or that could furnish me with any new light. *Dr. Moore* is one of the latest Commentators on the *Apocalypse*, and one of the most esteemed. I found, that he follows *Mede* in every thing, save in the explication of the *Harvest* and the *Vintage*, of the 14th. Chap.

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the *seven viols* of the 16th, and the *death* of the *two Witnesses* of the 11th. Chap. that is, that he had followed him in those places, wherin he had succeeded well: 'tis in effect impossible to differ from him in those places. But in those places where *Mr. Mede* was not Happy, *Dr. Moore* is no more so than he. If any other hath discovered these Truths, he will oblige me that shall let me know it. I shall be rejoyc't to understand, that any other hath made the same discoveries: this will confirm me in the perswasion which I have, *that I have found that which I inquired after.*

After having proved in this *second part*, that the *end* of the *Reign of Antichrist* is at hand, I treat of that which is to follow *after that Fall*, *viz.* the famous *Reign of Christ upon Earth*, which hath been so often contradicted since the Beginning of the *Christian Church*: I have inlarged a little upon it, as being one of the most consolatory Truths which is in the whole Scripture, I cannot but ascribe to a secret providence of God, that *Blindness*, which most *Christians* have been under hitherto concerning it, for certain reasons, God would not that they should see that *Reign of Christ* in the *Propheciet*, tho it be there as clearly described as the *Coming of the Messiah*, which yet the *Iews* will not see to be there, you will therin find one *Chapter*, for which the *Iews* are indebted to me; for I re-establish them in their *Rights*, and in their *Hopes*, farther than *Christians* have as yet done. Among the proofs of the *Reign* of a *thousand years*, you will find an explication of the *Type* of the work of *Creation*, which will not be unpleasant to those who love Mysteries. I have nothing to say in vindication of *this book*. It must run the common risque, it must be left to the Judgment of the pub-

lick; a Risque so much the greater, in that treating of *Prophecies*, no man thinks himself obliged to subscribe to the thoughts of those who interpret them. I may well expect to be ill treated by others, the learned and the wise, as they pretend to be, who mock at all *Prophecies*, and all those who go about to interpret them; these men are upon the borders of Impiety, if they are not already plunged into it. 'Tis not for their sakes that I write; I despise them, at least their Judgment; but I pray God for their salvation: 'tis for the comfort of the Good and upright that this *work* was undertaken; God grant it may contribute to it; if I am deceived I shall have but my common Lot with many others; nevertheless, I deserve some thanks for my good Intentions. Let me add one word, that this is not *a book* to be *read* Cursorily over, and that but once, I consent that it be read the *first* Time as a *Romance*, but let such a one *return* to it, and lay aside his Prejudices by little and little, and at length accustom himself to those *Idea's* that at first seemed strange. This advice I give chiefly to *Roman Catholicks*, assoon as they perceive by the *title* of a *Book*, that the design is to perswade them *that their Religion is Antichristianism*, they fall into a rage, and their Passion blinds them. But yet for once let them take the pains to read it as a *Romance*, and afterwards let them think that the matter deserves at least to be examin'd, because no less than their Eternal Salvation is concerned in it: I have no design to anger them; I desire their Salvation. 'Tis the only end I propose, God is my witness.

A supe-

A Supplement to the Advice to all Christians.

This is what I have advertised the publick in the *first Edition*; in this *second* I find my self obliged to *remove two scandals*, which I have learnt have been taken on the account of this *book*. *First*, there are some who believe the hopes I give of a *Re-establishment*, within a few *years*, may do much Hurt, because all those who are thus perswaded, will suffer themselves to sleep secure in the mean time in the *Communion* of the *Roman Church*, saying, *if it be thus, we may expect a while, and bear our Captivity as well as we can, we shall ere long see the end of it*. During which expectation they will still go to mass, and joyn in the superstitions of the *Church of Rome*. To this I have *two* things to say; *First*, that God's ends and ways are different from ours; at this rate God should never have promised to deliver his *Church*, that men might not grow secure in the Expectation of it. God hath almost always hid Events from us, and would not that *at all times* the *Prophecies* should be understood, lest the knowledg and understanding of them should prejudice their *accomplishment*; lest men should oppose it, and stand upon their guard in that respect. But who knows whether God ought not at last to make the *Prophecies* be understood, that they may the more easily be fulfilled? who knows, whether so many of the *Romish Communion*, who are already disgusted with their *Religion*, may not open their Eyes by the Light which we set before them, and resolve to become instruments in the hand of God, for the accomplishment of this great work? 'tis certain that oftentimes *Prophecies*, Counterfeit, or Real,

have inſpired thoſe for whom they were made, with the deſign to effect the things that were promiſed them: after all, when God diſcovers any truths of this nature, he hath his reaſons for doing ſo, and we ought not to reſiſt it, upon pretence of ſome ill Conſequences that would follow. *Ieremy*, during the ſiege of *Ieruſalem*, declared to all the world, that the *Chaldeans* would take the *City*; ſhould he have forborn to ſpeak that Truth, which God had revealed to him, becauſe of ſome ill Conſequences? 'Tis evident, that nothing was more proper to leſſen the courage of the Inhabitants, and to promote the taking of the *City* of *Ieruſalem*, than ſuch a diſcourſe of the Prophet.

The *other thing* which I have to ſay on this *firſt ſcandal*, is this, that ſuch who take occaſion from this *Book* to *continue* in the *Roman ſuperſtition*, waiting for deliverance, have no need of this book to cheriſh the diſpoſition they are in to remain there. They are people who only ſearch for Pretences, to flatter themſelves in the condition they are in, and can never want them either here or there, from this thing or another. But in truth, nothing can be more ridiculons than to take occaſion from hence, to continue in the *Roman Church*. In *three* or *four* years or more there will be a great change in the *Papacy*, we muſt than remain there, waiting till that *Change* happen; 'tis to the ſame effect as if I ſhould ſay, *I am in an houſe that is on Fire, and that is ready to Fall, I have good aſſurance that in three or four years it will be rebuilt, therfore expecting that, I muſt ſuffer my ſelf to be burned in it, or to perish under its ruines. I am near a filthy and poiſoned water, in a little time ſome one will come and cleanſe the fountain, and render it wholſome; in the mean time expecting that, let us drink*

of

of it. A man must be besides himself, that should argue after this rate; no less must he be, that shall reason as these cowards and Apostates do. *Within some years the Reformation shall revive, waiting for that, I will continue in a wicked Religion, wherin I cannot be saved; I will partake in its Idolatry, and basely suppress the truth of God within my breast.* A *sin* of a quarter of an hour is enough to destroy a man Eternally; and shall it be thought, that the *Idolatry* and most shamefull *Hypocrisy* of two or three *years* are venial crimes? To betray a mans Conscience and the Truth, by one single act, deserves Hell; and they flatter themselves, that God will *Indulge* them in a *treason* continued in for several *years*: they who reason after this manner have they any revelation from God, that they shall live three or four years longer, or that they shall have the leasure to repent? and what will become of them if they dye in that treasonable state? so far is the *Hope* that I give from being capable to make them *continue* where they are, that nothing can be more effectual to make them quit it. Their *Possessions* and *profit* is that which retains them; could they be perswaded that in a few years they should recover them again, it would not be so difficult to forsake them now.

The other *scandal* which I know hath been taken, is concerning *the Reign of a thousand years*; many *Divines* in this country have greatly murmured at it, even so far as to threaten to complain of me. I am sorry it is so; for I should be glad not to displease my Brethren. In the mean time, I patiently expect what they will do in it; and by waiting, I shall know whether our *Conductors* intend to make *new* Articles of faith, and whether *Cocceanisme* be become an intolerable Heresy. *M.*

Cocceius, upon the 11th. *Chap of the Apocalypse* proves this *Reign of Christ* upon earth, by the same passages and the same arguments as I do, Except that he refers not to this the thousand years of the *Dragon* being bound, in the 20th. *Chap.* Since my arrival in these *Provinces*, I have fallen in with nothing of that famous *Divine* but in *this article.* If I should have agreed with him in some others, I should not be ashamed of it, and I know not what trouble any one can give me for one only article of agreement with many Able *Divines*, who are Good men, and very orthodox. But I would fain know what it is in this opinion that so much offends these Gentlemen. Is it any thing contrary to any Doctrine of faith, and which doth directly or indirectly strike at the foundation? It is worth while to know, that such as can produce a little of their own, and labour usefully for the glory of God, if they hate the Spirit of Licentiousness, are not like to become slaves to certain prevailing opinions, only on this account, because they are prevailing. I shall conclude by advertising the Reader, that he will find this *second Edition* to be inlarged throughout the whole *book*, especially as to what is *Prophetical* in the *Apocalypse*, which was not explained in the *first Edition*. It was believed, that by showing a compleat system of all the Events foretold in that book, we should give the more light to each of the several *Visions*; for we shall find that every thing is well followed, and that the order of the *Prophecies* is the same with that of the Events, or for the most part is so.

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THE

THE ACCOMPLISHMENT OF THE PROPHECIES, OR THE Approaching Deliverance of the CHURCH.

THE FIRST PART.

Of the Eſtabliſhment of the *Antichriſtian Empire*, & its Characters.

CHAP. I.

Of the Seven Epiſtles to the Seven Churches. That in all probability they are not Prophetical. The Thoughts of Interpreters thereupon.

WHen I undertook this Work, I had no Deſign to make a compleat Commentary on that which is Prophetical in the *Revelations*, as did appear in the firſt Edition: However, when I obſerved

that without deſigning it, I had explained almoſt the whole *Apocalypſe*, I did believe that as for three or four chapters that remained to be explained, I ought not to leave them behind, tho they had no reſpect to the ſcope of this book, which is to find out *Antichriſt*, & learn when his Empire muſt end. When one ſees a ſyſtem that is very perfect, & well attended with all the events foretold in this book, this will give ſuch a fair aſpect of truth to all the parts of it, as will be moſt eaſily perceived. Moreover the publick may have obſerved, that in the pourtraiture of Antichriſt, I have referred the Reader in many chapters, as in the 15th. & the 17th. to my Book of *Prejudices*. Now as I have promiſed to epitomize the book of *Prejudices*, I thought it would be more proper to bring out of that book into this preſent work all that reſpects the Prophecies & their Explication on the ſubject of the deſcription of Antichriſtianiſm, than to refer a part of this to another Book. So that in this ſecond Edition there will be found an explication of all that is prophetical in the book of the *Revelation*.

We believe with the learned *Joſeph Mede* that this book is divided into two parts. The *firſt* is contained in the book ſealed with ſeven ſeals, which is to be ſeen in the beginning of the 5th. Ch. And the ſecond in the book which the Angel gave to *St. John* in the 10th. Ch. The two little books move upon the ſame time; the one & the other reach even to the end of the World; but they do-

not

not ſay the ſame thing, & have not the ſame object. For the firſt little book that appeareth ſealed with ſeven ſeals, principally reſpects the affairs & the adventures of the firſt Period of the fourth Monarchy, viz. the *temporal Roman Empire.* And the ſecond book contains the deſtinies of the Church corrupted during the ſame ages, & the ſame duration of time; this is what we call the *Spiritual Roman Empire.* I ſay, that the firſt book contains properly the deſtinies of the Empire; not but that thoſe of the Church are included in it too. For that which God foretold ſhould befall the *Roman Empire*, was always with reſpect to the Church, to its Perſecutions, & the great Changes that befall it. So that to ſpeak properly, the whole work reſpects the Church. But the ſecond little book, which reaches from the 10th. Chapter to the end, reſpects the Church, & what was to befall it, much more particularly, yea & more clearly.

Q. Whether the ſeven Epiſtles are Prophetical?

The firſt thing that appears in the book of the *Revelation* is the ſeven Epiſtles to ſeven principal Churches of *Aſia*, contained in the three firſt Chapters. 'Tis very much queſtion'd whether theſe Epiſtles are Prophetical or not. Some maintain that they are with a great deal of heat, & others deny it. As for me, I have nothing certain to ſay upon it. So that I would not raiſe a prejudice againſt any perſon or any opinion by my own; tho I am much more enclined to believe that there is nothing of prophecy in

them, but that all that is ſaid in theſe Epiſtles, refers to things that had happened in thoſe ſeven Churches. It is certain that the *Revelation* is nothing but an Epiſtle. This is clear by its beginning & end. Now it was not uſuall with the Apoſtles to direct their Epiſtles to the Univerſal Church in generall of all places & all times, as ſome would have *St. John* here to have done. The Apoſtles were wont in their Epiſtles to rank in the firſt place what they had which was dogmatical & Prophetical to write of; & afterward came that which reſpected what was moral. This is the method of *St. Paul. St. John* on the contrary in this Epiſtle ſets that which is moral therein, before that which is Prophetical. The reaſon is becauſe he little deſign'd to ſtay upon that which is moral, & his principal aim was to relate the viſions which God had given him. Therefore he diſpatcheth in the beginning that which was to make the leaſt part of his Epiſtle, & which was leſs important, that without diverſion he might ſtick to that which he principally intended therein.

Why the H. Spirit wrote but to ſeven Churches.

I ſee but one thing that ſeems mightily to favour the opinion of thoſe that believe that the ſeven Epiſtles are Prophetical. 'Tis the number of ſeven. Why did the H. Spirit write to no more than ſeven Churches? Were there not many more in *Aſia*? Were theſe the only ones in which there was any thing to be reproved, or to whom the H. Spirit had ſomething to ſay?

It

It ſeems therefore that the ſeven Churches are the Univerſal Church of all Ages divided into ſeven Periods. But this reaſon doth not appear ſtrong enough to me. *Firſt*, becauſe the number of ſeven is evidently conſecrated in the *Revelation*. The holy Spirit uſeth it in counting up all things, the ſeven Spirits, ſeven Lamps, ſeven Angels, &c. Surely whatever we underſtand hereby, 'tis certain that the number of Spirits, of Lamps & of Angells is not reduced to the number of ſeven. Not but that oftentimes the number of ſeven in the *Revelation* muſt be taken for a determinate number as in the ſeven Seals, in the ſeven Trumpets, & the ſeven Vialls; but that is when the diviſion of time into Periods is treated of. Now this is that which is doubtful, that by theſe ſeven Churches are meant ſeven Periods. And we ſhall alſo ſee hereafter that what is ſaid to theſe ſeven Churches doth not at all agree with the events, in what manner ſoever the times be divided. So that this only thing that the H. Spirit maketh here ſeven Churches doth not prove that they are ſo many Period's of the duration of the Church. 'Tis probable that by theſe he means all the other Churches of *Aſia*, and if any will have it ſo, all thoſe that were at that time in the world. And he choſe among theſe ſeven the names of the principal ones, intending that the other leſſer Churches ſhould reckon that as ſpoken concerning their preſent eſtate, which is ſpoken to the ſeven principal ones among them.

2 *dly*, Who knows whether there were at that time more than ſeven conſiderable Churches in *Aſia*? The other were ſo very much below theſe, for Dignity, Grandure & Excellency, that the H. Spirit judged it not proper to make any account of them, the Advertiſements that he gives to theſe ſeven Churches being ſufficient for the Diſorders which might be in all the others, which Diſorders were apparently the ſame. For 'tis uſuall enough for little flocks to follow the examples of the greater ones.

Laſtly, it doth not appear that the holy Spirit, in what follows, hath divided the duration of the Church ſince J. Chriſt's time to the end of the world, or to the coming of Jeſus Chriſt's Kingdom into ſeven Periods. For the ſeven ſeals, the ſeven Trumpets, the ſeven Vialls, do not each of them take up all time. They ſucceed one another: The ſeventh ſeal brings forth ſeven Trumpets, & the ſixth Trumpet is ſubdivided into ſeven Vialls. It had been very methodical in a Revelation, after having obſcurely mark'd out the ſeven Periods of the Church by the ſeven Epiſtles, to deſcribe the ſame times by ſeven other Characters more obſervable & more diſtinct. This is indeed what ſome modern writers do believe that God hath done; pretending that the ſeven ſeals & the ſeven Trumpets are co-temporary, & divide the duration of the Chriſtian Church into ſeven Periods, as the ſeven Epiſtles to the ſeven Churches do. But this opinion will not appear probable to thoſe that

that ſtudy the Prophecies & the events with any application of mind.

I look on that as nothing that is ſaid to ſupport the myſtery of the ſeven Churches, *viz.* that we do not ſee that ſuch things happened in the ſeven Churches of *Aſia*, which are there named, as have any reſemblance with what the H. Spirit ſaith to them. How ſhould we ſee it, ſeeing we have not the particular Hiſtory of thoſe Churches in that time? Beſides, tho we do not know the particulars of thoſe events, yet there is nothing in the ſeven Epiſtles which doth not very well agree with the Eſtate of the Church that then was; without any neceſſity to ſeek out events myſtically meant in future ages.

The applications that are made of the ſeven Epiſtles to the ſeven Periods are not happy.

The principal thing that hinders me from cloſing with the opinion of the Prophetical ſenſe of the Epiſtles, is that I do not find that the applications which are made of them to the Ages that have paſt ſince the Apoſtles, do anſwer expectation. 'Tis true, there are ſome places where the applications are not unhappy. But ſeeing this is not to be met with every where, I believe that they have hit luckily by chance. Otherwiſe the Prophecy ſhould every where agree with the events. To the end one may better judge of the force of this laſt reaſon, I ſhall ſet down two or three of the myſtical interpretations that are given to theſe Epiſtles. This will pleaſe thoſe who cannot or will not go to ſeek them in their Springs.

I begin with that of *Patrick Forbes* a Scotch

The explication of the myſtery of the ſeven Churches by *Forbes.*

Divine, that lived & died in the beginning of this age. According to him the Church of *Epheſus* ſignifies the Primitive Church of the three firſt Ages. The Praiſes which the H. Spirit gives it, *I know thy works & thy labour, & how thou canſt not bear them which are evil, &c.* Theſe praiſes I ſay may well agree to the Church of the three firſt Ages. But thoſe which God gives to the Church of *Thyatira* afterwards are greater. Yet 'tis certain that the fourth Period of the Church did not come near the Church of the three firſt Ages in fervency & purity. The *Nicolaitans* that are ſpoken of in this Epiſtle to the Church of *Epheſus*, may ſignifie all the Hereticks, all the kinds being meant by one. But ſeeing the Church of all Ages hath had its Hereticks, this character can't diſtinguiſh this Period from the others.

The ſecond Epiſtle is to the Church of *Smyrna*, & *Forbes* would have this to be the Period in which the *Arrians*, *Macedonians*, *Neſtorians* & *Eutychians* reigned. That is to ſay, that this Period will comprehend the fourth, & the fifth Age. But how can theſe words be applied to thoſe Ages, *I know thy works & thy Tribulation, & thy poverty (but thou art rich) & I know the blaſphemy of thoſe that ſay they are Jews but are not, but are the Synagogue of Satan?* See here are praiſes that are no whit inferiour to thoſe that were given to the Church of *Epheſus*. Yet 'tis certain that the Church, in theſe Ages was corrupted, & loſt all the beauty

it had in the three firſt Ages of the Church. Its manners were corrupted, & its worſhip was marred by the invocation of Saints & the worſhip of Reliques. What will become of that *Perſecution of ten days* that God predicts to this Church of *Smyrna!* 'Tis true the Church was perſecuted under the *Arrian Emperours*; but it doth not appear very well why this is deſcribed by number of ten days.

The third Epiſtle is directed to the Church of *Pergamus*, & according to *Forbes* this is the Period of the reign of Antichriſt. The foregoing Periods were but of two or three hundred years; this muſt be above a thouſand years. Here is found ſomething that is pretty like this Period. *I know where thou dwelleſt, even where Satan's ſeat is.* To which may be added that the martyr *Antipas* ſpoken of in this Epiſtle ſignifies *Anti-papa*, an Enemy oppoſing the Pope; & that this ſignifies all thoſe that have oppoſed the tyranny of Antichriſt. But the reſt doth by no means agree to this Period. *I know thy works, & that thou holdeſt faſt my name, & haſt not denied my faith.* Theſe praiſes do by no means belong to a Church ſo corrupt as was that of the third Period under the reign of Antichriſt. *Thou haſt them that hold the Doctrine of* Balaam *who taught* Balak *to caſt a ſtumbling-block before the Children of Iſrael, to eat things ſacrificed unto Idols & to commit fornication.* By this muſt be meant thoſe evil Chriſtians that joined in with the Antichriſtian

an Idolatry. Now theſe people are not well deſcribed by *thou haſt them*; for this imports, that it was not the body of the Society. And on the contrary, under the Antichriſtian Empire, the greateſt part of men did partake of his abominations.

The fourth Epiſtle is directed to the Church of *Thyatira*, to which the H. Spirit gives theſe great praiſes *I know thy works, & Charity, & ſervice, & Patience; & that thy laſt works are more than the firſt.* Forbes would have this be that Period of the Church, in which the Church began to reform her ſelf, & in which the good ſeparated from the evil, *i. e.* the Church from the *Albigenſes* to *Luthers* time. Now I leave every wiſe man to judge if a ſmall number of *Albigenſes* & *Waldenſes*, that ſeparated from the Church of *Rome*, & that endured ſo ſhort a time, could deſerve from the whole Chriſtian Church, ſo generally corrupted, the faireſt of all the praiſes that the H. Spirit gives to the ſeven Churches.

Thou ſuffereſt that woman Jezabel *that calleth her ſelf a Propheteſs, to teach & to ſeduce my ſervants to commit fornication.* This *Jezabel* I confeſs very much reſembles the Antichriſtian Church. But Why ſhould the *Albigenſes* be blamed for ſuffering the *Roman* Church? How could they deſtroy it, who were ſo weak? Did they not cry out upon her as *Babylon* as much as they were able?

Sardis, is the fifth Church to which the H. Spirit writes, & according to *Forbes*'tis the

the Reformed Church, in which neither *Jezabel*, nor *Balaam*, nor the *Pope* nor *Popery* are any longer tolerated, becauſe ſhe broke with the *Roman* Church. But why would we have the Ages of our *Reformation* ſince *Luther* to be branded with ſo black & fatal a Character, *Thou haſt a name to live, but art dead? Be watchful, & ſtrengthen the things which remain, & are ready to dy; for I have not found thy works perfect before God.* I think our *Reformation* deſerved at leaſt as much praiſe as that of the *Albigenſes*. The Zeal thereof was great, & the Doctrine pure.

Philadelphia is the ſixth Church, & ſignifies according to *Forbes*, the Church that ſhall carry the Reformation to its greateſt height, that ſhall have but a ſmall number of members, but they ſhall be very Zealous.

Laodicea is the laſt Church or the laſt Period. The Holy Spirit terribly blames it. *Thou art neither hot nor cold. Thou ſaiſt I am rich, & have need of nothing, &c. & doſt not know that thou art wretched, & miſerable, & poor, & blind, & naked.* According to *Forbes* this is thoſe Churches that making all their glory to conſiſt in their having quitted *Babylon* do fall back, & make Religion to conſiſt in nothing but duties purely external. This laſt Period muſt be placed at the end of the World. Thus you have *Forbes's* ſyſtem.

Let us proceed to that of *Cocceius*.

According to this later Author, the Church of *Epheſus* is the Apoſtolical Church, *i. e.* that

The Explication of the myſtery of the ſeven Churches according to *Coccius*.

that wherin the Apoſtles preached. So that this Period muſt be extended to the death of *St. John*. The *Nicolaitans* ſpoken of in this firſt Epiſtle, are Hereticks in general. *Nicolaos* in Greek ſignifies the *Conquerour of the People*. 'Tis the Character of Hereticks to make themſelves maſters of the people by ſeducing them.

The Church of *Smyrna* ſignifies the Church ſuffering in all places, & eſpecially that of the three firſt Ages. The perſecution of *ten Days* according to this, muſt ſignify the ten Perſecutions, which the Church ſuffered during thoſe three Ages under the *Pagan* Emperours. This doth not fall out ill; but I fear it was chance that made this hit; for the reſt doth not fall out in the ſame manner. The holy Spirit ſaith, *Some of you ſhall be caſt into Priſon, that ye may be tryed.* This is very feebly to expreſs the great number of Martyrs, and the cruel Sufferings to which the Church was expoſed during theſe three firſt Ages of the Church. 'Tis much more probable, that this ſignifies ſome light Perſecution that was to befal *Smyrna*, in which Perſecution the Evil ſhould not go beyond the impriſoning ſome perticular Perſons.

The Epiſtle to the Church of *Pergamus* is the third, & according to *Coccius*, 'tis the Church from *Conſtantine's* time to the birth of Antichriſt. *Pergamus* is the name of a famous fortreſs of *Troy*. *Rome* ſignifies ſtrength or fortreſs. 'Tis in *Rome* that ſatan's ſeat is. But why ſhould the ſeat of ſatan be fixed in *Rome*

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converted by *Conſtantine?* It had been much better to have fix'd it in *Rome Pagan*, or to reſerve it for *Rome Antichriſtian* that was to follow immediately after. *Antipas* the martyr ſignifies (ſaith he) the Orthodox that maintain'd the conſubſtantiality of the Son. *Antipas* for *Antipatros*, & *Antipatros* for *Iſopatros*, equal to the Father. I have nothing to ſay hereupon, but it doth not pleaſe me very well.

The Church of *Thyatira* is the fourth, & ſignifies according to *Cocceius* the Church under the reign of Antichriſt. *Jezabel* that appears in this Epiſtle is the Antichriſtian Church. They that ſuffer *Jezabel* the Propheteſs are the elect mingled among the Antichriſtian Idolaters. That ſickneſs that God would ſend on *Jezabel* in caſting her on her bed, are thoſe mortifications which Antichriſtianiſm was to receive by the ſeveral diſaſters that befel the *Roman* Church till the Reformation. This falls out pretty well, but 'tis by meer chance; for how can that magnificent Elogy be applied to this period of the Antichriſtian church, *I know thy works, & thy charity, & thy patience, & that thy laſt works are more than the firſt*? Never was the church ſo void of ſaints & of good works as in this ſad Period.

Sardis is the fifth Church & the fifth Period, & according to *Cocceius* as well as according to *Forbes* 'tis the Reformed Church. But I ſay hereto as I ſaid before on occaſion of *Forbes*, why ſhould we ſay of our Reformation *thou haſt a name to live, & behold thou art dead; ſtrengthen the things which remain & are ready to dy.*

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Philadelphia ſignifies brotherly Love, this is the ſixth Church which carries in its name the character of a Church yet to come, wherein love and charity ſhall reign, but among a very ſmall number of people. This church ſhall be perſecuted. Attempts will be made to ſhut the door againſt its converſions. Yet after this the Kings of the Earth ſhall ſubmit themſelves to it. This is in after ages. So that we have nothing to ſay about it.

Laodicea ſignifies the Church that ſhall immediately precede the time wherein God ſhall paſs that judgment ſpoken of in the 11th. ch. v. 18. i. e. when the reign of J. Chriſt ſhall come to be eſtabliſht on the Earth. That is to ſay, that immediately before the Kingdom of J. Chriſt comes on the Earth, the Church muſt fall into that dreadful decay meant by theſe words, *Thou art neither hot nor cold, thou art poor, blind & naked.* I do not well underſtand how all this hangs together. The Church of *Philadelphia*, which is the ſixth, after it hath been perſecuted ſhall remain victorious over all the Kings of the Earth, which ſignifies, that all the nations of the Earth ſhall be converted, ſee here the reign of J. Chriſt on the Earth. And yet after this comes a ſeventh Period, wherein religion ſhall almoſt entirely periſh before the Kingdom of J. Chriſt comes on the Earth. Beſides all other inconveniencies this ſyſtem hath this further, *viz.* that beſides theſe ſeven Periods an eighth muſt be added for the reign of the Church on the Earth. This is a thing that was never heard of, & the times were

were never in any prophecy divided into eight.

The myſtery of the ſeven Churches according to Dr. *Hen. More.*

Dr. *Henry More* is one of the laſt that hath ſpent his Labours on the *Revelation*. He believes alſo that theſe ſeven Epiſtles are myſtical & prophetical, & ſee how he underſtands them.

The Church of *Epheſus* is the Period that ran out from J. Chriſt's time to the tenth year of *Nero's* Empire. See here a Period ſhort enough. There is not uſually ſo great an inequality between the Periods that divide the times in the Prophecies. Moreover one may be aſſured that there is not ſo much as one word in this Epiſtle, that may not as happily be applyed to the two following Ages, as to the firſt: ſo that this Application is purely Arbitrary, and without any Ground.

The Church of *Smyrna* is the Period from the tenth year of *Nero*, to the year 324. *i. e.* to the Reign of *Conſtantine* and the Council of *Nice*. This falls in with *Cocceius's* Notion; wherefore I cannot approve of it for the Reaſon above-mention'd.

Pergamus, according to Dr. *More*, ſignifies the Church from the year 324. to the year 1242. during which time the Empire of Antichriſt was eſtabliſht, taking in the time in which the *Waldenſes* and *Albigenſes* appear'd in the World, and were extinguiſht. The Foundation of this Explication is the Seat of Satan. *I know where thou dwelleſt, even where Satan's Seat is.* And the Martyr *Antipas*, that ſignifies, according to this Author, *Anti-Pope*, or con-

contrary to the Pope. This is a little glittering Light, but I am much afraid 'tis a Deceitful one. For *Firſt*, Why ſhould we comprehend, in this Empire of Satan, the Reigns of *Conſtantine* and *Theodoſius*, which were ſo happy for the Church? *2dly*, Why ſhould it be ſaid to this Antichriſtian Period, *I know thy Good Works, and that thou haſt not Denyed my Name?* ſeeing there never were fewer that made profeſſion of the Truth, than in this Period. If ever the Church may be accuſed of having renounced the Name of Jeſus Chriſt, 'tis in the time of Antichriſtianiſm, which is called an Apoſtacy: ſo that this Article doth not hit well; but that which follows doth much worſe.

Thyatira, according to this Author, is the Church from the time that the *Albigenſes* were deſtroyed, to that time that entire Nations abandon'd the Communion of *Rome*. 'Tis it may be a time the moſt barren in Virtue, and the moſt overwhelm'd with Superſtition, that ever was ſince Jeſus Chriſt: yet muſt this great Praiſe be attributed to it, *I know thy Works, and thy Patience, and thy Charity; and that thy laſt Works are more than the firſt.* What is ſaid to the Church of *Epheſus*, which 'tis pretended is the Apoſtolical Church, is not ſo honourable, nor ſo great; *Thou ſuffereſt the Woman* Iezabel, *that calls her ſelf a Propheteſs.* How can this be applied to thoſe Ages that have run out ſince the Ruin of the *Albigenſes*, to the Reformation? *Jezabel*, that *Roman* Whore, hath not only been ſuffer'd and tole-

rated,

rated, ſhe hath reigned with leſs Contradiction than in any Age.

Sardis is the fifth Church, which ſignifies the fifth Period according to Dr. *More*; and this Period is that of the Reformation, to the laſt Vial, *i.e.* to the laſt Ruin of Antichriſt. 'Tis to this Church that the Holy Spirit ſaith, *Thou haſt a Name to live, but behold thou art dead.* Can it be imagin'd, that God ſhould give ſuch great Praiſes to the Church that was ſince the Ruin of the *Albigenſes* till the Reformation, and that the Holy Spirit ſhould be made to ſpeak with ſo much Diſdain of the Reformed Church? What compariſon is there between the Church in its Reformation, & that corrupted Church, wherein hardly any was to be found that preſerv'd himſelf from the mighty Corruption of Error and Vice?

Philadelphia, which is the ſixth Church, ſignifies a ſixth Period, wherein Antichriſt ſhall be entirely ruin'd, and the Infidel Nations be converted. This is to divine; and that which the Holy Spirit ſaith to the ſixth Church, doth not exactly import any ſuch thing.

Laſtly; *Laodicea*, of which the Holy Spirit ſpeaks in ſuch diſadvantageous terms, is the Church that muſt fall into decay after the Fall of Antichriſt, and the Converſion of the People. And this Decay muſt bring the Church to the coming of the Kingdom of Jeſus Chriſt on the Earth. See here a new Period, and of which there is not the leaſt foot-ſtep in all the

Prophecies. 'Tis a Period that muſt run out from the Ruin of Antichriſt, and the Converſion of the People. All the Prophecies foretell, that the Reign of Jeſus Chriſt ſhall come immediately after the Fall of *Babylon*, and *the Fulneſs of the Gentiles*. Yet here behold a Period, that ſeparates theſe two Events, which ought to be joyned together.

Laſtly; this Syſtem is ſubject to the ſame inconveniencies as that of *Cocceius*. There muſt be ſuppoſed an eighth Period for the reign of the thouſand years, which Dr. *More* acknowledges. Now it muſt be confeſſed, that this eighth Period is altogether unknown to the Prophets; for we do not any where find, that the time hath been divided into Eight parts.

Thoſe that will attentively reflect on what we have juſt now ſaid, will confeſs, if I am not much miſtaken, either that theſe Epiſtles to the ſeven Churches are not prophetical, or that the Myſtery hath not yet been diſcovered: For nothing that hath been ſaid about them, hath this certain Character of Truth, which is obvious to every one. The Prophecies muſt be like *Ænigma's*, which till they have been well explained, ſeem unintelligible; but when one hath hit right upon them, they appear ſo clear, that they cannot otherwiſe be underſtood.

CHAP. II.

CHAP. II.

An Explication of the Viſion of the four living Creatures, & of the twenty four Elders, contained in the fourth Chapter.

SEeing there's nothing propheticall in the three firſt chapters of the *Revelation* we may go on to the fourth Chapter. One may ſay, that this is the opening of this great & divine Theater on which theſe admirable prophetical Viſions will immediatly appear. The entrance is like that of the Prophet *Ezekiel.* God appears in the Temple, which is in heaven, ſitting on a magnificent Throne. Round about the throne there is a *Rainbow:* this is the Symbol of Peace. Before the Throne there was *a Sea of Glaſs like to Chryſtal.* This may ſignify the Purity of the Doctrine of the Goſpel, by which we are waſhed & juſtified. It is of Glaſs & of Chryſtal, becauſe of its firmneſs. For the Goſpel is an eternal Covenant, that ſhall not be done away by a new covenant.

But that which is moſt conſiderable, here is the four living Creatures & the twenty four Elders that are round about the Throne.

6. *And before the Throne there was a Sea of Glaſs like unto Chryſtal, & in the midſt of the Throne & round about the Throne were four Beaſts full of Eyes before & behind.*

The explication of the viſion of the twenty four Elders & the four living Creatures

7. *And the firſt Beaſt was like a Lion, & the ſecond beaſt like a Calf, & the third beaſt had*

a face as a man, & the fouth beaſt was like a flying Eagle.

8. *And the four beaſts had each of them ſix wings about him, & they were full of Eyes within, & they reſt not day & night, ſaying, Holy, Holy, Holy Lord God Almighty, which was, and is, & is to come.*

9. *And when thoſe Beaſts give Glory, & Honour, & thanks to him that ſate on the Throne, who liveth for ever & ever.*

10. *The twenty four Elders fall down before him that ſate on the Throne, & worſhip him that liveth for ever & ever, & caſt their Crowns before the Throne.*

In the 4th. v. theſe Elders are repreſented *ſitting on twenty four ſeats cloathed in white Raiment, & having on their heads Crowns of Gold.*

The opinion of *J. Mede* about theſe four living Creatures & the twenty four Elders.

We muſt firſt know what theſe four living Creatures are, & then we ſhall eaſily gueſs what the twenty four elders ſignify. The conjecture of our *Joſeph Mede* is ingenious & learned. He believes theſe four living Creatures repreſent the whole *Chriſtian*-Church, *i. e.* all the *Chriſtian* People, by way of alluſion to the encampings of ancient Iſrael: It was, ſaith he, diſtributed into four bodies, three tribes in each body, each body had its commanding tribe that marched in the front; & every one of theſe four tribes had its ſtandard, wherin was the figure of a living Creature. *Judah* marched in the front of the *Firſt* body, & had under it *Iſſachar* & *Zabulon*. *Reuben* was the ſecond head, & had under it *Simeon* & *Gad*. The third head was *Ephraim*, which had

had under it *Manaſſeh* & *Benjamin*. The fourth head was *Dan*, to which were joined the tribes of *Aſſer* & *Naphtali*. This is what we read in the ſecond Ch. of *Numbers*. 'Tis certain alſo that every one of theſe four bodies had its Banner & its Enſign. For in the ſame place there is expreſs mention of four ſtandards. v. 3. *The ſtandard of the company of Judah*. v. 10. *The Banner of the company of Reuben*. v. 18. *The Banner of the company of Ephraim*. & v. 25. *The Banner of the company of Dan*.

But to this 'tis added, that theſe four Banners had the figure of four living Creatures. That of *Judah* had the figure of a *Lion*; that of *Ephraim* of an *Ox*; that of *Reuben* of a *Man*; & that of *Dan* of an *Eagle*. As for this laſt point tis known only by tradition. *Aben Ezra* ſaith ſo, *Barnachman and Chaſkuni* all very modern Authors, & of little authority. Wherfore this laſt circumſtance of theſe four living Creatures painted in the four banners is more than uncertain. It is not ſo much as probable. For God that knew the great inclination which this people had to Idolatry, would not have tempted them in placing among them images in ſo eminent a place. Yet 'tis principally on this circumſtance that the conjecture is founded. For he would have theſe four living Creatures of the *Revelation* repreſent all the *Chriſtian* people, becauſe of the ancient *Iſrael* that marched under theſe four Banners. Supposing that theſe four living Creatures ſignify all the faithfull people, it muſt alſo be ſuppoſed that the twenty four

Elders repreſent the Paſtors, & that they poſſeſs that place in the viſion which the *Levites* & *Prieſts* held in the aſſembly of *Iſrael*. This alſo is the opinion of *Joſeph Mede*. And he believes that the number of twenty four refers to the twenty four Claſſes of Prieſts which *K. David* made.

To find out the truth we have nothing elſe to do but to invert the opinion of *Joſeph Mede*, & ſay, that the twenty four Elders repreſent the people, & the four living Creatures the Paſtors. That the twenty four Elders & the four living Creatures both together repreſent the whole body of the Church compoſed of Paſtors & people. This is unqueſtionably ſo, & whoever doth but carefully mind the matter, will not doubt it. But that the four living Creatures ſignify the Paſtors, will not be doubted neither, when the thing is well conſidered.

The four living Creatures of St. John, are *Eſay's* Seraphims, & *Ezekiels* Cherubims.

Firſt, we muſt know, that the four living Creatures are the ſame as *Eſay* calls *Seraphims*. This appears; 1*ſt*, by the ſix wings: 2*dly*, by the ſong *Holy*, *Holy*, *Holy*; characters which agree to the living Creatures of *Eſay* & thoſe of *St. John*.

2*ly*. Theſe alſo are the living Creatures of the two viſions of *Ezekiel* in the firſt & tenth Chapters. Theſe living Creatures of *Ezekiel* are called *Cherubims*. Each of them had four faces, that of a *Lion*, that of an *Ox*, that of a *Man* & that of an *Eagle*. Theſe are exactly the four faces of the four living Creatures of *St. John*. with this difference, that in *Ezekiel*

kiel four heads are together on each of the bodies of the four living Creatures; wheras in *S^t. John's* Vision each living Creature hath but one Head. But this difference is of no importance. For the design of the Mystery being to represent by these four Heads the Qualities & the Character of the Gospel-ministry, 'tis of very little importance that the four heads be on the same Bodies, or on different bodies; seeing these four living Creatures represent but only one Ministry & not four different ministries. I will observe by the by that 'tis very strange, that those that are curious search with so much labour & uncertainty what was the figure of the *Cherubims* under the Law. For *Ezekiel* calling the living Creatures which he describes *Cherubims* in the tenth Ch. of his *Revelations*, I think it can't be doubted but that the figure of *Moses's Cherubims* was such as *Ezekiel* represents it to us.

What was the figure of *Moses's* Cherubims.

I say, that these four living creatures called *Seraphims* by *Esay*; *Cherubims* by *Ezekiel*, & only *Living Creatures* by *S^t. John*, represent the Ministry & the Ministers of the Gospel. They have four different heads; the *First* is that of a *Lyon*, tis the Emblem of Strength & Courage, which the Pastors must have in the Exercise of the Ministry. The *Second* is that of an *Ox*. This is the most profitable & most laborious Creature; this represents the Profitableness of the Ministry & the laborious & indefatigable Courage of the Pastors. The *Third* is that of a

Man. This is the Emblem of Wiſdom & of Reaſon, this ſignifies the ſoveraign Reaſon, Prudence & Wiſdom of the Paſtors, who muſt unite that with Wiſdom & Courage. The *Fourth* is that of an *Eagle*; 'tis the emblem of Elevation & Penetration. There's no bird that flies ſo high. The Paſtors muſt lift up men from Earth to Heaven, & fly up towards divine things: The Eagle ſuſtains the rays of the Light, & looks ſtedfaſtly on the Sun: the Paſtors of the Church are called to ſuſtain the ſight of the moſt adorable myſteries. Theſe living creatures are called *Seraphims*, i. e. *Burning*, to expreſs the greatneſs of their Zeal. They are called *Cherubims* a word that in the *Syriack* & the *Chaldee* ſignifies *Labourers.* This name is given them for the ſame reaſon as the head of an Ox, to repreſent that they ought to labour in manuring the field of the Lord inceſſantly. They have four wings, according to *Ezekiel*, & ſix according to *Eſay* & *St. John*, to repreſent their Vigilance, & the Swiftneſs with which they muſt run to execute the commandments of God. According to *Ezekiel. when theſe living Creatures walk, they turn not, but every one walks to the place with his Face forward.* This is to ſignify that the miniſters of the Goſpel muſt be far removed from all obliquity, & that they muſt go ſtraight in their ways. One part of their Wings ſerves them *to cover their Bodies. i. e.* their leſs comely parts, as Interpreters Underſtand it; 'tis the Emblem of that modeſty that muſt rule in all their words & actions. Ac-

Kerab in the *Chaldee* ſignifies to labour, the true original of the word Cherubims.

According to Ezekiel, *the likeneſſe of the living Creatures was like burning coals of fire, & like the appearance of Lamps: It went up and down among the living Creatures & the fire was bright, & out of the fire went forth lightning.* 'Tis a deſcription of the Word & of Preaching that ſheds light abroad, & ſpreads knowledg, in ſcattering darkneſs by the miniſtry of the Paſtors. *Is not my word as fire? Thy word is a Lamp to my feet.* 'Tis a fire that ſends forth the light of faith, & communicates the heat of charity. In Ezekiel, *When the living Creatures moved, the Wheels alſo moved; & when the living Creatures were lifted up from the Earth, the Wheels alſo were lifted up. When thoſe went, theſe went; & when thoſe ſtood, theſe ſtood.* Theſe Wheels are the People, the living Creatures, *i. e.* the paſtors, are the Spirit of the People. The People do not go, or ſtand ſtill, or lift up themſelves, or fall down, but by the inſpiration of the Paſtors.

Cap. 1. 13. Ch. 1. 21, 22.

In *St. John* the living Creatures are *in the throne & round about the throne*: i. e. immediately near the throne, nearer than the Twenty four elders. 'Tis becauſe the Paſtors are the mediators between God & the People. They are neareſt to God, & the People draw nigh to God by them. *Theſe living Creatures are full of eyes within.* 'Tis becauſe they inwardly have the Spirit of Penetration & Diſcerning; not only like *Solomon's* Wiſe Man, that hath his Eyes in his Head, but they have Eyes in their Heart; *i. e.* they have a clear-

ſighted

ſighted mind, & full of the knowledg of man.

They ceaſe not day nor night ſaying, Holy, Holy, Holy, &c. 'Tis the office of the Miniſtry to labour without intermiſſion about the ſanctification of God's name & the eſtabliſhing his glory.

When the living Creatures gave Glory & honour & praiſe to him that ſate on the throne, &c. the Four and Twenty Elders caſt themſelves down before him. This is the ſame thing that *Ezekiel* ſignified by theſe Wheels, that went when the living Creatures went; the people repreſentend by the TwentyFour Elders follow the inſpiration of the Paſtors repreſented by the four living creatures. When the living Creatures praiſe God, the elders caſt themſelves down. He that will follow theſe four living Creatures in the *Revelation* will ſee that every where they perform the office of Paſtors & Miniſters of the commands of God.

The Elders are the Chriſtian people.

As for the Elders, I don't know how it comes to paſs that they have not been taken for the Faithful People from the very name of *Elders*. Some would herein find the Paſtors of the Church. 'Tis true, the Goſpel calls Paſtors ſo. But here it ſhould be remembred that the Emblems are borrowed from the Law, & not from the Goſpel. 'Tis agreed that in this viſion the Prophet hath a reſpect to the diſtribution which the ancient Law made of its people. Now we ſhall no where find that the *Elders* ſignify the *Levites* & *Prieſts*. On the contrary, they are always diſtinguiſht; yea, & they are oppoſed to the Prieſts as well

well in the Old as in the New Teſtament; *The Prieſts & the Elders of the people.* Every where *the Elders* ſignified the heads of the Tribes and Families, that were conſulted with in great affairs; they were properly the Repreſentatives of the people. So that the Twenty Four Elders are the new people by alluſion to ancient people. There is twenty four of them becauſe the ancient *Iſrael* had twelve Patriarchs & twelve Tribes; & the new *Iſrael* hath twelve Apoſtles which are the twelve Patriarchs & Heads of their Tribes. The twelve Elders of the *Jewiſh* Church joined with the twelve Patriarchs of the new covenant make twenty four in all, & theſe twenty four are the whole Church Repreſentative; *i. e.* the whole body of the faithfull people. Theſe Elders ſit round about the throne as Aſſeſſors, becauſe *the Saints ſhall judg the World* ſaith *St. Paul: They are cloathd in white Raiment*: That is the habit of a Prieſt. And that ſignifies, that the Prieſthood is no longer confined to one only Tribe, that the eleven tribes are re-entred into their ancient rights. For naturally all the firſt-born of what tribe ſoever they were, were Prieſts. This is what the Holy Spirit means when he calls the faithful ones of the New Teſtament *the firſt-born, Prieſts, & a royal Prieſt-hood. Theſe Elders have on their heads crowns of Gold.* 'Tis becauſe every one of the faithfull people is made not only a *Prieſt* but alſo a King.

Wherfore they ſay in their ſong, *To him that hath made us Kings & Prieſts.*

This

This deſcription of the Church by four living Creatures & twenty four Elders, belongs principally to the Church reigning & glorious on the Earth, ſo as it will be deſcribed to us in the laſt Chapters of the *Revelation*. For then only the Paſtors & the people ſhall perfectly have the qualities repreſented by theſe *Ænigma's*. However 'tis reaſonable to place them here, becauſe the Paſtors of all ages of the Church if they have not theſe qualities repreſented by the four living Creatures, yet at leaſt they are obliged to have them, & they have them in part, tho they have them not in the degree of perfection.

CHAP. III.

The Key of the Revelation. This book is no other than a comment on what Daniel *ſaith in the 7th. Ch. of his Revelations, touching the fourth Beaſt, & the fourth Monarchy.*

BEhold the Theater open'd & prepared; we proceed to view the Viſions that are as ſo many Entrings. But I think it neceſſary to premiſe in the firſt place an Obſervation which I call the *Key* of the *Revelation*. 'Tis, that this whole Book is nothing but a Paraphraſe on what *Daniel* ſaith in the ſeventh Ch. of his revelations touching the fourth Beaſt. Certainly this fourth Beaſt is the *Roman Empire*, the fourth Monarchy. And if ſome great

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& ſtrange events be found therin, 'tis always with reſpect to the *Roman Empire*, that muſt endure to the coming of the Kingdom of J. Chriſt on the Earth. The reaſon why God taking no notice of ſo many great events that happen without the bounds of the *Roman Empire*, of the great Empires that are eſtabliſht, the nations that are overturned, the bloody Wars that are every where, & inſiſts only on the fourth Monarchy, or the *Roman* Empire, is becauſe God reveals not future events but with reſpect to the Church which he loveth, which he conducts, & which he will inſtruct concerning his will. Now the Church was to be encloſed in or very near within the bounds of the *Roman* Empire. I know that there were *Chriſtian*-Churches in *Perſia*, & it may be ſome in the *Indies*. But all this was but a ſmall matter. *Euphrates* was the bounds of Chriſtianity; it ſpread it ſelf but a little beyond it. The Church therfore had no need to know that which ſhould happen on the other ſide *Euphrates*, nor to underſtand the foundation of the Empires of the *Tartars*, the Kings of *Perſia*, the *Mogulls* & the *Chinois*; for all this had no reſpect to her. Wherfore the Revelation ſaith not one word of them. The Spirit of God alſo had no intention to inſtruct us in the adventures of the Empire of the *Saracens* & that of the *Turks*, but with reference to the fourth Monarchy. Therfore we ſhall not ſee theſe two Empires that of the *Saracens* & that of the *Turcks* but only

Why God hath not taken notice of other States in the Revelation.

only by the by in the fifth & ſixth Trumpets; & we ſhall not ſee them there but as the Scourges of God that fall on the fourth monarchy to vex & to deſtroy it. This obſervation is the *Key* of the *Revelation*. For *firſt*, it removes that difficulty which many make ſo great a ſtir about, *viz.* that the *Revelation* as tis uſually explained, doth not at all touch on, or if it doth; 'tis but by the by, the greateſt Revolutions of the World, that happen'd in the Eaſt ſince 1200 years. Yet once more, it was not the work of him who would ſpeak of nothing but the Church & thoſe Events, that have an immediate reference to the Church. *Secondly*, This obſervation will teach us rightly to divide the times of the *Revelation*, & properly to apply the viſions to each time, & to diſcover the events that are ſignified by thoſe Viſions.

The diviſion of the fourth Monarchy into two Periods.

We muſt know therfore, that the fourth monarchy without compariſon the greateſt, & moſt diſtinguiſhed in the Prophecies is divided into two great periods. The *firſt* is from the birth of Rome *ab urbe conditâ*, which was the great *Epocha* of the *Romans*, to the diviſion of the *Roman* Empire into ten Kingdoms, which was after the death of *Valentinian* the third about the year 455. For then the Empire was torn in pieces between the *Greeks*, the *Vandals*, the *Goths*, the *Burgundians* &c. it was I ſay divided into ten principal parts. The ſecond period of the fourth monarchy is ſince the diviſion of the Empire among ten Kings, & the reunion of thoſe ten Kings under one

ſole

ſole head, that calls himſelf the univerſal Bishop, to the end of this monarchy, & the coming of the fifth, which is that of J. Chriſt on the Earth. Theſe two periods are very near of the ſame length, viz. 1200 years or a little more. The Lord J. Chriſt came into the world *Anno V.C.* 754. or 752. as *Dionyſius* the leſſer pretends. The Empire was divided into ten Kingdomes about the year of J. Chriſt 455. i. e. in the year 1209 or 1207 of the city of *Rome*; ſince that time under the *Roman* & *Gothiſh* Kings the counting *ab urbe conditâ* was continued till the time of *Dionyſius* the leſſer a *Roman* Abbot, a *Scythian* by nation, who died in the year 540 according to *Baronius*, & who made his Paſchal cycle in the year 527. Tis about the year 530 that the Chriſtian *Æra* began to be in uſe, & the counting by the years of J. Chriſt. Then men left off counting *ab urbe conditâ* after they had uſed this *Epocha* about 1280 years. However that be, the period from the building of *Rome* to the diviſion of the *Roman* Empire among ten Kings is more than 1200 years. The ſecond period of the fourth monarchy ſince its diviſion among ten Kings to the end muſt be alſo above 1200 years. The Prophecy makes it 1260 prophetical days, i.e. 1260 years.

Now we muſt obſerve that in the time of S^t. *John*. i. e. in the time when he wrote the *Revelation*, there was above two thirds of the firſt period of the fourth monarchy paſt & gone. For he wrote about the year 850 after the building of the city. There remain'd therefore

ſore but a little more than 350 years of this firſt period. But he had before him the whole entire ſecond period of 1260 years. Wherfore tis not very ſtrange that he enlargeth himſelf much more on this later part than on the former. So that we ſhall not find properly more than two chapters the ſixth & the eighth that reſpect this firſt period of the fourth monarchy; and all the reſt from the ninth ch. inclusively to the 20th, excluſively contains the events that belong to the period of the 1260 Years, which is the ſecond of the fourth Monarchy. To render this truth more plain that the Prophecy of *Daniel* touching the fourth Monarchy is the Text on which the H. Spirit treats in the *Revelation*, we muſt here view the Prophecy of *Daniel* & apply it to divers parts of that of *St. John*.

Dan. 7. 7. *After this I ſaw in the night viſions, & behold a fourth beaſt dreadful & terrible, & ſtrong exceedingly, & it had great iron teeth. It devoured & brake in pieces, & ſtamped the reſidue with the feet of it, & it was diverſe from all the beaſts that were before it, & it had ten horns.*

Daniel having asked the explication of this viſion, the Angel ſaith to him hereupon;

v. 23. *The fourth beaſt ſhall be the fourth Kingdom on the Earth, which ſhall be diverſe from all Kingdoms, & ſhall devour the whole Earth, & tread it down & break it in pieces.* This refers to the eſtabliſhment of this *Empire*, & its conqueſts, that were begun under the *Conſuls* & *Dictators*, & were finiſht under the *Emperours*; of which *St. John*, had ſeen a part, & ſome followed after

after him; under whom also the Empire was always enlarged, or at least preserved in its greatness even to the children of *Theodosius*. *It broke in pieces the whole Earth, & stamped the residue with the feet of it.* For it mortified all its neighbours whom it did not Subdue. The 6th. Ch. of the *Revel.* belongs to this first part of the Prophecy of *Daniel.* The 8th. Ch. of the *Revelation* addeth to the Prophecy of *Daniel*, for it shews the degrees wherby the *Roman* Empire was brought to its division into ten Kingdoms.

8. *It had ten horns, & I considered the horns, & behold there came up among them another little horn before whom three of the first horns were plucked up by the roots; & behold in this horn were Eyes like the Eyes of a Man, & a mouth speaking great things.*

24. The Angel explaining this place saith, *The ten horns ~~out~~ of the Kingdom are ten Kings that shall arise, & another shall arise after them, & he shall be diverse from the first, & shall subdue three Kings.*

25. *And he shall speak great words against the Most High, & shall wear out the saints of the Most High, & think to change Times & laws; & they shall be given into his hand untill a time, & times, & the dividing of time.*

See the division of the fourth Monarchy into ten others, which was made after the year 450. We shall see afterwards which are these ten Kingdoms. From the midst of these ten comes up a little horn, a Monarch that appears as nothing, a *Priest* that insensibly encreases his power over these ten Kings, so

far as to take away the third part of their Demains, Juriſdiction & Power. This is what hath been exactly accompliſht in the *Papacy*, which hath taken away from the Weſtern Kings more than a third part of their Eſtate, which is become Church Lands, & dependant on the Church; more than a third of their juriſdiction by the Tribunals of Biſhops & Officials, who drew almoſt all cauſes to them, under the pretence, that there was ſomething mingled with them that reſpected the Church, the Sacraments, or the Conſcience; *Laſtly*, more than a third part of their Power, by the Uſurpations of the *Popes*, who have made Kings their Vaſſals a hundred ways. Beſides this, the *Popes* have particularly overthrown theſe three Kingdoms, that of the *Greeks* in *Italy*, that of the *Lombards*, & that of *Germany*, which they have made dependant on the *Roman* Church. This little horn ſpeaks words of blaſphemy againſt God, exalts it ſelf above all that is called God, & againſt the Kings of the Earth. *It deſtroys the ſaints of the moſt high.* That is to ſay, it perſecutes them even to blood. *It thinks to change the Times & the Law:* it makes attempts againſt the divine laws: it deſtroys Gods Commands, & diſpenſeth with them. It commands the adoration of images & Creatures, which God forbids. It permits crimes which God abominates, & againſt which he hath made ſevere laws. This alſo is the true deſcription of the *Pope* & the *Papacy*.

To this horn is given *a time, & times, & the dividing* or the half *of a time*; one year, two

two years, half a year; three years & half in all; 360. prophetical days to a year, that is to ſay, 1260. years. See the text on which the 11th, 13th, & 17. Ch. of the *Revel.* are a comment.

I beheld till the Thrones were caſt down, & the Ancient of days did ſit, whoſe garment was white as ſnow, & the hair of his head like the pure wool, his throne was like the fiery flame, & his wheels as burning fire. v. 9.

A fiery ſtream iſſued & came forth from before him; thouſand thouſands miniſtred to him, & ten thouſand times ten thouſands ſtood before him; the judgment was ſet & the books were open'd. v. 10.

I beheld then becauſe of the voice of the great words which the horn ſpake; I beheld even till the beaſt was ſlain, & his body deſtroyed, & given to the burning flame. v. 11.

In the explication which the Angel gives *Daniel* we read, *But the judgment ſhall ſit, & they ſhall take away his dominion, to conſume & to deſtroy it unto the end.* v. 26.

And the Kingdom, & dominion, & the greatneſs of the Kingdom under the whole Heaven, ſhall be given to the people of the ſaints of the moſt high, whoſe Kingdom is an everlaſting Kingdom, & all dominions ſhall ſerve & obey him. v. 27.

The judgment here ſpoken of is not the laſt judgment; God appears ſitting on a magnificent throne, not to judg the whole world, but to judg the Empire of the Beaſt, the fourth Monarchy in its Antichriſtian Period, & to deal

forth the various puniſhments that befall this Monarchy for 7 or 8 hundred years, to bring it to its end. This Fire, theſe Flames, theſe Wheels burning like fire, on which the throne moves, repreſent the greatneſs of thoſe puniſhments. And behold the Text of the 9th. Ch. in which *St. John* preſents to our view the *Saracens* & the *Turks*, that make deſolate the *Roman Antichriſtian* Empire; & of the 14th, 15th, 16th, 18th, & 19th, where God in divers viſions repreſents the different ſteps of the ruin of the *Roman Antichriſtian* Empire.

As for what is ſaid here of *the Kingdom given to the Saints*, 'tis the matter & Text of the end of the 11th. Ch. of the 20, 21, & 22. throughout.

So it will appear in following the path which we are entred into, that the whole *Revelation* is a commentary on ten or twelve verſes of the 7th. Ch. of *Daniel*.

CHAP. IV.

The ſyſteme of the ſeven ſeals & the ſeven Trumpets, that denote the great events, & bring the world to its end.

IN the 4th. Ch. the H. Spirit open'd the ſcene; the 5th. is a preludium for the viſion of the ſeven ſeals which is contained in the 6. Ch. The firſt book is ſealed with ſeven ſeals, that is to ſay, 'tis very obſcure. Indeed it is ſo to that degree that never will any thing be ſaid

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on this first part of the *Revelation*, that goes beyond conjecture & probability. Wheras as for the second, I hold that one may attain to the true sense of it, & certainly know that one hath found it. See what in my judgment may best be said on the seven seals.

How far the seven seals teach.

The seven seals certainly reach to the end of the world, but not in that manner as the greatest part of our Interpreters have imagin'd, in dividing the duration of the World from J. Christ to its end into seven Periods almost equal. The six First seals do not go beyond 300. years. But the seventh seal is subdivided into seven Trumpets, & doth produce them. Now these seven Trumpets bring the events even to the last judgment, the first not beginning till after the 6th. seal. So that these seven seals are as six branches, that shoot forth from the body of a Tree, with a seventh great branch, which it self becomes a great arm, & shoots forth seven other branches. As for this, it cannot be doubted by any that read the beginning of the 7th. Ch. with any attention.

To find out the mystery of the seven seals & the seven Trumpets, we must here again bring in that observation which we a little before made in the foregoing Ch. viz. that the *Revelation* contains enigmatically the Epitomy of the history of the fourth Monarchy, that is to say, of the *Roman* Empire; a Monarchy which according to *Daniel's* Prophecy must last till the coming of the Kingdom of J. Christ on the Earth, *i. e.* to the end of the reign of Antichrist. It is clear that the Holy

Spirit was to inſiſt only on this fourth Monarchy, without conſidering the other ſtates & Empires of the world, becauſe 'tis that only that *Daniel* ſpoke of after the three firſt Beaſts, whoſe reign was certainly paſt in *St. John's* time. Moreover, 'tis under this fourth Monarchy, & in the extent of its dominions, that the Chriſtian Church hath receiv'd its ſeat & its rule. That Chriſtianity that is found beyond the extent of the *Roman* Empire, is almoſt nothing. And therfore 'tis that the *Counſells* which were aſſembled from the ſeveral parts of the *Roman* Empire are called *Oecumenical*, as repreſenting the Univerſal Church. Now 'tis certain that all the Prophecies have a Mediate or an immediate Relation to the Church. So that they ought to inſiſt only on thoſe ſtates in which the Church hath been nouriſht & brought up.

There is a third Reaſon why theſe Prophecies cannot be underſtood but of the *Roman* Empire, *viz.* becauſe the reign of Antichriſt, which is the greateſt affair that happens in the Church, & wch muſt happen there, was to make a part & a continuation of this *Roman* Empire. For Antichriſtianiſm is the *Roman* Empire continued. This principle which I was willing to repeat here becauſe of its importance, will ſerve to anſwer thoſe that ſay to us, How know you that the Prophecies of the *Revelation* do not refer to *China* or *Tartary*? This objection doth not ſeem to me to be worthy of underſtanding perſons.

This being ſuppoſed that the *Revelation* enig-

enigmatically contains the history of the *Roman* Empire continued, it must also be necessarily supposed that the principal & great Changes that happened in this Empire are described in large Characters, & with some note of distinction in the *Revelation*. Otherwise the H. Spirit would not act according to his profound wisdom, if in making a history of an Empire, he should omit to mark the great Catastrophes that are to happen therin, or if he should hide them, & make them to pass without any character of distinction among the other less events.

The principal Catastrophes happening in the *Roman* Empire are distinctly noted in the *Revelation*.

We must therfore consider what are the principal events that have happen'd in the *Roman* Empire. See here they are.

1. The fall of Paganism, when the *Roman* Emperours became Christians. This is so great an affair, that 'tis impossible to suppose that the Holy Spirit should have taken no notice of it.

2. The fall of the Temporal *Roman* Empire, when 'twas divided into ten Kingdoms.

3. The erecting a new *Roman* Empire, or rather the continuation of the same under the rule of Antichrist.

4. The Birth of the *Saracen* Empire by the *Arabians*, that come to afflict the *Roman* Empire in its Eastern branch, *i. e.* the Empire of *Constantinople*.

5. The power of the *Turks*, that come to finish the destruction of the *Greek* branch of the *Roman* Empire, & to lay desolate the *Latin* Empire.

See the five great events that have changed the face of the world & of the Empire. Wherfore I am perſwaded theſe muſt be found in the *Revelation* with Characters of diſtinction. Let us ſuppoſe therfore that in all the places where there is a notable diſtinction, there we muſt find one of theſe notable events.

The *Firſt* diſtinction is found at the end of the ſixth ſeal. After the opening this ſeal, there happens a great Earthquake, the ſun is eclypſed, & the moon becomes red as blood, the ſtars fall. Afterwards the viſion of the ſeals is interrupted by a new viſion that comes between, in which an Angel marks the elect among the twelve Tribes, twelve thouſaud of every Tribe. After which the Holy Spirit returns to the ſeventh ſeal, under which nothing is done beſides the diſtribution of the ſeven Trumpets to ſeven Angells, that muſt ſound them ſucceſſively. 'Tis clear this is an *Epocha*, a point on which the H. Spirit would have our thoughts to dwell. This firſt Character of diſtinction muſt to all appearance be affixed to the firſt diſtinct event that happens in the *Roman* Empire; that is, the fall of *Paganiſm*. So that in the opening of the ſixth ſeal, we muſt find the fall of the *Pagan Religion*.

The *Second* very obſervable diſtinction is found at the fourth Trumpet. There the third part of the ſun is in like manner eclypſed, the moon & the ſtars ſuffer the like diminution in their light. After which the proceſs

of

of the Trumpets is interrupted by a new Viſion, *viz.* that of an Angel, that flies in the midſt of heaven, & cries three times, *Wo to the inhabitants of the Earth, becauſe of the three laſt Trumpets which are yet to ſound.* This is an evident diſtinction; & this ſecond diſtinction muſt ſignify to us the ſecond diſtinct event in the *Roman* Empire, *viz.* its fall & diviſion among ten Kings, which came to paſs after *Valentinian* the 3d. in the middle of the fifth Age.

The making a new Viſion & a new Angel, crying *Wo* three times, go before the ſounding the 5th. Trumpet, is alſo a mark of diſtinction for that 5th. Trumpet, which ſignifies to us that 'tis an event greatly diſtinguiſht in the hiſtory of the *Roman* Empire. And this third diſtinction can't be applied to any thing but the third notable event that befalls the *Roman* Empire, *viz.* the Birth of the *Saracen* Empire by *Mahomet* & his Succeſſors, that did ſo cruelly afflict the *Roman* Empire, in the Empire of *Conſtantinople*, which was the greateſt & the moſt noble part of theſe ten into which this Empire was divided.

The Empire of the *Turks* at the bottom is but a branch of the *Arabian* & *Saracen* Empire. Wherfore it doth not deſerve ſo great a diſtinction as the other great events of which we have juſt now ſpoken. And yet the H. Spirit is content to diſtinguiſh it by a very long deſcription. The fifth & ſixth Trumpet contain an entire Chapter, wheras the four firſt Trumpets were finiſht in 6. or 7. verſes.

which

which signifies, that this fifth and sixth Trumpet must be concerning great Affairs, and Evils of a long duration.

As for that great Event, which was to happen in the *Roman Empire*, which we reckon'd for the third; *viz.* the Erection of a new *Roman Empire*, or the continuation of the same *Empire* under the new Name of the *Pope* and the *Roman Church*; 'tis so great an Affair, that the Holy Spirit would not bring it into the first part of the *Revelation*: He hath reserved it to make it the Subject of the second part. 'Tis there that he explains largly and much more clearly the Birth, Progress, and Fall of this *Antichristian Empire*, that was to make the last Period of the fourth Beast.

According to this System, the five first Seals must bring the *Roman Empire* to the Fall of *Paganism*; i.e. to *Constantine*'s time. Under the sixth Seal happens this Fall of *Paganism*. The Elect having been sealed, and Silence having been for half an hour, the four first Trumpets sound, that must bring the *Roman Empire* to its Fall, to the taking of *Rome* by *Genserick* after the death of *Valentinian* the 3d, the time wherein the Empire was torn in pieces into ten Kingdoms.

The three last Trumpets are described by three Woes, *Wo, Wo, Wo*; that is to say, Wo not absolutely, but to the fourth Monarchy; which signifies, that they must be distinguished above all the rest. The fifth Trumpet brings the *Roman Empire* afflicting, and alwayes wearing it less and less to the ninth or tenth

tenth Age. The ſixth Trumpet brings and accompanies the *Latin Roman Empire*, or the Eccleſiaſtical one, in afflicting it in like manner to its end; that is to ſay, to the ſeventh Trumpet, which muſt bring the laſt miſery on the Inhabitants of the Antichriſtian World, and that is the Coming of the Kingdom of Jeſus Chriſt on the Earth. This ſixth Trumpet, that brings the *Roman Eccleſiaſtical Empire* to its end, begins about the tenth Age, and is ſubdivided into ſeven Vials in the 16th chap. of the *Revelation*, juſt as the ſeventh Seal was divided into ſeven Trumpets. There are here two great Victories over the Empire of the Devil: The *firſt* is, The Fall of the ancient *Paganiſm:* The 2*d* is, The Fall of the *New* or the *Antichriſtian Paganiſm*. The *firſt* happens immediately before the opening the ſeventh Seal: The *ſecond* immediately before the ſounding of the laſt Trumpet.

Laſtly, After the ſeven Vials, that were to fall on the Beaſt, on his Throne, on his Subjects. on his Empire, comes the ſounding of the ſeventh Trumpet; and the ſounding of this laſt Trumpet, brings in and accompanies the Kingdom of Jeſus Chriſt on the Earth, in its whole duration, and ends with the end of the World.

Thus you haye the Syſtem of the ſeven Seals, and the ſeven Trumpets; let us now conſider the particulars, and we ſhall ſee that every thing exactly agrees with it.

CHAP. V.

CHAP. V.

The Explication of the Viſion of the Six Firſt Seals, according as it is in the ſixth Chapter of the Revelation.

THe Opening of the Seals begins with the ſixth Chapter.

V. 1. *I ſaw when the Lamb open'd one of the Seals, and I heard as it were the noiſe of Thunder, and one of the four Beaſts ſaying, Come and ſee.*

2. *And I ſaw, and behold a White Horſe, and he that ſate on him had a Bow, and a Crown was given unto him, and he went forth conquering and to conquer.*

It muſt be obſerved, that the four firſt Seals make four Men to appear on Horſe-back; which ſignifies they are Perſons of Authority, and at the ſame time Warriours too. The Horſe is a living creature, deſigned for Fighting, and the Riding of Commanders and Emperors. We muſt obſerve alſo, that theſe four living Creatures call thoſe four Horſemen from the four quarters of the World, according to their ſituation. The *firſt* of theſe living Creatures was in the Eaſt; the 2*d* in the Weſt; the 3*d* in the South; and the 4*th* in the North.

The *firſt* living Creature, placed towards the Eaſt, cauſes a King to come forth from the ſame

ſame quarter, ſitting on a White Horſe; a Crown on his Head, and a Bow in his Hand: He comes forth to Conquer. *Joſeph Mede*, *Henry More*, *Teſtard*, *Launay*, and I know not how many more, would have this firſt Horſman to be the Lord Jeſus Chriſt, who comes from *Judea*, which was eaſtward from *Rome*. Therefore this Horſman is called by the firſt living Creature, which was in the eaſtern quarter. But I can't be of that Opinion;

The firſt Horſman is *Veſpaſian* & *Titus* his Son.

Firſt, Becauſe the Equipage of this Horſeman is not magnificent enough to repreſent Jeſus Chriſt. We need but conſult the places where the Prophet makes Jeſus Chriſt to appear; the *1ſt*, chap. the 10th, where he comes again to deliver a New Book to St. *John*; the 14th, where he comes to the Harveſt and the Vintage; and *laſtly*, the 19th, where he returns in the equipage of a Horſeman. But in all theſe places he is extraordinarily magnificent, clothed with Fire, with the Light, with the Sun, with the Rain-bow, riding on the Clouds, having not one ſimple Crown, but many Diadems, and his Eyes caſting out Flames. Here there is nothing more plain & mean: 'Tis a Man ſitting on a Horſe, with a Bow and a Crown. That which hath deceived Interpreters is, the Colour of the Horſe, *White*, which they have taken for an Emblem of Holineſs. But *white* is the emblem of *Proſperity* as well as of *Holineſs*. So that this ſignifies only the Succeſs and the Victories of him that ſits on the Horſe.

2*dly*,

2*dly*, The Bow is not the Arms which the Holy Spirit uſually gives to Jeſus Chriſt; but a Sword, and a Sword coming out of his Mouth. A Bow doth but little execution in compariſon of a Sword: and this ſignifies the few Wars which this firſt Horſman ſhould make.

3. *Laſtly*; Seeing what comes after by the conſent of Interpreters, whom I follow, we endeavour to find out *Roman Emperors*, why ſhould we put Jeſus Chriſt in the head of them? Why ſhould we make him the firſt of the four Emperors meant by theſe four Horſmen? 'Tis therefore much more reaſonable in this place, to find a *Roman Emperor*: One might here eaſily find *Auguſtus* the moſt happy of all men, that brought Peace, and ſhut the Temple of *Ianus*: But not to riſe ſo high, I think that we muſt ſeek *Veſpaſian* and his Son *Titus* in the firſt Horſman: He ſits on a White Horſe. The one and the other, *Veſpaſian* and *Titus*, were good Princes, under whom the Empire was pretty peaceable and quiet: They had not great Wars; therefore the Holy Spirit giveth them but a Bow. They come from the Eaſtern quarter, becauſe *Veſpaſian* was made and proclaimed Emperor when he was in the Eaſt. They come forth to conquer: 'tis with reſpect to the Nation of the *Jews*, and *Jeruſalem*, that was taken and burnt; and the Temple, that was razed; and the People, that were led into Captivity by *Titus* under *Veſpaſian*. The *Temple* and the *Moſaical Worſhip*, while they ſubſiſted, were a great Obſtacle

ſtacle to the Eſtabliſhment of the new Covenant. Therfore this deſtruction of the *Jewiſh* Temple & Worſhip is a Victory in the behalf of J. Chriſt, which deſerv'd to be marked.

And when he had open'd the ~~third~~ ſeal, &c. v. 3. Second

And there went out another horſe that was v. 4.
Red; & power was given to him that ſate theron to take peace from the Earth, & that they ſhould kill one another; & there was given to him a great ſword.

The 2d. Horſe ſignifies the Empire of *Trajan* & *Adrian.*

'Tis clear that this ſignifies a great Slaughter, & a great effuſion of Blood. 'Tis the Empire of *Trajan* & his ſucceſſor *Adrian.* Never was there a greater effuſion of blood; the *Jews* revolted almoſt in all places whither they were diſperſed, in *Libya*, in *Cyrene*, in *Egypt*, in *Cyprus*, in *Meſopotamia*, in *Paleſtine* it ſelf, & in all the Eaſt, under the conduct of their falſe Meſſiah *Barchocheva.*

In the beginning they made ſuch a horrible ſlaughter of the *Greeks* & *Romans*, that they are made to amount to above ſix hundred thouſaud perſons. *Dion* reports, that their fury proceeded ſo far as to eat the fleſh of men. They did tear in pieces their entrails with their teeth. They flead them, & made Garments of their skins. They anointed themſelves with their blood. But they were fully requited. Hiſtory reports that *Adrian* put to death 12 hundred thouſand in the whole extent of the Empire. The *Jews* themſelves confeſs that this civil war coſt the *Jews* above twice the number of perſons that went out of *Egypt.* So that under the reign of theſe two,

Oſorius. Dion: Lyber Juchaſin.

Tra-

Trajan & *Adrian*, there were more than two millions of ſouls that died a violent death. Never was the like ſlaughter ſeen before, nor ſince, till the *Cruſado's*. This could not be better repreſented than by a *Red Horſe*; 'tis the colour of Blood: or than by a *Great Sword*; the greater it is the better it ſignifies that the ſlaughter ſhall be great; or than by *Mens killing one another*, that ſignifies civil wars. Now 'tis in civil wars that there is the greateſt effuſion of blood. This ſecond horſe comes out of the Weſtern quarter. *Trajan* was a Native of *Spain*, which was the Weſtern part of the *Roman* Empire.

At the opening the third ſeal, there comes forth out of the South at the voice of the third living creature.

v. 5. *A Black Horſe, & he that ſate on him*
v. 6. *had a pair of Balances in his hand. And I heard a voice in the mid of the four beaſts ſay, A meaſure of wheat for a penny, & three meaſures of barly for a penny; & ſee thou hurt not the Oyl nor the Wine.*

The 3d. horſe is the Empire of *Septimius Severus* & *Alexander* the ſon of *Mammea*.

This certainly ſignifies an Empire that hath ſomething of ſeverity & ſadneſs, by reaſon of the *Black* Horſe. But this doth not ſignify ſlaughter, as the *Red* horſe of the ſecond living Creature. This ſignifies alſo a reign of juſtice, where every thing is done in weight & meaſure, & according to the Balance. *Laſtly*, this ſignifies a reign of plenty, wherin by the care of the Prince, Wheat, Barley, Oyl & Wine do abound. This the Character of the reign of *Septimius Severus* & of *Alexander* the ſon of *Mam-*

Mammaa. Septimius Severus was an *African* of the Province of *Tripoli*. Wherfore the living Creature of the ſouthern quarter calls him. Both of them were ſevere protectors of juſtice. Both of them, & eſpecially *Alexander*, were ſworn enemies to all Thieves, publick, private, known, or ſecret, & to all people that behaved themſelves ill, & were unfaithfull in their offices. They made exact & ſtrict ſearches after them, & ſeverely puniſht them. *Alexander* made even his ſouldiers live in ſo great diſcipline, that they dared not take away a Hen or an Apple from a Peaſant; or if that did happen, he oftentimes puniſh'd them to the greateſt extremity. *Laſtly*, both of them, both *Septimius Severus* & *Alexander* the ſon of *Mammaa*, gave admirable Orders for the diſtributing Corn, & Wine, & Oyl, to the end all the World might have them, & there might be no want. This is what Hiſtorians do expreſly obſerve.

Aurelius. Spartianus, Lampridius. Septimius, apud Lampridium.

And when he had open'd the fourth ſeal, &c. v. 7.

And I looked & behold a Pale Horſe, & his name that ſate on him was Death, & hell followed him, & power was given to them over the fourth part of the Earth to kill with Sword, & with Hunger, & with Death, & with the Beaſts of the Earth. v. 8.

Behold viſibly a reign ſad, black, loaden with all ſorts of Calamities, Maſſacrees, Effuſions of Blood, Plague, War & Famin, Tyranny & Violence. 'Tis the Character of the reign of *Maximin* & his ſucceſſors to *Aurelian*. The fourth living Creature calls this

The fourth Horſeman is the Empire of *Maximin* & his ſucceſſors.

Tyrant from the North. Thence 'twas that *Maximin* came, who was a native of *Thrace* in the North of the *Roman* Empire. This *Maximin* deſerved to bear the name of *Death*; for he was the moſt cruell of all Tyrants; they gave him the names of *Cyclops*, *Buſiris*, *Scyron*, *Phalaris*, *Typhon* & *Gyges*. He made men be flead & crucified alive, buried living men in the bodies of beaſts, maſſacred, beat perſons to death, without diſtinction of ſex, age or condition. He deſtroyed many thouſands of men by all ſorts of puniſhments.

Julius Capitolinus. Trebellius Pollio de 30 Tyrannis. & in vitâ Gallieni.

Gallienus, that is included in the Period here meant, made himſelf remarkable alſo by his cruelty. Oftentimes he made the throats of 3 or 4000. be cut in a day. In this time reign'd a plague of fifteen years, that began in *Ethiopia*, & ran throughout the Empire. *Lipſius* acknowledgeth hiſtory ſpeaks not of any that comes near it. There was alſo a very great & a very univerſall famin. The Barbarians in the Eaſt made havok of the Empire, & horrible deſolations therin. At laſt there roſe up near thirty tyrants in the whole extent of the Empire. One may judg what deſolation that cauſed. Here end the four living Creatures & the four horſemen, about the end of the third Age.

Zoſimus. Lipſius de Conſtantia 1. 23. Euſeb. Hiſt. l. 7. c. 17.

v. 9. *And when he had open'd the fifth ſeal, I ſaw under the Altar the ſouls of them that were ſlain for the word of God, & for the teſtimony which they held.*

v. 10. *And they cried with a loud voice, ſaying, How long, O Lord, Holy & true, doſt thou not*

not judg & avenge our blood on them that dwell on the Earth?

See here what clearly ſignifies a Period in which the Church ſuffers a cruel perſecution; & 'tis that which was cauſed by *Diocleſian* & his ſucceſſors, the moſt bloody that ever was, longer & more cruell than the nine others taken together. For ſaith *Oroſius*, during ten years they ceaſed not to burn the Churches, to proſcribe the innocent, & to make Martyrs by Maſſacres & Puniſhments. In *Egypt* alone were Maſſacred 144 thouſand men, & 70 thouſand were baniſhed. Thence comes the name of *Æra Diocletiana* & *Æra Martyrum*, an *Epocha* famous in the hiſtory of the Church.

The fifth ſeal is *Diocleſian's* perſecution.

Sulpitius Severus. Oroſius. Scaliger de Emendat. Temp. l. 5.

After this comes the ſixth ſeal, under which we have ſaid we muſt find the fall of *Paganiſm*. Indeed a little time after *Diocleſian*, *Conſtantine* aſcended the Throne of the Emperours, & made the Chriſtian Religion reign. He & his Succeſſors ruin'd *Paganiſm*. This fall of the *Pagan Religion* is thus repreſented to us.

And I beheld when he had opened the ſixth ſeal, & lo there was a great Earth-quake, & the Sun became black as ſack-cloth of hair, & the Moon became red as blood. v. 12.

And the Stars of Heaven fell to the Earth, even as a fig-tree caſteth her untimely figs, when ſhe is ſhaken of a mighty Wind. v. 13.

And the heavens departed as a ſcroll when it is rolled together, & every mountain & iſland were moved out of their places. v. 14.

And the Kings of the Earth, & the great men, v. 15.

men, & the rich men, & the chief captains, & the mighty men, & every bond-man, & every free-man hid themſelves in the dens & in the rocks of the mountains.

v. 16. *And ſaid to the mountains & rocks, fall on us, & hide us from the face of him that ſitteth on the Throne, & from the wrath of the Lamb.*

v. 17. *For the great day of his wrath is come, & who ſhall be able to ſtand?*

The fifth Trumpet contains the fall of *Paganiſm.*

All theſe images are borrowed from the laſt judgment, wherfore they are uſually applied to it. Becauſe indeed this fall of *Paganiſm.* is the moſt terrible judgment that yet ever fell ſince the beginning of the World on the Devil's Empire. We muſt know that in the whole *Revelation* we ſee theſe three heads reigning, *the Dragon*, *the Beaſt*, *the falſe Prophet*. The *Dragon* is the *Devil*, the *Beaſt* is the *Roman* Empire, the *falſe Prophet* is the *Pope*. The *Dragon* hath two Empires, the *Firſt* is pure *Paganiſm*, & purely *Pagan*. The ſecond is *Antichriſtian Paganiſm* mingled with *Chriſtianity*. See here the fall of the firſt Empire, that is the purely *Pagan* Empire of the *Dragon*.

1. There is a *great Earth-quake*. In the ſtyle of the Prophets, & particularly of *St. John*, an Earth-quake always ſignifies a Change of the face of affairs in the world, becauſe Earth-quakes overturn the Earth, & make it Change its face. Now what change of the face of affairs in the world can be imagin'd greater than that which happen'd under *Conſtantine*

ſtantine & his ſucceſſors. The Church had been beat down, maſſacred, it was bathed in its own blood, & all on a ſudden behold 'tis the Miſtreſs of the world. It is become rich & powerfull, it builds ſtately Temples, it overturns the Temples of Idols.

2. *The ſun becomes black as ſack-cloth.* We muſt hold it for certain that the Sun, the Moon & the Stars in the *Revelation* always ſignify the Sovereign, the Dignities & Powers of the Empire treated of. We ſhall afterwards ſee this every where. Here the Empire treated of is that of the Red Dragon, *viz.* The Devil. So that the *Sun* is the Soveraign of that Empire who is the Devil himſelf. The *Moon* is the *Pagan* Religion, which borrowed all its power from the Devil, as the *Moon* takes all its light from the Sun. The *Stars* are the *Pontifexes* & Prieſts of *Paganiſm.* All theſe powers ſuffer'd an Eclypſe, were deſtroyed by the *Chriſtian* Emperours, & tumbled to the ground like Figs by a great wind.

3. *Every mountain & Every Iſle were removed out of their places, i. e.* the Temples, the Idols, the Cities, the places peculiarly conſecrated to the devotion of certain *Pagan* divinities were changed, & ſuperſtition therin was aboliſht. The hand of God fell heavily on the Gods of the *Romans*, as formerly it did on the Gods of the *Egyptians.*

4. *Laſtly*, The Kings & all men of every age & condition are exceedingly terrified, run up & down, flee, hide themſelves, &

endeavour to eſcape the judgment & the wrath of God. One might have ſeen above a hundred times more than what the Prophet here ſaith, if one could have ſeen the commotions that then happen'd, the terrors, the diſtreſſes, the frights that the inviſible Empire of Demons ſuffer'd at the fall of *Paganiſm*. All that the Devil ſuffer'd at the coming of J. Chriſt into the world was nothing in compariſon of this. He reigned notwithſtanding; he was maſter of Empires, Crowns, Temples, Altars. But all on a ſudden, & at that very time, when he thought he had entirely ruin'd the Empire of J. Chriſt by the perſecution of *Dioclefian*, behold him himſelf caſt down on the Earth. 'Tis eaſy to judg that the Horrours & Commotions of the evil Spirits were unconceivable. And moreover, who can doubt but that this great body of Pontifexes, Prieſts & *Pagan* Miniſters felt a prodigious commotion, when *Conſtantine* turn'd *Chriſtian*, & his ſucceſſors beat down & ruin'd all the Temples of the Idols. Hiſtory tells us enough of this; & tho it ſaid nothing, it would be very eaſy to apprehend that the images here made uſe of are not too lively to repreſent the commotions of the *Heathens* & of *Paganiſm*. This Period brings us to *Theodoſius* the great, under whom *Paganiſm* expired; but after whom alſo the glory & quiet of the Empire was quite loſt, as we ſhall ſee hereafter. The greatneſs of the *Roman* Empire & *Paganiſm* fell at the ſame time. This was a great matter of triumph, to the

Pagans,

Pagans, who ſaid, *The Gods had abandon'd the Empire, ſince their Altars had been beaten down.* But God was providing for great events, & it was neceſſary the temporal Empire ſhould fall, to make way for the Spiritual Empire of Antichriſt.

CHAP. VI.

An explication of the four firſt Trumpets, which are the five degrees of the Fall of the Roman *Empire, or the Soveraignty of* Rome.

The myſtery of the 144 thouſand ſealed perſons in the 7th. Ch.

THe 7th. Ch. is a viſion that interrupts the courſe of the ſeven ſeals. Here God cauſes his Elect to be ſealed, & their number amounts to 144 thouſand. We ſhall ſee in the proceſs of this diſcourſe that 144 is a ſacred number, appointed to ſignify the Church; a number that ariſes from twelve multiplied by it ſelf. For the preſent it is ſufficient to obſerve, that God takes the time between the ſixth ſeal & the firſt Trumpet to cauſe his elect to be ſealed, becauſe more unhappy, ſad, & much more fatall times were at hand than the foregoing ones. In the ages of the *Heathen* Emperours & under the Seals there were cruell perſecutions, men had ſuffer'd much in their bodies. But under the Trumpets muſt come the dark Kingdom of Antichriſt, wherin the ſouls of the *Chriſtian*-Church muſt be attack'd with Spiritual Temptations,

be ſwallowed up in Superſtition & Idolatry; & that in ſuch a manner that the number of the faithfull ſhould be almoſt as nothing. The 144 thouſand, ſignify the Church, the pure Church under Antichriſts reign. Now 144 thouſand are almoſt nothing in compariſon of that innumerable multitude that is in the reign of Antichriſt. This little number therfore was to be ſealed, to the end that the deſtroying Angell of Spiritual *Egypt* might paſs over them, & ſpare them. And they were to be ſealed before the ſeven Trumpets ſounded, becauſe the ruin of the Church was to happen under theſe ſeven Trumpets. Thus you have the whole myſtery of the 7th. Ch.

In the beginning of the 8th. Ch. after the opening the ſeventh ſeal, there was ſilence for about half an hour, plainly by way of alluſion to what was done in the Temple, where while the incenſe was offering, the muſick ceaſed, & all was in ſilence. The ſeven Trumpets are given to ſeven Angels: Every thing is made ready for the ſounding of theſe Trumpets.

v. 8. *The firſt Angel ſounded, & there followed Hail, & Fire mingled with Blood, & they were caſt on the Earth, & a third part of the Trees was burnt up, & all green graſs was burnt up.*

The ſeven Trumpets continue to concern the *Roman* Empire as the ſeven ſeals had done. The firſt Trumpet begins where the ſixth ſeal ended. The ſixth ſeal brings the *Roman* Empire

Empire to the total fall of *Paganiſm*, which happen'd under the two *Theodoſius's*, Father & ſon. The firſt Trumpet then muſt begin at the ſame time. *Hail mingled with Fire, & Blood falls on the Earth.* 'Tis a lively & good repreſentation of the inundations of thoſe barbarous people, who in the reign of *Theodoſius* the younger, came out of *Thrace* under the conduct of *Alaric*, & ravaged firſt of all *Macedonia*, *Theſſaly*, *Greece*, *Achaia*, *Corinth*, *Argos*, *Sparta*, *Epirus* & *Italy* it ſelf. Afterwards & about the ſame time, the *Vandals*, the *Alanes*, the *Marcomans*, the *Herules*, the *Sueves*, the *Allemans* poſſeſſed & deſolated *Gaul*, *Spain* & *Afrique*. 'Tis a *Hail mingled with fire & blood.* For theſe barbarous people fell on like a ſtorm of hail, with violence & in a ſudden manner. They carried fire every where, & bathed the Earth with blood. We may ſee Hail uſed for the like inundations of ſtrange people in divers places of the Prophets; So is the coming of *Salmanaſſar* & his *Aſſyrians* expreſſed by the Prophet Eſay. *And the third part of the Trees was burnt.* It muſt be obſerved that this third part appears again in all the Trumpets; & this third part certainly ſignifies the *Roman* Empire. The reaſon of it is evident. 'Tis becauſe this Empire did poſſeſs, & doth ſtill, the third part of the World. Geographers divided the world into three parts, *Europe*, *Aſia*, & *Africa*. The *Roman* Empire took up one of theſe three parts, *viz.* *Europe*. So that when the Prophet ſaith that the ſeveral plagues

The firſt Trumpet begins under *Theodoſius* the younger, & ſignifies the firſt irruptions of the Barbarians.

Iſ. 28. 2. & 10, 3. & 32. 19.

The third part ſignifies the *Roman* Empire.

plagues of the Trumpets afflict the third part of the world, 'tis as much as to ſay, they afflict *Europe*. It will be ſaid that the *Roman* Empire extended it ſelf alſo into *Aſia* & *Africa*. But

1*ly*. there was alſo in Europe a great extent of Northern countries that was not poſſeſſed by the *Romans*. So that what it had in the other parts of the world could only ſerve as an equivalent for what it had not in *Europe*. So that it always remained true that the *Roman* Empire did not reach to above a third part of the world.

2*ly*. Moreover, *Europe* being the ſeat of the *Roman* Empire, becauſe *Rome* & *Conſtantinople* are both of them ſeated in this third part of the world; it is clear the *Roman* Empire can't be better repreſented than by *Europe*, or a third part of the world.

Laſtly, 'Twas *Europe* chiefly that was harraſſed by the inundations of the barbarous people. Therfore by the third part we cannot underſtand any thing but *Europe*.

The third part of the Trees was burnt: See here a Grammatical figure, that muſt be well obſerved, for it is much uſed in the three following Trumpets. That is to ſay, *the trees of the third part of the world*, viz. *of* Europe, *was burnt*. Now the Prophet repreſents this firſt inundation of the *Babarians*, as having yet afflicted the Trees only of *Europe* or the *Roman* Empire, becauſe the following plagues made ſo very much greater havock. This firſt tempeſt (if I may uſe the ex-

expreſſion) touch'd the Trees only, did not cauſe ſuch terrible deſolations as the following ones did; the *Barbarians* contented themſelves with the ſpoils of the fruits of the Earth & mens goods.

And the ſecond Angel ſounded, & as it were a great Mountain burning with fire was caſt into the ſea, & the third part of the ſea became blood. v. 8.

And the third part of the Creatures which were in the ſea, & had life died, & the third part of the ſhips were deſtroyed. v. 9.

And the third Angel ſounded, & there fell a great Star from heaven burning as it were a Lamp, & it fell on the third part of the Rivers & upon the fountains of Waters. v. 10.

And the name of the Star is called Worm-wood, *& the third part of the Waters became* Worm-wood, *& many men died of the waters becauſe they were made bitter.* v. 11.

The ſecond & third Trumpet ſignify the effuſion of blood & the bitter afflictions which the *Barbarians* cauſed in the *Roman* Empire

Theſe two plagues of the ſecond & the third Trumpet are very like thoſe two of the ſecond & third viall in the 16th. Ch. of the *Revelation*. For in this later place the two vialls fall as they do here on the ſea, & the rivers. They produce the ſame effect, which is, that they turn the Waters into blood, & into liquor of Worm-wood. The ſecond & third viall is but one plague continued, ſo the ſecond & third Trumpet is but one & the ſame plague continued. So that theſe two places of the *Revelation* may give much light one to the other, not that they ſignfy the ſame events, but very like ones.

In

See. Jer. 51. 36. 44. Ezek. 31. 4. If. 19. 5.

In the one & in the other 'tis certain the ſea & the Rivers ſignify people. 'Tis the reſemblance & emblem which all the Prophets uſe, & particularly *St. John*. We ſhall ſee *the whore ſitting on the Waters, i.e.* on the people. For in all languages in the ſtyle of the vulgar, in that of Orators & Prophets *to make a ſea of blood* always ſignifies to make a great ſlaughter. We ſhall ſee that the ſea of blood in the 16th. Ch. ſignifies the great Slaughters cauſed by the Cruſados. Here the ſea of blood ſignifies the ſlaughter which the *Barbarians* make in the whole extent of the *Roman* Empire.

This mountain burning like fire, & this great ſtar like a Lamp, at the bottom ſignify but one & the ſame thing, excepting that the *Mountain of fire* hath the ſame proportion with the *Star like a Lamp* as the ſea hath with the Rivers. The Mountain of fire falls into the ſea, the ſtar or the great Lamp of fire falls into the Rivers: *i.e.* the great fire falls into the greater Waters, & the leſſer fire into the leſſer waters. For here a *Mountain of fire* is much more than a *ſtar of fire*, tho in truth a ſtar is a thouſand & a thouſand times bigger than a Mountain. But the H. Spirit frames his ſpeech according to appearances, & hath chiefly a reſpect to thoſe fires that are often ſeen falling from heaven, which are called *Falling-ſtars*.

Joſeph Mede with all other Interpreters would find in this *Mountain of fire*, & this *Star like a Lamp* much more of myſtery than

is

is in it; pretending that this means ſome great perſon diſtinguiſht by his dignity as a King or an Emperour, or by his knowledg as a great Doctor. Therfore many by this ſtar underſtand a great Prophet. But 'tis not ſo. This muſt be explain'd with relation to the firſt Trumpet, & we muſt know that this is but the ſequel of the hiſtory of the deſtruction of the *Roman* Empire by the *Barbarians*. The firſt part of this deſtruction was but *Hail mingled with Fire*, a common ſtorm, & ſuch as often happens in ſummer, wherin thunder & lightning in hot countries are always mingled with the hail. But afterwards this inundation of the *Barbarians* increaſed in ſuch a manner, that it was no longer an ordinary ſtorm. There fell not only Fire mingled with Water & Hail, this Storm becomes wholly pure fire, a fall of terrible Lightning, a true Mountain of Fire that fell on the *Roman* Empire, & over-whelm'd it. Afterwards the fire continued to fall on a third part, in truth no longer as a Mountain, but as a fire-brand, ſuch as the ſtars are that appear to fall in the air. See therfore here three fires. The *Firſt* is mingled with Hail. The ſecond is meer fire, & great as a mountain. The third is as a great Lamp. The *Firſt* afflicts the Trees of *Europe* or of the third part of the World. The *ſecond* falls into the ſea, & changes it into blood. The *third* falls on the rivers & fountains, & makes their waters bitter. This evidently ſignifies the three firſt degrees of the *Barbarians* invaſion. They come at *Firſt* like

like fire mingled with hail, which burns the trees, like a ſtorm that ſpoils the fruits of the Earth. They pillaged the Goods & the Riches of the Empire. 2*ly*. They come like a meer fire that conſumes & devours. They fell on the ſea. By that I underſtand the people of *Italy*, the taking of *Rome* by *Alaric*. *Italy* was in reſpect to the *Roman* Empire what the ſea is in reſpect to the rivers. The ſea is the center, & the rivers are all round about it. The ſea is the gulf, & the rivers come from all parts to pay their tribute to this gulf. *Rome* & *Italy* was the midſt of the Empire. *Rome* was the ſea whither all the Provinces came to pay their tribute & their riches. *Alaric* & his *Goths* falls like a burning mountain on *Italy*, & the city of *Rome*, he takes it, and ſacks it. *This ſea becomes blood*. *Italy* was filled with ſlaughter. After this the *Barbarians* ſuffer'd themſelves to be appeaſed. *Alarie* after he had taken *Rome*, and made there a new Emperour named *Attalus*, with whom he went to beſiege *Honorius* in *Ravenna*, gave peace to *Honorius*, quitted *Italy*, retired among the *Gaulls* where with his *Goths* he eſtabliſht himſelf. The *Vandals* poſſeſſed *Spain*. The *Burgundians* ſtaid on the *Rhone*. The *Huns* inhabited *Pannonia*. And then the *Fountains & the Waters*, i.e. the people that depended on *Rome*, felt the force of this fire of the judgment of God. But this fire did not turn the waters into Blood, becauſe then the ſlaughter ceaſed; the oppoſition ceaſing, the *Barbarians* ſaw themſelves Maſters. But they

The mountain of fire that falls into the ſea is *Alaric* that made *Italy* deſolate & took *Rome*.

they turned the Rivers and the Fountains into *Wormwood*: i. e. They reduced the *Roman* Provinces into a bitter Servitude. And by reaſon of this, the name of *Wormwood* is given this laſt Fire; that is to ſay, this laſt Judgment and Puniſhment, leſs than the former, but yet ſo great as to make the people live in Bitterneſs. For the *Goths* ſpoiled them of their Lands & Goods. See the Myſtery of the ſecond and third Trumpet. I have no need to give notice, that *the third part of the Sea*, and *the third part of the Rivers*, ſignifie the Sea, and the Rivers of the third part of the World; *i. e.* of *Europe*: For I have given notice already of that once for all. In truth, they were the People of *Europe*, that ſuffered theſe Deſolations.

V. 12. *And the fourth Angel ſounded, and a third part of the Sun was ſmitten, and the third part of the Moon, and the third part of the Stars, ſo as the third part of them was darkened, and the Day ſhone not for a third part of it, and the Night likewiſe.*

The Fall of the *Roman Empire.*

'Tis ſtill the ſame Figure that rules, that is to ſay, that the *Sun* of *Europe*, which is the third part of the World, was darkened; in like manner the *Moon* and *Stars*. We muſt remember, that in the Prophecies the Sun, Moon and Stars alwayes ſignifie the Powers of a State. The Heaven of the politick World, is the ſuperior Region of Dignities, that ſheds kind or malignant Influences on the People. We ſhall ſee this conſtantly obſerved in this Book, in

in ſuch manner, that in all places where the Sun, Moon and Eclypſes are ſpoken of, 'tis unqueſtionable that we muſt underſtand the darkening and deſtruction of the ſovereign Powers in the State or Empire ſpoken of. Now what Empire is it that is here ſpoken of? 'Tis the Empire of *Rome*. For yet once more we muſt ſtick to this Principle, as one of the principal Keys of the *Revelation*, *viz.* that it moves wholly on the *Roman Empire*, and that 'tis properly nothing but a Comment on what is ſaid of the fourth Beaſt in the 7th chap. of *Daniel*: The *Roman Empire*, and in part the Invaſions of it by the *Goths* and other *Barbarians* being here treated of, there is no room for doubting, but that the *Sun* of the third part of the World which is ſmitten, ſignifies the Sovereign of *Rome*, the *Roman Emperor*; the *Moon* is the Imperial Dignity; the *Stars* are the Grandees of the Empire. And 'tis the Extinction of the *Roman Empire* of *Italy* that happen'd in the year 455. after the Death of *Valentinian* the 3d, when *Genſeric* came from *Africa* with his *Vandals*, took *Rome*, and ſackt it fifteen days one after another; after which the *Empire* was torn among ten Kings, according as St. *John* foretold it in the ſequel of this Book.

CHAP. VII.

CHAP. VII.

An Explication of the Viſions of the fifth & ſixth Trumpet, wherin are ſeen the Empires of the Saracens & Turks.

THis fall of the Imperial dignity at *Rome* in the fourth Monarchy is a great affair. Therfore the H. Spirit ſtays upon it, & makes a pauſe as a mark of diſtinction, as we have before obſerved. But that which follows alſo is a great affair. Therfore the three laſt Trumpets are preceded by an Angel that cries, *Wo, Wo, Wo*; they are the three laſt blows of the Fall of the *Roman* Empire. After this Cry follows the fifth Trumpet. Ch. 9.

And the fifth Angel ſounded, & I ſaw a v. 1. *ſtar fall from Heaven to the Earth, & to him was given the Key of the Bottomleſs pit.*

And he open'd the Bottomleſs-pit, & there v. 2. *aroſe a Smoke out of the Pit, as the ſmoke of a great Furnace, & the Sun & the Air were Darkned by reaſon of the Smoke of the Pit.* v. 3. *And there came out of the ſmoke Locuſts on the Earth.*

And the ſequel of the hiſtory, & the Characters of this Prophecy, perſwade me, that by the *Locuſts* we muſt underſtand the *Arabians* and *Saracens*; for after the fall of the Imperial dignity in *Italy*, the greateſt event that happen'd with reference to the

fourth Monarchy and Religion, is the Empire of the *Arabians*. The imperial dignity falls in the fifth Age. In the ſixth Age the *Arabians* are raiſed up to weary and torment the *Roman* Empire divided into ten Kingdoms, but above all, for the puniſhment of the Empire of *Conſtantinople*, the moſt remarkable part of the ten. We ſhall ſee that the words of the Prophecy agree very well with this diſcovery of thoſe modern people.

The falling ſtar in the fifth Trumpet is not a prandee or a Prophet.

A ſtar falls from heaven. 'Tis a preſage of ſome great event. By this ſtar we muſt not underſtand a great Lord, or a falſe Prophet, as ſome have imagin'd. For this ſtar doth nothing, & appears no more in this fifth Trumpet. 'Tis very improperly that *De Launay* & many others apply to this Star theſe words, *& to him was given the Key of the Bottomleſs-pit*; as if a ſtar could carry a Key, uſe it, and open a door. The Prophecies are continued Metaphors and Allegories. Now according to good *Rhetorick*, Actions in Metaphors muſt be attributed to Subjects according to the nature of thoſe ſubjects. Here an Angel & a ſtar are ſpoken of; 'Tis the Angel that opens the Bottomleſs-pit, and not the ſtar. 'Tis the proper office of Angels in the Apocalyptical Viſions, to open and ſhut, and bring in on the ſtage. So in the 20th. Ch. of the *Revelation* 'tis an Angel that cloſes the Bottomleſs-pit on the Dragon. This ſtar therfore doth nothing elſe here but only preſage a great inſurrection againſt God, that

that was to happen under the fifth Trumpet. The bottomleſs-pit being open'd, there comes out a *Smoke* black and thick, like that of a Furnace, and *the Sun was darkned therby.* 'Tis the unhappy Religion of *Mahomet* that fills the world with his thick darkneſs of Error: *& there aroſe out of the ſmoke of the bottomleſs pit Locuſts on the Earth.* And this unhappy and deteſtable doctrine formed an Empire, and united the *Arabians* together under the deteſtable *Mahomet.* One can't better repreſent the *Arabians* than by Locuſts. *Firſt* becauſe of their innumerable multitude. So 'twas the Author of the book of *Judges* called them many ages before *St. John.* *And the* Midianites *& the* Amalekites, *& all the Children of the Eaſt, were in the valley as Locuſts for number.* 2. 'Tis from *Arabia* that theſe inundations of locuſts come, that often cover both *Egypt* and *Ethiopia*, and the other neighbouring places round about. 3. The prodigious ſwiftneſs of the Conqueſts of the *Saracens* is moſt admirably repreſented by Clouds of Locuſts, that fall on the fields in one night, and almoſt in a moment. 4. One can't better repreſent the hideous deſolations which the *Saracens* made every where, than by the hideous condition that the meadows and fields are in when the Locuſts come on them.

The Religion of *Mahomet* meant by the black ſmoak.

By the Locuſts the *Saracens* are meant.

It is commanded theſe Locuſts, *not to hurt the Graſs of the Earth, nor any green thing, but only thoſe men which have not the ſeal of God in their forheads.* This is to ex- v. 4.

preſs, that theſe Locuſts are men that are ſent againſt other men, wheras true Locuſts faſten on the green things.

And to them it was given, not that they ſhould kill men, but torment them five months. We muſt know & always remember the foundation we have laid, that the whole *Revelation* is a hiſtory of the *Roman Empire*, & that all the events refer to that Empire. So that the ſenſe is, the *Saracens* by the permiſſion of God ſhould have a great power to torment & harraſs the *Roman* Empire divided into ten Kingdoms, but not to deſtroy it. Indeed the *Saracens* tormented both *Greeks* & *Latins* moſt cruelly. But both the Empire of *Conſtantinople* & the other parts of the *Roman* Empire defended themſelves againſt their aſſaults.

What the five months of the reign of the Locuſts ſignify.

The duration of theſe Locuſts is limited to five months, theſe make 150 days. But theſe days do not ſignify an 150 years, a day for a year according to the prophetick ſtyle. *Joſeph Mede* that follows this hypotheſis, aſſigns 150 years to the time, during which the *Saracens* particularly afflicted *Italy* from the year 830 to the year 980. But 'tis not ſo. We muſt obſerve, that the reign of the Locuſts is in the five months of the ſummer, *May*, *June*, *July*, *Auguſt*, *September*, & that is their longeſt reign. For oftentimes they laſt not ſo long, becauſe ſometimes in the midſt of ſummer a great wind carries them away, or a long rain makes them burſt. So that the Prophet means that the *Saracens* ſhall fulfill their

their reign in its greateſt extent, & that God will not abate any thing of it in favour of the men that are the ſubjects of the *Roman* Empire.

The deſcription of theſe Locuſts is notable. *Their ſhape was like unto horſes prepared to the battle.* 'Tis to ſignify the wars & fights wherby the *Saracens* were to eſtabliſh their government: *On their heads were as it were crowns like gold.* All the Empires that at this day take up the Eaſt came from them, that of the *Turks*, that of the *Perſians*, that of the great *Mogull*, that of the *Tartars*.

Their faces were as the faces of men, & they had hair as the hair of women, & their teeth were as the teeth of Lions, & the ſound of their wings was as the ſound of Chariots. That is to ſay, they are as great women, with their hair diſhevelled, a hideous countenance, & wings on their ſhoulders. I queſtion not but the Prophet had reſpect to the deſcription which the Poets make of the *Harpyes*.

Triſtius haud illis monſtrum, nec ſævior ulla Æneid. 3.
Peſtis, & ira Deûm Stygiis ſeſe extulit undis.
Virginei volucrum vultus, fadiſſima ventris
Ingluvies, Uncaque manus & pallida ſemper
Ora fame.

Where 'tis very obſervable that the name of *Harpyes*, comes from the Hebrew word *Arbim* or *Arpim*, which ſignifies Locuſts. They were the terror of the *Eaſt*. Therfore the Poets made of them Women with wings

VVhence comes the name and fable of the Harpyes.

devouring all they ſaw, & which came up from Hell, *Stygiis ſeſe extulit undis.* Exactly in the ſame manner as theſe according to *St. John, aſcended out of the bottomleſs pit.* So the Prince of the bottomleſs-pit, *viz. Pluto*, is looked on as their Prince among the Poets, & in the Pagan Theology; for 'tis he that in that Theology is called *Serapio* inſtead of *Serarpis* or *Sararpi, i. e.* Prince of Locuſts in the *Phanician* & *Hebrew* Tongue; juſt as the *Phanicians* called the ſame *Pluto*, *Belzebub*, *i. e.* the God of flies. The flies & locuſts being two great plagues to the fruits & plants of the Earth. *Pluto* was thought to ſend theſe plagues. Therfore he is call'd their Prince. 'Tis to this I ſay the Prophet alludes, & he would tell us that the *Saracens* ſhould be like theſe winged women called *Harpyes*, that aſcend out of Hell, that have Hooks inſtead of Teeth, & that devour all things. In truth the *Saracens* & *Arabians* were always profeſſed Thieves. 'Twas by covetouſneſs & pillaging much more than by ſlaughter that they made the Eaſt deſolate.

Theſe Locuſts *had Tails like Scorpions, & ſtings in their tails.* All the world knows that the tail & the ſting in the Serpent is the ſeat of venome & poyſon. And poyſon is the Emblem of falſe Doctrine. Which ſignifies not only that the *Arabians* ſhould carry deſolation & death every where, but alſo the venom of a deteſtable Religion. Therfore 'tis the Devil is called a Serpent & a Dragon, by reaſon of the poyſon of falſe Religions that he ſpreads. *Laſtly*,

Lastly, they have for their head *the Angel of the Bottomless-pit*, called *Abaddon* in *Hebrew*, & *Apollyon* in *Greek*, *i. e.* destroyer. This is not the description of the Devil, as *Joseph Mede* believed. 'Tis the description of *Mahomet*, a Monster arising out of Hell, as well as the Locusts: *The Angel of the Bottomless-pit*. *Angel* signifies Pastor & messenger; & we must observe once for all that the name *Angel* in the *Revelation* doth not signify a species of those Spirits that are so called, Angels & Devils. 'Tis the name of an Office, given sometimes to J. Christ, sometimes to Pastors, sometimes to men that are Instruments in Gods hand, sometimes to Spirits separated from matter. So that *the Angel of the Bottomless-pit*, signifies here no other thing than the false Pastor ascended out of the Bottomless-pit. He is called *Destroyer*, because in truth there never was a man in the world that destroyed so many men both as to Body & Soul.

Then the sixth Angel sounded, & I heard a voice, &c. *which said to the sixth Angel, loose the four Angells, which are bound in the great river* Euphrates. *And the four Angels were loosed which were prepared for an hour, & a day, & a month, & a year.* This is the second of those *Woes* that were cried, *Wo, Wo, Wo*. These three Woes all have relation to the *Roman Empire* in its second period, *i. e.* in its Antichristian period. The first Wo is the birth of the *Saracen Empire* & the Religion of *Mahomet*. The second blow is Ch. 9. 13.

The *Turks* & their invasions on the fourth Monarchy.

the irruptions of the *Turks*. They muſt be found in the Prophecies that reſpect the *Roman Empire*; for they take up too conſiderable a part in the hiſtory of this *Empire*. Now the *Turks* will not be found any where elſe but here, they muſt therfore be here. And without doubt they are here. What we ſaid juſt now muſt be remembred, that the name *Angel* in the *Revelation* ſignifies *Office*, & not a ſpecies of Spirits. See here four Angels bound in the River *Euphrates*, & looſed. Theſe can't be good Angels; for the good Angels are not bound. They can't be Devils; for the Devils are not bound in ſome places of the Earth more than in others. So that theſe four Angells ſignify four *Meſſengers* of the Anger of God, four inſtruments of his Juſtice, whoſe violence till this time he reſtrain'd; & whom afterwards he leaves wholly to their fury, for the puniſhment & ruin of the *Roman Empire*, as well in its Eaſtern as its Weſtern branch. Theſe four Angels therfore ſignify theſe four *Sultanies* which the *Turks* eſtabliſht round about *Euphrates*, & in the regions of *Aſia* the leſs, & *Syria*. All that have read the hiſtory of the *Cruſadoes*, know, that the *Chriſtians* in the end of the Eleventh age found them eſtabliſht in thoſe four principal ſeats *Nice*, *Damaſcus*, *Antioch* & *Aleppo*. The founders of theſe *Sultanies* had been kept behind *Euphrates* for ſome time. But in the tenth & Eleventh age they were let looſe, they overflowed the *Greek Empire*, which made a part of the *Ro-*

What the four Angels in Euphrates ſignify.

Roman Empire; they pusht on their Conquests as far as *Nice*, the capital City of *Bythinia*; i.e. almost to the very Gates of *Constantinople*. They afflicted all the Coasts of the *Mediterranean-Sea*, *Greece*, *Sicily* and *Italy*; and at last they entirely destroyed the Empire of the *Greeks*, by the taking of *Constantinople*, which happened in the year 1452.

This is what is meant by these words, *The four Angels were loosed to kill a third part of men.*

The *Turks* are sent to destroy the *Roman Empire.*

We must remember what hath been said in the explication of the first Trumpets, *viz.* that the *third part* in these Prophecies signifies the *Roman Empire*, because that took up about a third part of the World. The *Turks* are sent to kill the third part of men; *i.e.* to kill the men of the third part of the Earth, or of the *Roman Empire*, or of the fourth Monarchy. The Locusts of the fore-going Trumpet were sent, *not to kill men, but to torment them for five moneths*; because the *Saracens* and *Arabians* did only gnaw off the edges of the *Roman Empire*, and did not penetrate into its entrails. But the *Turks* pierced even into the very heart of the fourth Monarchy, and laid it desolate; and they have establisht their Empire in one of its capital Cities, viz. *Constantinople.*

They are sent to kill the Men of this third part of the World.

Indeed, never was there seen so horrible a Butchery

Butchery of Men, and ſo great an Effuſion of Blood, as that which the *Turks* have cauſed in their Irruptions, in attacking, or in defending themſelves in the *Cruſadoes*. I am perſwaded, all the Conquerors together, ſince the beginning of the World, never ſhed ſo much Blood.

To Kill, ſignifies alſo a *total Deſtruction*: So that the Prophecy ſeems to ſignifie, that the *Turks* are ſent of God entirely to deſtroy the *Roman Empire*. They have already deſtroyed the Eaſtern Branch of it, the ſeat whereof was at *Conſtantinople*; and there are ſome that conjecture, that God deſigns them alſo to deſtroy the Weſtern Branch, whoſe Seat at this day is at *Rome*: God only knows this. But tho the *Turks* ſhould do no more than they have already done, 'tis enough to fulfil the Prophecy, which ſaith,

That God ſent them to kill the men of the third part of the Earth, i. e. of *Europe*.

And the number of the Army of the Horſmen was 200. *Thouſand Thouſand*.

The *Turks* certainly are originally *Scythians*, *Tartars* and *Nomades*; people that had nothing but Horſmen in their Armies. The formidable Infantry of the *Turks*, which they call the *Janizaries*, was not inſtituted till about the year 1300, by *Ottoman*, the Founder of the Empire, which at this day poſſeſſeth *Conſtantinople*. Before that, their chief ſtrength was in Cavalry. The Prophet maketh it prodigious for its number. All the World

World knows the thing happen'd exactly according to the literal ſenſe. He alſo deſcribes them in a hideous manner.

They that ſate on the Horſes, had Breaſtplates of Fire, and of Jacinth, *and* Brimſtone. v. 17.

That is to ſay, the heads of theſe Horſemen were like globes of fire, whence came forth flame and ſmoke. *The heads of the horſes were as the heads of Lions, & out of their mouths iſſued Fire, & Smoke, & Brimſtone.* This Fire, this Smoke, and this Brimſtone, ſeem to be a deſcription of *Gun-powder*, and its effects. And this may well ſignify, that the *Turks* ſhould make their principal deſolations in the *Empire* of the fourth Monarchy, after the invention of canons and fire-arms, whence come forth, lightnings, flames, ſulphur & ſmoke; which indeed did come to paſs.

Theſe horſes that vomit up flame & ſmoak, have alſo *tails like unto Serpents, with which they do hurt, viz.* in ſpreading their poiſon. And this is common to them with the Locuſts of the fifth Trumpet. 'Tis the venom of the wicked Religion of *Mahomet*, which the *Turks* have eſtabliſhed, & ſpread in all places where they have eſtabliſht their dominion.

They that were not Killed by theſe plagues, yet repented not of the works of their hands, that they ſhould not Worſhip Devills, & idols of Gold, & Silver, & Braſs, & Stone, & Wood, which neither can ſee, nor hear, nor walk. Neither repented they of their Murders, nor

of

of their Sorceries, nor of their Fornication, nor of their Thefts. This ſignifies to us, that the Periods of the ſixth Trumpet, and the ravages of the *Turks*, is that of the corruption of the Church in the fourth Monarchy, & in the Antichriſtian Kingdom; a period, during which there reigned Idolatry, worſhipping of Demons, or ſecond Mediatory Gods, Images placed in the Temples & Oratories, depravation of manners, by Poiſonings, Aſſaſſinations, Sodomies, Inceſts, Adulteries, and other impurities, Thefts, Robberies and Violent Dealings. And in truth, the *Roman Church* ſince the tenth Age, fell into ſuch ſhameful Idolatry, and ſuch horrible Corruption of Manners, that never was any thing like it ſeen in the Hiſtory of the World. This point may be ſeen juſtified at large in our *juſt Prejudices againſt* Popery.

CHAP. VIII.

The Explication of the Tenth Chapter of the Revelation.

THE ninth Chapter ends the firſt part of the *Revelation*, and the tenth begins the ſecond; wherin is what we ſeek after, viz. *Antichriſt*, the time of his continuance, and the circumſtances of his end.

This tenth Chapter is properly the preface to the ſecond little book; We muſt explain it here before we proceed.

And

And I ſaw a nother mighty Angel come down from Heaven, clothed with a Cloud, & a Rain-bow was upon his Head, & his Face was as it were the Sun, & his Feet as Pillars of Fire. 'Tis clear by this Pomp, that this Angel is Jeſus Chriſt. They are very near the ſame colours, wherwith he was deſcribed in the firſt chapter of the book; *his Countenance was like the Sun, & his Feet like unto fine Braſs.* This is an Argument, that here a new Prophecy begins, a ſecond act of this great piece. 'Tis Jeſus Chriſt, the Prophet of Prophets, that muſt cauſe theſe Viſions to enter. v. 1. J. Chriſt appears a ſecond time for a ſecond viſion.

He had in his hand a little Book open: & he ſet his right Foot upon the Sea, & his left Foot on the Earth. See here a little book different from the firſt, which was given to the Lamb in the fifth chapter. Another argument, that 'tis a Revelation wholly new, of another order. The firſt book contained the Deſtinies of the Empire, and this contains the Deſtinies of the Church. The firſt book was *Written without & within*; by reaſon of the multitude of events that were to befall the fourth Monarchy, the adventures wherof God would foretel, until the coming of the fifth Monarchy; that is to ſay, the Kingdom of Jeſus Chriſt. The firſt book was *Sealed with ſeven ſeals.* But this later one is a *little book opened.* 'Tis becauſe the firſt part of the *Revelation*, which reſpects the deſtinies of the Empire, is incomparably more obſcure, & more difficult to be underſtood The differences between the firſt little book of the Revelation, & the ſecond.

The deſtinies of the Church are more clearly predicted than thoſe of the Empire.

ſtood than the ſecond. In this ſecond part, which reſpects the deſtinies of the Church, *Antichriſt* is very plainly ſeen, & all thoſe things that muſt befall the *Antichriſtian Empire*. But the firſt part of the *Revelation*, which contains the deſtinies of the *Empire*, is ſo obſcure, that hardly any thing of it is underſtood, tho at this day all the events are come to paſs, & the prophecies fullfilled. *Joſeph Mede* in my opinion is the firſt, that underſtood any thing of it. *He ſet his right foot on the ſea, & his left foot on the Earth.* This ſignifies his *Empire* over the whole terreſtrial Globe, compoſed of Earth and water; & it ſignifies alſo, that what he was about to fore-tell, reſpected all the men that dwell in the world. *He ſet his right foot on the Sea.* The *Sea* in reſpect to the land of *Canaan* was on the Weſt; & this ſignifies, that the *Weſt* ſhould be the principal Theater of the Adventures of the *Antichriſtian Empire*, which he was going to deſcribe.

v. 3.

And he cried with a loud voice as when a Lion roareth; & when he had cried, ſeven Thunders uttered their voices. This roaring of a Lion was a preſage, that that which he was about to predict, was terrible: As in truth nothing is more fatal to the Church, than the *Empire of Antichriſt*. *Seven thunders uttered their voices.* In this Book, *Lightnings*, *Thunders*, *Voices* always ſignify the words & oracles of God. *The ſeven Thunders* of this ſecond little book, are exactly *the ſeven Spirits* of the former.

What voices & thunders ſignify in the Revelation, eſpecally in the ſecond part.

For

For both *the ſeven Spirits*, & *the ſeven Thunders* ſignify the divine Oracles: *Spirits*, becauſe of him that dictates them: *Thunders*, becauſe of their efficacy, becauſe they beat down to the ground, they aſtoniſh, & they ſhake: *Seven*, becauſe of their perfection. When Jeſus Chriſt by his roaring had given the preſage of Future Events, the Oracles were given & pronounced concerning thoſe Events.

And when the ſeven Thunders had uttered their Voices, I was about to write, & I heard a voice from heaven ſaying unto me, ſeal up thoſe things which the ſeven Thunders uttered, & write them not. v. 4. A ſealed viſion is an obſcure viſion.

A *Sealed Book*, a *Writing*, a *Word ſealed*, according to the Style of the Scripture, is a word that is not underſtood. *The Viſion of all is*, ſaith *Eſay*, *as a book that is ſealed*: that is to ſay, you ſhall not underſtand it. God ſaith to *Daniel*, *ſeal up the viſion, for it ſhall be for many Days*. And in another place, *O Daniel, ſhut up the words, & ſeal the book, even to the time of the end: many ſhall run to & fro, & knowledg ſhall be encreaſed.* That is to ſay, God will not have the Prophecies be underſtood till a certain time. In like manner the Prophecy that reſpected Antichriſt, was *Sealed up* till an appointed time. For above ten whole ages nothing of it was underſtood, or ſo little, that 'tis to be reckon'd as nothing. *And write them not:* that is to ſay, do not expreſs them in ſuch terms, If. 29. 11. Dan. 8. 26. Dan 12. 4.

terms, that in them the events may be read at leaſt not very ſoon.

V. 5. *And the Angel which I ſaw ſtanding upon the Sea and upon the Earth, lifted up his Hand to Heaven.*

V. 6. *And ſware by him that liveth forever and ever; who created Heaven, and the things that therein are; and the Earth, and the things that therein are; and the Sea, and the things which are therein, That there ſhould be Time no longer.*

V. 7. *But in the days of the Voice of the ſeventh Angel, when he ſhall begin to ſound, the Myſtery of God ſhould be finiſht, as he hath declared to his Servants the Prophets.*

When the laſt Trumpet muſt ſound.

The Voice of the ſeventh Trumpet is that which muſt ſound at the moment of the laſt Fall of the *Antichriſtian Empire*, when *Popery* ſhall be deſtroyed: Then all the Nations ſhall turn unto God, to make up the Kingdom of Jeſus Chriſt, that is yet to come; as appears by theſe words:

Ch. 11. 15. *The ſeventh Angel ſounded, and there were great Voices in Heaven, ſaying, The Kingdoms of this World are become the Kingdoms of our Lord, and of his Chriſt, and he ſhall reign forever and ever.*

Here our Angel ſwears, that in that time, that is to ſay, when the Kingdoms ſhall be reduced to Jeſus Chriſt, *Time ſhall be no longer. Time* in this place is not oppoſed to *Eternity*, as if the Angel would ſay, that then the World ſhall end, and Eternity begin; but his meaning

ing is, that the times afforded to *Antichriſt* ſhall be ended, & ſhall be no more. It muſt be remembred, that the Holy Spirit, as well by the mouth of *Daniel* as by that of *St. John*, aſſigns to Antichriſt *a time, times, & half a time.* This ſhall be no more. There ſhall not be neither time, nor times, nor half a time for Antichriſt. *Time ſhall be no more* for his reign, it ſhall be the time of his total deſtruction.

Then the myſtery of God ſhall be finiſht, as he hath declared to his ſervants the Prophets: viz. The myſtery of this glorious reign of Jeſus Chriſt on the E..th, which hath been foretold by all the Prophets in ſo magnificent a manner, as we ſhall ſhew in the proceſs of this work, & which *Daniel* ſaw ſo clearly, as to mark the time & circumſtances of it.

And the voice, which I heard from heaven, v. 8. *ſpake to me again, & ſaid, Go & take the little book, which is open in the hand of the Angel, which ſtandeth upon the ſea & upon the Earth.*

And I went unto the Angel, & ſaid unto v. 9. *him, give me the little book. And he ſaid unto me, take it, & eat it up, & it ſhall make thy belly bitter, but it ſhall be in thy mouth ſweet as Honey.*

The voice which he heard from Heaven, is the ſame as ſpoke to him in the beginning of the book; *I was in the Spirit on the Lord's day, & heard behind me a great voice as of a Trumpet, ſaying, I am* Alpha & Omega, *the Firſt & the Laſt.* And this alſo ſhews, that

this here is a new prophecy, & not the continuation of the firſt. For the ſame voice of God the Father, that began the *Firſt Revelation*, returns & begins the *ſecond*; as the ſame Jeſus Chriſt alſo appears again a ſecond time. Saint *John* receives the book from the hand of the Angel, that is to ſay, of Jeſus Chriſt, becauſe 'tis he that ſends the Prophets, & that inſpires them by his Spirit. This little book is *Sweet* in Saint *John's Mouth*, becauſe the Spirit of prophecy & the glory of being the mouth of God from heaven, pleaſes the inclination of men that love honour. But this little book *Made his belly bitter*, becauſe that after having reflected on the events which he was about to fore-tell, after having digeſted & conſider'd them in his own breaſt, he found them ſo dreadful, that they filled his ſoul with ſorrow.

v. 11. *And he ſaid unto me, thou muſt prophecy again before many people, & nations, & tongues, & Kings.*

Theſe words do no longer leave any cauſe of doubting, whether this be a new prophecy, & not a continuation of the *Firſt*. Thou muſt make a *Second* Prophecy to Kings, People & Nations; & wheras what thou haſt prophecied to them, reſpected their *Temporal ſtate*; for the future that which thou ſhalt foretell them, reſpects their *Spirituall ſtate* & the things of *Religion*.

CHAP.

CHAP. IX.

A ſhort Syſtem of all the Events of the Church which are noted in the Apocalypſe; & firſt of all, an Epitome of the Chronology.

The hiſtory of the Church is not to be found but in the laſt eleven Chapters of the Apocalypſe.

WE muſt not ſeek for the *Hiſtory* of the *Church* in the Firſt Nine chapters of the *Apocalypſe*. *Joſeph Mede* is the firſt that hath diſcover'd, that the *Apocalypſe* conſiſts of two bodies of *Revelations*, meant by two *Books*; the firſt of which we find in the beginning of the fifth Chapter, v. 1. *And I ſaw in the right hand of him that ſate on the throne, a book written within, & on the back-ſide, ſealed with ſeven ſeals.* The other we find in the 10. Chap. v. 2. *And he had in his hand a little book open, & he ſet his right foot upon the ſea, & his left foot on the Earth.* It is plain that theſe two Books are two bodies of *Revelations*, perfect in their kind, & different each from the other; that both the one & the other run through all, & reach to all the times from the beginning of the *Revelation* of *St. John*, even to the end of the World. One cannot imagine any thing more reaſonable than this, that the *Firſt Book* contains the deſtinies of the *World*, the *Empire*, & the *Church* alſo, in reſpect to her Temporal, & as far as ſhe is a part of the World. The *Second Book* contains the deſtinies of the *Church* properly taken as a Church, & diſtinguiſht from the

ſocieties of the World. This is a much better notion than that of Mr. *de Launay*, who tells us, that the firſt book contains the *Hiſtory* of the *Church*, & the ſecond that of the *Goſpel*. What can be the adventures of the *Goſpell* diſtinct from thoſe of the *Church*? How can thoſe *Prophecies* that reſpect the Eſtabliſhment & the ruin of *Antichriſt* be applied to the book of the *Goſpel*, unleſs it be in a very indirect manner? For theſe events do directly reſpect the *Church* & not the book of the Holy Scriptures.

That which God ſaith to *St. John*, after he had cauſed him to ſwallow the little book
y. 11. of the 10th. Chapter, *Thou muſt propheſy again before many Peoples, & Nations, & Tongues, & Kings.* Theſe words, I ſay, do plainly ſhew, that this is a *Prophecy* wholly new, which doth begin, and paſs over again all the periods of time. This being ſo, that is to ſay, the firſt book included in the 5. 6. 7. 8. and 9th. Chapters, containing the deſtinies of the *Roman Empire*, and the various changes that were to befall it even to the time of its utter ruin by the revolt of the *ten Kings*, it is evident that they are greatly miſtaken, that endeavour to find the *Pope* and *Anti-chriſt* in the *Star* of the 8th. Chapter called *Wormwood*.

It is true, that in the 7th. Ch. we find, the viſion of the 144. thouſand perſons that were *Sealed*, who do belong to the *Hiſtory* of the *Church*. For theſe are they that have not defiled their garments with the *Idolatries*

of

of *Antichriſt*, nor partaken of his fornications. Theſe are the ſame with the *two Witneſſes* of the 11th. Chapter, that propheſy clothed in ſack-cloth for 1260 days, during the reign of *Anti-Chriſt* & *Babylon*. The H. Ghoſt hath placed theſe 144 thouſand *Sealed* perſons in the deſtinies of the *Empire*, immediatly after the opening the firſt ſix ſeals, & before the opening of the ſeventh, becauſe the ſeventh *Seal* was to be ſubdivided into ſeven *Trumpets*, which do reach even to the end of *Antichriſt's Empire*: Trumpets that were to contain the horrible corruption of the *Church*, the Birth and Progreſs of her *Idolatries*. It was therfore very reaſonable to take notice of thoſe whom God intended to exempt from thoſe corruptions, before the opening of the ſeventh *Seal*, which was to bring ſo many evills on the *Church*, as well as upon the *World*.

This in my opinion being certain, that the deſtinies of the *Church* do not begin before the 11th. Chapter, & are proſecuted even to the end, it will be neceſſary to conſider the *Chronology* & the *Hiſtory* of theſe twelve Chapters, from the 10th. to the 22th. & the laſt.

As for the *Chronology*, *St. John* begins his *Prophecy* concerning the *Church*, either from the beginning of the *Chriſtian Æra*, i. e. from the birth of the Saviour of the World; or at leaſt from the time in which he prophecied, which was in the reign of *Trajan*. This duration of the *Church* from Jeſus Chriſt's time is divided into

The Chriſtian Church in the Apocalypſe muſt be divided into three Periods.

into three general *Periods*. The *Firſt* is that of the *Chriſtian Church* in the four firſt Ages, which were thoſe of her purity; the ſecond is that of her *Corruption*, *Idolatries* & *Antichriſtianiſm*, that was to endure 1260 years, at the concluſion wherof an end muſt be put to the *Babyloniſh Empire*. The third *Period* contains the *reign* of a *thouſand years*, during which the Church muſt have peace, & after which muſt follow the *laſt judgment*.

The firſt of theſe *Periods* is the ſhorteſt, not laſting above 3 or 400 years. And therfore *St. Iohn* doth not ſtay much upon it. This is the *Period* which he deſcribes in a few words in the beginning of the 11th. Ch. *And there was given to me a reed like a rod, & the Angel ſtood, ſaying, riſe & meaſure the temple of God, & the Altar, & them that worſhip therin. But the court which is without the Temple, leave out, & meaſure it not, for it is given to the Gentiles, & the holy city ſhall they tread under foet forty & two Months.* All the world is agreed, that the *Temple* built by *Solomon* according to the orders of God, was an Emblem of the *Church*. This *Temple* had two *Courts*, an inward and an outward one. Here the H. Ghoſt repreſents the whole duration of the *Chriſtian Church* by the extent of this *Temple* and its *Courts*. Nothing is more proper to ſhadow forth the extent of time than the extent of place. This inward *Court* that was meaſured by *St. Iohn*, together with the *Altar* & them that worſhip therin, is the firſt *Period* of the

the *Church*, the Ages which we call the happy times of the *Church* which reach to the end of the *fourth Age*, about 360 or 380 *Years*. The reſt of the *Chriſtian Churches* duration till the reign of the 1000 years is ſhadowed forth by the outward *Court*, which God leaves to the *Gentiles* to tread under food 42 *Monthes*. This is the *Chriſtian Church* turn'd *Pagan* by the admiſſion of ſecondary *Deities*, mediating *Spirits*, & *Images*. Here is one thing that deſerves to be carefully taken notice of: between the duration of the *Church* in its purity and in its corruption, there is exactly the very ſame proportion as there is between the greatneſs & the extent of the inward *Court* & the outward one. Thoſe that have taken the pains to compute the extent of theſe two *Courts* according to that deſcription of them, that we meet with in the *Jewiſh* Authors, both ſacred & prophane, find that the proportion of the inward *Court* to that without, is the ſame with that of one to three & a half. Now there is the very ſame proportion between the duration of the *Church* in its corruption & in its purity. The corrupt *Church* laſts 42. *Months*, that is three years & a *Half*: according to which the *Church* in its purity muſt not have laſted above one prophetique year, which contains 360 *Days*, that is to ſay 360 *Years*. Indeed the *Church* did continue in its purity juſt ſo long. About the year 360 the unhappy ſuperſtitions about *Reliques*, & the *invocation of Saints* began to creep into the *Church*; which

The inward court is an Emblem of the pure Church, & the outward court an Emblem of the corrupted Church.

V. Villal. pand. in Ezech.

quickly degenerated into *Idolatry*. Thus the reign of *Anti-Chriſtian Idolatry* hath laſted three times & a half, [illegible] as long as the reign of pure *Chriſtianity*. This is the outward *Court*, that is left out, & trodden under foot by the *Gentiles*, & prophaned by *Idolatry*, & which nevertheleſs is called the *Holy City*, becauſe there God did preſerve his elect: *And they ſhall tread under foot the Holy City for 42. Months.*

'Tis chiefly upon this *Period* of 42 *Months* that the *Prophecies* of the *Apocalypſe* do turn: & 'tis neceſſary to obſerve in this place, that during this *Period* ſeveral things fall out that are co-temporary. For this *Period* is oftentimes repeated, & its characters are often affixed to diverſs ſubjects; to the *Woman* that lies hid in the *Deſart*, to the *Gentiles* that are to tread down the *Court*, to the *two Witneſſes* that are to *Prophecy* clothed in ſack-cloth, to the *Dragon* & to the *Beaſt*, to whom it is given to exerciſe his power for 42 months. Theſe are not different *Periods* that muſt be fitted one to the end of the other. Theſe are different *Events*, or the very ſame events preſented under different ideas, which muſt be accompliſht in the ſame *Period*. For the right underſtanding therfore of the *Chronology* of the *Apocalypſe*, it is neceſſary to know what events & things are co-temporary. As thus:

Many things in the Apocalypſe co-temporary.

I. The *Court* which is to be trodden down by the *Gentiles* for the ſpace of Forty Two Months, *Rev.* 11. 2.

II. The

II. The *Woman*, to whom are given two great *Wings* of an *Eagle*, to ſave her ſelf in the Wilderneſs, *where ſhe is fed* 1260 *dayes, a time, and times, and half a time*; i.e. *one* year, *two* years, and *half* a year; which make *three* years and a *half*, or forty two months. This is what is ſaid *Rev.* 12. 6, 14.

III. *The two Witneſſes, that muſt propheſie, clothed in Sackcloth for* 1260 *days*, Rev. 11. 13. 1260 days make juſt forty two months, or three years and a half.

IV. The *Beaſt* with *ſeven Heads* and *ten Horns*, to whom Power is given to fulfil *forty two months*: But we muſt obſerve, that theſe 42 months are affixed only to the *ſeventh head* of the *Beaſt*, which is that of *Antichriſt*: the whole entire *Roman Empire* is ſignified by that *Beaſt* with *ſeven Heads* and *ten Horns*. The laſt *Head* is that of *Antichriſt*, which alone muſt laſt as long as the other ſix. The *Roman Empire* under *Kings*, *Conſuls*, *Decemvires*, *Tribunes* of the People, perpetual *Dictators* and *Emperors*, laſted about 1250 *years*, a little more or leſs. The *ſeventh Head* of the *Roman Empire* is *Antichriſt*, and he is to continue 1260 *days*. 'Tis evident, that we muſt aſſign the duration of forty two months to the *ſeventh Head*, becauſe 'tis to that we muſt affix the *ten Horns*, that ſignifie *ten Kings*; and 'tis to *Antichriſt* that *Daniel* aſſigns for his duration *a Time, Times, and Half a Time.* All the World acknowledges, that he means *Antichriſt* by the *little Horn*, that grows in the midſt of the *ten*, and that ſubdues *three* of them. Rev. 13. 1, 6.

He

c. 7. v. 25. *He ſhall ſpeak great words againſt the Moſt High, and ſhall wear out the Saints of the Moſt High, and they ſhall be given into his hand, until a time, and times, and the dividing of time.* We have already obſerved, that this ſignifies *one* year, *two* years, and *half* a year. This is the duration of the Kingdom of *Antichriſt*; 'tis alſo the duration of the *ſeventh Head* of the *Roman Empire*; and this is what they ought to take particular notice of, that make a ſcruple to grant, that theſe *forty two months* expreſs the duration of the whole *Beaſt* with *ſeven Heads* and *ten Horns*.

V. In like manner the *ſecond Beaſt* of the 13th chap. of the *Revel.* that hath but *Two Horns*, like to thoſe of a *Lamb*, and that ſpake like the *Dragon*, is alſo of the ſame duration; i. e. it muſt be found in the ſpace of 42 *months*.

VI. The *Whore* alſo of the 17th chap. ſitting upon the ſcarlet-coloured *Beaſt*, reigns in this *Period* of *forty two months*, 1260 *days*, or *three years* and a *half*. She ſits upon the *Beaſt*, i. e. on the firſt *Beaſt*, that had *ſeven Heads* and *ten Horns*, and laſts as long as the 7*th Head*.

VII. *Laſtly*, The 144 Thouſand *ſealed* perſons, that appear in the 7th chapter, and are mention'd frequently afterwards, are alſo co-temporary with the *Beaſt*, and the *Court* trodden down by the Nations: for they are no other than the *two Witneſſes*, that propheſie clothed in Sackcloth for 1260 days, whilſt the outward *Court* is trodden under foot by the *Gentiles*; & they are no other than the *Woman* that remains in the *Wilderneſs*, and

is

is nouriſhed there for *a time and times and half a time*, while the *red Dragon* makes war with the ſaints.

For the underſtanding this *Chronology* of the *Apocalypſe*, it muſt alſo be known, that the ſeventh *Seal* which is open'd in the beginning of the 8th. Ch. contains under it the ſeven *Trumpets*, & that the ſeven *Trumpets* reach to the end of the ſecond *Period*, which is the *Empire of Antichriſt*, & even to the reign of *Chriſt* incluſively: That is to ſay, to the very end of the World. *For at the ſounding of the laſt Trumpet, there were great voices in Heaven, ſaying, the Kingdomes of the World are become the Kingdomes of our Lord & of his Chriſt, & he ſhall reign for ever and ever.* And the ſeven *Trumpets* begin about the time of the fall of the *Roman Empire* under the *Chriſtian Emperors*. Upon the ſounding of the *Firſt Trumpet, there followed hail & fire mingled with blood, & they were caſt upon the Earth, & the third part of the Trees were burnt up.* Theſe are plainly the numberleſs *Northern Armies* of the *Vandals, Goths, & Hunn's*, who in the reign of *Honorius* begun to make dreadfull havock throughout the whole extent of the *Roman Empire*, which is here meant by the *Third part*, becauſe the *Roman Empire* in truth did contain very near a third part of the *World*. And ſo the duration of the ſix *Trumpets* even to the ſeventh excluſively, is alſo very near co-temporary with the 42 *Months*

The ſeventh ſeal, contains under it the ſeven Trumpets.

C. 11. 15.

C. 8. 7.

of

of the reign of the *Beaſt* & the *Court* trodden under foot by the *Gentiles*.

The ſeven *Vialls* are contained under the ſixth Trumpet.

It muſt alſo be obſerved that the ſeven *Vialls* of the wrath of God are co-temporary with the ſixth *Trumpet*, & do divide it even to the ſounding of the ſeventh. The duration of the Kingdom of *Antichriſt*, which is 1260 *Years*, is divided into two other *Periods*. The firſt is that of the birth, growth, & progreſs of the *Babyloniſh Empire* to its perfection. And this *Period* reacheth to the tenth *Century*, i. e. it laſts between 5 and 600 *Years*. The ſecond *Period* is from the tenth *Century* to the end of *Antichriſt's* reign. Now the ſeven *Vials* of the 16th. Chap. of the *Revelation* are the ſteps by which this *Babyloniſh Empire* paſſes, to come to her ruin. So theſe ſeven *Vials* are not co-temporary neither with the ſeven *Seals*, nor with the ſeven *Trumpets*, as ſome have imagin'd; They are co-temporary only with the ſixth, the effect of which begins about the tenth *Century*.

The *Chronology* of the third general *Period* of the *Church*, which is that of the 1000 *Years*, hath no difficulty in it that needs a reſolution. We need only to obſerve that theſe five things are co-temporary in the third *Period*.

Five things cotemporary in the Period of the reign of the thouſand years.

I. The reign of the *Saints* for a 1000 *Years*. *Rev.* 20. 4.

II. The *Dragon* that is bound, & whoſe power is broken. *Rev.* 20. 2, 3.

III. The

III. The *New Jerusalem*, the description wherof we have *Rev.* 21. & 22. Chapters.

IV. The company of *Saints* that are clothed in white garments, & who carry Palms in their hands, singing this song, *Salvation to our God that sits upon the throne, & unto the Lamb*; and of whom it is said, *they shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat; the Lamb shall feed them, & shall lead them unto living fountains of waters.* For these are not the 144 thousand *Sealed* persons, spoken of in the beginning of the 7th. Chap. *St. John* saith expressely *After this*, i.e. after these 144 thousand sealed persons, *I beheld, & lo a great multitude, which no man could number, of all nations, & kindreds, & people, & tongues stood before the throne, & before the Lamb*, &c. This plainly shews, that these are not the persons that were *Sealed*; *For* they might easily be numbred, because they were not above 144 thousand; wheras these here spoken of are innumerable. In truth these are the same that are spoken of in the 20th. of the *Revel.* who are there called *the souls of them that were beheaded for the witness of Jesus, & for the word of God*; & here they are called, *they which came out of great tribulation, & have washed their robes, & made them white in the blood of the Lamb.* They are therfore co-temporary with the reign of Christ for a 1000 *Years*, as the 144 thousand that were sealed are co-temporary with the reign of *Babylon* for 1260 *Days.*

Rev. 7. 10. Rev. 7. 17. v. 9. C. 7. 14.

V. The

V. The fifth and laſt thing co-temporary is the duration of the ſeventh *Trumpet*. *And the ſeventh Angel ſounded with a Trumpet, & there were great voices in heaven, ſaying, the Kingdoms of this world are become the Kingdoms of the Lord.* For at the ſound of the *Laſt Trumpet*, the laſt blow muſt be given to the *Babyloniſo Empire*, & at the ſame time ſhall begin the *reign* of *Jeſus Chriſt*, to which is aſſign'd a *Period* of 1000 *Years*. And the influence of this ſeventh and laſt *Trumpet* muſt reach even to the end of the World.

Rev. 11. 15.

Thus you have the *Chronology* of the twelve laſt Chapters of the *Revelation*. We proceed to conſider the *Hiſtory*.

CHAP. X.

A ſhort Syſtem of the Events foretold in the Revelation concerning the Church, as to the Hiſtorical part.

A ſhort explanation of the 11th. Chap.

IN the 11th. Ch. where the *Deſtinies* of the *Church* do begin, the H. Ghoſt in the firſt place gives us an abridgment of theſe *Deſtinies* & *Events*; & nothing is more methodical than that, *Firſt* to give a general Idea of thoſe things, that are afterwards more particularly to be explained. So this Chapter from the 2d. v. to the end contains a ſhort *Hiſtory* of the 1260 *Years* of *Antichriſt's* reign, & of the 1000 *Years* of *Chriſt's* reign;

as

as in the first verse he had described the first *Period* of 360 *Years*, as we just now observed in the foregoing Chapter. This reign of *Antichrist* is here described by this *Paganism* that was to tread under foot the *Holy City* for 42 *Months*. The afflictions of the *Church* & its perpetuall subsistence in the midst of those afflictions during this reign of *Antichrist*, are signified by the two *Witnesses* clothed in sack-cloth. A great persecution, that must befall the *Church* at the end of these 1260 *Years* of *Antichrist's* reign, is there also predicted. The total suppression of the profession of the truth by that persecution is signified by the death of these two *Witnesses*, who must remain dead in the territories of *Babylon the great* for three prophetical days and a half, *i.e. three Years & a half.* We shall see afterwards what that means, & where we must place this great event. At the end of three years & a half these two *Witnesses*, *i.e.* the publique profession of the truth, shall rise again, and be gloriously reestablisht. For the H. Ghost saith, that the two *Witnesses* shall ascend again up into Heaven. *i.e.* shall be exalted & glorified upon the Earth. In the same time the tenth part of the *City* shall fall, i.e. one of those ten *Kings* that gave their power to the *Beast*, shall revolt from him. And a little after, the seventh *Trumpet* shall sound, which will give the last blow to the *Babylonish Empire.* After which the *Reign* of the *Saints* shall commence, which shall continue to the end of the World.

v. 2.

v. 3.

v. 7.

v. 13.

v. 15.

This

This is the Epitome of the whole *Hiſtory* of the *Church*, & the ſenſe of the 11th. Chapter.

Ch. 12. & its explication.

After this general idea of the *Hiſtory* of the *Church*, the Prophet enters upon the particulars. In the 12th. Ch. God ſhews him the viſion of the *Woman* that was with child, & deliver'd of a *Son*, & perſecuted by the *Red Dragon*, who fain would devour the *Child* of the *Woman*. Afterwards there is a battle fought by *Michael* & his *Angells*, againſt the *Dragon*. The *Dragon* is overcome and caſt to the Earth; but as much overcome as he was, he ceaſeth not to perſecute the *Woman*. She is forced to eſcape into the *Wilderneſs*, where ſhe is nouriſht 1260 *Days*. The *Dragon* not being able to reach her, vomited out a flood after her; but the Earth open'd, & ſwallow'd up the flood, & ſaved the *Woman*. This *Woman* is the *Apoſtolical Church*; this *Child* of which ſhe is deliver'd, is pure & holy *Chriſtianity*. The *Dragon* is the *Devil*, who by the authority of the *Roman Empire*, would devour & extinguiſh *Chriſtianity* in its birth. *Michael* & his *Angells* are *Jeſus Chriſt* & his *Miniſters* celeſtial as well as terreſtrial. The combat of the *Red Dragon* & *Michael* is the combat of 300 *Years* that was between *God* & the *Devil*, during the *ten perſecutions* of the *Roman Heathen Emperours*; The *Devil* endeavouring on one hand to deſtroy the *Chriſtian Church* by the cruelty of the *Emperours*; & *God* on the other hand defending it by his *Martyrs*, & *Teachers*. The victory

victory gotten over the *Red Dragon* is the casting down of *Heathenism*, which falls to the Earth & is cast from Heaven i. e. 'tis tumbled down from the throne by *Constantine* & his successors to the reign of *Theodosius*. The great flood which the *Red Dragon* casts after the *Woman*, when he was thrown down on the Earth, is those inundations of *Heresies*, that *Arrianism*, that cover'd the *Christian World* immediatly after the fall of *Heathenism* under *Constantine*. The Earth swallowed up this flood in favour of the *Woman*; these *Heresies* were destroyed & swallowed up as in a moment, & the *Church* remained deliver'd from them by a kind of miracle. But the *Dragon* doth not yield for all that, but goes *to make war with the remnant of the seed of the Woman*, i. e. he endeavours to cause to be brought forth an *Antichristian Empire* for the ruin of the *Church*; the thing which he will further explain in the following Chapter. We have therfore in this the *History* of the *Church* to the end of the *fourth Century*, or the beginning of the fifth. For it is in the space of these 400 *Years* that the *Apostolique Church* did bring forth *Christianity*, that *Christianity* was persecuted by the *Emperours*, that *J. Christ* did miraculously preserve it, that it remained victorious under *Constantine*; that the *Church* was almost ruin'd by *Arrianism*, & that she saw her self happily deliver'd from it. v. 17.

St. John spends but one Chapter about the first *Period* of the *Church* of 400 *Years*, because the great events were design'd to be in the following *Periods*.

The 13th. Chapter according to the most exact rules of method begins where the 12th. ended. c. 13. 1, 2, 3. &c.

An Epitome of the History foretold in the 13th. Ch.

We have in the 13th. Chapter the birth of the *Babyloniſh Empire*, which is grafted on the *Roman Empire*: this is the firſt *Beaſt* that ariſeth out of the *Sea*, having ſeven *Heads* & ten *Horns*; the ſeventh of theſe *Heads* is laden with ten *Horns*, each of which is adorned with a *Crown*, to ſignify that theſe were ſo many *Kings*. Theſe *ten Kings* are the continuation of the *Roman Empire* under the ſeventh *Head*, which is that of *Antichriſt*. Theſe *ten Kings* are ſubject to this ſeventh *Head*, & together with it compoſe one *Empire*. A ſecond *Beaſt* ariſes out of the *Earth*; it is the ſame *Empire* & the ſame *Beaſt*, or rather 'tis the ſeventh *Head* of the firſt *Beaſt*. This *Empire of Antichriſt*, that was repreſented in the firſt viſion as one of the *Heads*, is repreſented in the ſecond viſion as a *new Beaſt*; becauſe it is the ancient *Empire of Rome*, & yet nevertheleſs 'tis a *New* one. 'Tis the continuation of the *Roman Empire*, having the ſame ſeat, *viz.* the *City of Rome*, & extending it ſelf very near over the very ſelf-ſame *Provinces*. It is a *New Empire*, becauſe it is in another form, & under another name, & is called the *Empire of the Church*, & an *Eccleſiaſtical Empire*. Theſe two *Beaſts* therfore fill up but one & the ſame *Period*, in which the *Head* of the *Emperors*, that was mortally wounded, is healed again by *Antichriſt*, in which *Period* ways of worſhipping and doctrines full of impiety & blaſphemy are advanced in the *Church*. In which *Period* the *Saints* are overcome, & the Truth is buried; in which all the inhabitants of the *Earth* worſhip the *Beaſt*, & ſubmit themſelves to the *Babyloniſh Empire*; in which *Antichriſt*, whoſe name contains the *Number* 666. makes an image of the firſt *Roman Empire*, & cauſeth

cauſeth it to be worſhipped; laſtly, in which all liberty to buy, & ſell, & live is taken away, unleſs men will bear the *Image* of the *Beaſt*. All this is the *Hiſtory* of the 1260 *Years*, that begin about the time that the 400 *Years* of the firſt *Period* do end. This is according to the rules of *Hiſtory*.

The 14th. Ch. begins alſo where the 13th. ends. It contains the *Prophecy* of the fall of that *Babyloniſh Empire* repreſented by the two *Beaſts* of the 13th. Chap. 'Tis no longer a *Beaſt* with ſeven *Heads* & ten *Horns*; 'tis no longer the *Beaſt* with two *Horns*; 'tis *Spiritual Babylon*. But this *Babylon* is the very ſame thing as the firſt & the ſecond *Beaſt*. *She is fallen, ſhe is fallen, Babylon that great City, becauſe ſhe hath made the nations drunk with the wine of her fornication.* A ſhort explication of the 14th. Chap. v. 8.

The ſeven foregoing verſes are a preparation for this great fall; & the following ones to the end of the Chapter are a deſcription of the ruin of *Babel*. The *Man* that ſits on the white cloud, is *Jeſus Chriſt*. The ſickle that is put in firſt among the corn to mow it down, and afterwards into the vintage to cut down the grapes, are the two degrees of *Babylons* fall, which we ſhall afterwards explain. This is the Analyſis of the 14th. *Chap.* v. 14.

The H. Ghoſt thought it not enough to have foretold the fall of the *Babyloniſh Empire* in general, he will alſo inſtruct us in the ſteps by which it muſt paſs in falling. And as this is a great affair, the viſion of the 15th. *Chapter* is employed to prepare mens *Spirits* for it. The ſeven *Viſills* of the wrath and vengeance of God, that muſt overwhelm the *Babyloniſh Empire*, are diſtributed Chap. 15.

to ſeven diſtinct *Angels*, to pour them out at different times.

Chap. 16. The 16. Chap. contains the pouring forth of theſe *Vialls*, which are the ſeveral puniſhments by which the *Empire* of the *Beaſt* is afflicted, till it be entirely brought to nothing. And theſe ſeven *Vials* contain all the time of the fall of the *Babyloniſh Empire*: Of this we will treat in a particular *Chapter* by it ſelf afterwards. It is enough to know that this Chapter leads the afflicted *Church* to the very point of her deliverance. And thus you have the whole *Hiſtory* of the *Church* during the 1260 *Years*.

Chap. 17. But becauſe theſe things had been expreſſed in figurative terms, and prophetical ſymbols of *Beaſts*, *Horns*, *Harveſt*, *Vintage* & *Vialls*, God will explain theſe things in terms leſs figurative & more intelligible. Therfore the 17th. Ch. is ſpent in explaining the *Viſions* of the two *Beaſts*, to give us to underſtand, that the *Beaſts* ſignify an *Empire*, that the ten *Horns* are *ten Kings*; that theſe *ten Kings* out of weakneſs and complaiſance would give their power to the *Beaſt*, and that at laſt they would ruin him, & take away that power they had formerly given him.

Chap. 18. As in the 17th. Ch. the H. Ghoſt declares the eſtabliſhment & the progreſs of the *Babyloniſh Empire* in a more clear and leſs figurative manner than he had done in the 13th. Chap. in the like manner in the 18th. Chap. he gives us the particulars of the ruin of this *Babylon*, more largely & more clearly; more largely I ſay, & more clearly than he had done in the 14th. Chap. This hath no need of proof. In the proceſs of this diſcourſe we ſhall explain the circumſtances of this fall.

The

The 19th. Chap. is as it were a recapitulation of all that reſpects the ruin of *Babylon*. Therin *J. Chriſt* appears riding on a *White horſe*, is called *the faithful, and true, & the Word of God*. He aſſembles all his forces, & the *Babyloniſh Empire* aſſembles all its forces; the fight begins, the *Beaſt* and the falſe *Prophet*, i.e. the *Antichriſtian Empire* and *Antichriſt* that is the head, are taken and utterly deſtroyed. 'Tis the ſame thing we met with before in the 14. Chap. at the end of the 16. at the end of the 17. and throughout the whole 18. Chap. The frequent repetition of the ſame thing is to note the certainty of it. Chap. 19.

The three following *Chapters*, viz. the 20, 21 and 22. contain the *Hiſtory* of the third & laſt general *Period* of the duration of *Chriſtianity*. It is *the reign of J. Chriſt upon Earth*. The matters contained in the 20 Chapter are ſo remarkable, that they deſerve a particular attention. But ſeeing that hereafter we ſhall have occaſion carefully to examin them, it is not neceſſary to ſtay about them at preſent.

So much ſuffices for a general Idea both of the *Chronology* & of the *Hiſtory*, of the twelve laſt Chapters of the *Revelation*, which contain the deſtinies of the *Church*.

CHAP. XI.

Several things, that all are agreed on, in reference to Antichriſt, which will ſerve to clear up thoſe wherin we are not agreed.

WE ſeek *Firſt* the *Character* of the *Babyloniſh Empire*; 2*dly*, the *time* of its duration;

3*dly*, Its *Eſtabliſhment* & end; 4*thly*, What muſt happen after its *ruin*. The two firſt points reſpect what is paſt or preſent, & ſhall be the ſubject of the firſt part of this work. About the firſt of theſe four things there is no controverſy among the *Orthodox*. But there is a great diſpute about it between the *Papiſts* & the *true Church*. However we have one great advantage for the determining this controverſy, *viz.* there are ſome certain principles in which both ſides do agree. In controverſies where men are agreed in nothing, but where every thing muſt be proved, it is very hard to determin any thing. But where men are agreed in many things, ordinarily thoſe things which they are agreed in, ſerve for the clearing up of thoſe things wherin they are not agreed. I think it beſt therfore before we enter upon the *Characters* of the *Babyloniſh Empire*, to conſider thoſe things wherin the *Papiſts* as to this matter do agree with the *true Catholicks*.

All agree that the little horn in the 7th. of Dan. is Antichriſt.

1ſt. We are agreed about almoſt all the places, whence we are to draw the pourtraiture of *Antichriſt* and his *Empire*. 'Tis confeſſed, that the *Little horn* in the 7th. Chap. of *Daniel* is *Antichriſt*; that 'tis of him that the Prophet ſpeaks.

Dan. 7. 8. *I conſidered the horns, and behold there came up among them another little horn, before whom three of the firſt horns were pluckt up by the roots; and behold in this horn were eyes like the eyes of a man,*

v. 24, 25. *and a mouth ſpeaking great things. The ten Horns out of this Kingdom are ten Kings that ſhall ariſe, and another ſhall riſe after them, and he ſhall be diverſe from the firſt, and he ſhall ſubdue three Kings. And he ſhall ſpeak great words againſt the moſt High, and ſhall wear out the ſaints of the moſt high, and think to change times and laws; & they*

they ſhall be given into his hand for a time, and times, and half a time.

We are agreed that the *Firſt Beaſt* in the 13th. of the *Revel.* is the ſame with the fourth *Beaſt* in the 7th. Chapt. of *Daniel*, and that both the one and the other ſignify the *Roman Empire*. The two Beaſts of Rev. 13. are Antichriſt.

'Tis acknowledged, that the *ten Kings* that muſt be born of this *Beaſt*, which are repreſented by the *ten Horns* of the fourth *Beaſt* in *Daniel*, and of the firſt *Beaſt* in the 13th. of the *Revelation*, are the *ten Kings*, which in the time of *Antichriſt* are to divide the *Roman Empire* among them, and give their power to *Antichriſt*.

'Tis conteſt, that the *little Horn*, i.e. *Antichriſt*, muſt be grafted on the *Roman Empire*, enter into its place, and the laſt that ſhall poſſeſs the *Roman Empire*. *Antichriſt*, ſaith *Bellarmin*, *ſhall be the laſt head of the wicked, and the laſt King that ſhall poſſeſs the Roman Empire, but yet without the name of a Roman Emperour.* Bellarm. part. 1. c. 3. ſect. 11. Reſpondeo primum &c.

The ſame Author in the very ſame place confeſſes, that the head of the firſt *Beaſt*, which received the deadly wound in the 13th. Ch. of the *Revelation* is *Antichriſt*. *This miracle of a feigned Reſurrection*, ſaith he, *muſt be attributed to Antichriſt, in the opinion of Primaſius, Beda, and Haymo*, and many others whom he names.

We are agreed, that the two *Beaſts* of the 13th. of the *Revelation* do both of them ſignify the *Antichriſtian Empire. According to the opinion of Ruper. The ſecond Beaſt in the* Revelation *ſignifies the very ſame Antichriſt. For Antichriſt is repreſented by two Beaſts; by the one, his royal power and tyranny, by which he will offer violence to men, is repreſented. And by the other, his magical power and craſty tricks, by which he will* Bellarm. ubi Supra.

ſeduce them. But according to Richard, *and* Anſelm, *and many others, the ſecond beaſt ſignifies the Preachers of Antichriſt.* Thus it agrees to the *Babyloniſh Empire* to be the ſeventh *head* of the *Roman Empire*, however without bearing the name of a *Roman Emperour*; to be a *head* wounded unto death, and raiſed up again; to have ten *Horns* on its *Head*, *ten Kings* for its ſubjects; to have a falſe *Prophet* with two *Horns* like thoſe of a *Lamb*, which cauſes the image of the *Beaſt* to be worſhipped, whoſe name contains the *Number* 666, and who makes all thoſe that he cauſeth to ſubmit to his *Empire* to bear his mark in their foreheads.

We are agreed that a *time*, *times*, *and half a time*, the 42 *Months*, the 1260. *days* do denote the time of the duration of the *Antichriſtian Empire*; and that all that while the *Church* muſt be afflicted, beaten down, obſcured, as it were hidden & ſwallowed up by perſecution.

'Tis acknowledged that the great *Whore* in the 17th. of the *Revel.* and the city with *ſeven Mountains*, is *Rome.* Some would have it be *Rome Pagan*, but others ſhewing either more knowledg or more ſincerity, do confeſs that *Rome* in the 14th. and the 17th. Ch. of the *Revelation* is not *Rome Pagan*, but of *Chriſtian* become *Antichriſtian.* *Eſtius* and ſome others go a little further, and are forced to acknowledg, that *Rome* muſt be the ſeat of *Antichriſt.* Others, as *Ribera*, *Viega*, *Cornelius a Lapide*, retaining the common hypotheſis among the *Papiſts*, viz. that *Jeruſalem* muſt be the ſeat of *Antichriſt*, are however forced to confeſs that *Babylon* in the *Revelation* is the city of *Rome*, wherat the end of the times an *Idolatrous Empire*, perſicutor of the.

The *Papiſts* are forced to confeſs that *Babylon* in the Revel. is *Rome.*

the *Church*, and Enemy of God must arise; who (say they) shall join himself to the *Empire of Antichrist*, when he shall be come. *Cornelius a Lapide* confesses, that the *Waters on which the great Whore sits, signify all the Nations and people which Rome shall command over, who shall agree together in their subjection, and in the vanity and idolatry of Rome as their lady and the mistress of the universe*, i. e. *Rome* become *Idolatrous* after having been *Christian*.

We do agree that the *Prophecies* of the Eighth & the eleventh of *Daniel*, that literally respect *Antiochus Epiphanes*, & the cruel persecution that he raised against the *Church* of the *Jews*, belong also to *Antichrist*; so that *Antichrist* is that King *that shall do according to his will, & shall exalt himself, & magnify himself above every God, & shall speak marvellous things against the God of Gods, & shall prosper till the indignation be accomplisht. Neither shall he regard the God of his Fathers, nor the desire of women, nor regard any God, for he shall magnify himself above all. But in his Estate shall he honour the God of forces, & a God whom his Fathers knew not, shall he honour, with gold & with silver & with precious stones & pleasant things: He shall enter also into the glorious Land, and many shall be overthrown, &c.*

We are agreed, that it is he of whom *St. Paul* speaks in the 2d. Chap. of his second Epistle to the *Thessalonians*, & consequently that he is that *man of sin* that was to be revealed, when he that then did *let*, *i. e.* the *Roman Empire*, should cease to hinder; that 'tis he that is to sit in the *Temple* of God, as if he were God, whose *Religion* is to be a *Mystery of iniquity*, & who is to lift up himself above all that is called *God*.

'Tis

'Tis agreed that what is said of Antiochus agrees also to Antichrist.

Dan. 11. 36, 37, 38.

v. 41.

'Tis confeſt that the *Antichriſtian Kingdom* is to be a temporal Kingdom at the bottom, whatever it may be as to outward appearance. 'Tis agreed that he ſhall eſtabliſh this *Empire* two ways, the firſt is by ſword & violence, the ſecond by cheating & ſeducing. 'Tis acknowledg'd that he ſhall be a great *Perſecutor* of the *Church*.

Laſtly, 'tis confeſt, all this muſt come to paſs in that *Period* which the H. Scripture calls the later times. 'Tis acknowledged that the 11th. Ch. of the *Revelation* contains an Epitome of the *Hiſtory of Antichriſt*, that it is he that is to tread under foot & prophane the *Holy City* for 42 *Months*, & afflict the two *Witneſſes* that ſhall propheſy clothed in ſack-cloth for 1260 *Days*; & that he is to kill the two *Witneſſes*, which are to remain dead on the places of the *Great City three Days* & a half, after which they ſhall riſe again. It appears by this account of the points wherin the *Papiſts* are agreed to, that we are all of the ſame mind firſt, as to all thoſe places whence the main ſtrokes of *Antichriſts picture* are to be taken; and ſecondly, as to almoſt all the main ſtrokes of which this *Picture* is to be compoſed. It will appear afterwards, that theſe truths wherin our enemies are agreed with us, do quite overthrow thoſe things wherin they differ from us.

CHAP.

CHAP. XII.

The Characters of Antichriſt, *which we are not agreed about. The falſe* Antichriſt *of the* Papiſts.

THe things in which we are not agreed, are the *falſe* Characters of *Antichriſt*, which the *Papiſts* endeavour to eſtabliſh, with a deſign to hinder our ſight of the true Characters of him and to obſcure them. The falſe Characters are theſe:

I. That Antichriſt *muſt be only one ſingle* Man, *and not a ſucceſſion of* Kings *and Tyrants.*

II. That the duration of his Kingdom *is to be only three* Natural *years and a half, and not three* Prophetical *years and a half, which make up* 1260 *years.*

III. That he muſt ſtyle himſelf the Meſſiah, *and that the* Jews *muſt look upon him as ſuch.*

IV. That his Seat *ſhall be* Jeruſalem, *that he ſhall rebuild the* Temple *there; and that he ſhall re-eſtabliſh the* Moſaical Service.

V. According to Bellarmine, & Cotton *the* Jeſuite, *he is not to be an* Idolater. *For he is not to worſhip any* Idol, *but ſhall worſhip the* Devil *in ſecret.*

VI. He is to be of the Tribe of Dan, *of an obſcure place, and to raiſe himſelf by* Arms.

VII. He is to deny the coming of Chriſt in the fleſh.

VIII. He ſhall do nothing in the name of Chriſt.

IX. He ſhall aboliſh the ſacrifice of the Maſs.

X. He

X. He ſhall compel the Chriſtians *to renounce their* Baptiſm.

XI. He is to overcome three Kings, *the King of* Lybia, *of* Egypt *and* Ethiopia.

XII. He ſhall cauſe fire *to come down from* Heaven, *and feign himſelf to be* dead, *to counterfeit a* reſurrection.

XIII. He is to hate Idols.

XIV. He is to conquer *the whole* World *by* Arms.

XV. Enoch *and* Elias *ſhall be the* two witneſſes *of the eleventh of the* Revelation, *that ſhall be ſent againſt him.*

XVI. He is to kill *the two witneſſes*, Enoch *and* Elias.

XVII. Theſe two witneſſes *muſt riſe again, after they have lain dead* three days and a half.

XVIII. He is to poſſeſs all ſorts of Treaſures.

XIX. He ſhall not only call himſelf God, *but the* only God.

XX. He is not to come, till the Roman German Empire *be deſtroyed.*

XXI. His coming *is not to be till juſt at the* end of the World; *he ſhall be defeated* five and fourty days *before the end of it.*

XXII. Before he comes, the Goſpel *muſt have been generally* preached *in all parts of the* World.

XXIII. He is to be a Magician.

Of theſe 23. Articles, there are not above four or five of any importance.

It would be very tedious to confute all theſe *falſe characters*; and it would be a work more unprofitable than long. There is a very ſmall parcell of them that are the principal ones, which when they are deſtroyed, all the reſt fall to the ground of courſe naturally and neceſſarily. For inſtance. I. That he is to be only *one ſingle perſon.* II. That he is to *reign* only *three natural*

years

years and a half. III. That he is to come preciſely at the *end of the World.* IV. That he is to be an open *enemy of God and Chriſt*, ſtyling himſelf *Meſſiah* and the King of the *Jews.* V. That he is not to come before all that bears the name of the *Roman Empire* is deſtroyed. Theſe five points being proved to be falſe, all the reſt conſequently will be ſo too. Theſe are the only things that are worth our taking notice of. For as for the reſt, that *Antichriſt* muſt be of the *Tribe of Dan*, born in an obſcure place; that he ſhall cauſe fire to come down from Heaven; that he ſhall feign himſelf dead, that he may counterfeit a Reſurrection; that *Enoch* and *Elias* muſt come out of that earthly Paradiſe, where they are kept in reſerve, to fight with him; that he is to kill them; that they muſt riſe on the fourth day: All this I ſay is ſo fabulous, that it would be an injury to ſo underſtanding an Age as ours, formally to confute ſuch idle viſions, and ſo wholly deſtitute of any foundation.

All may be reduced to the ſingle queſtion. about the three years and a half of *Antichriſt's* duration.

This controverſy may be reduced to one only point; and it is that of the duration of the *Antichriſtian Empire.* If it can be made very plain and certain, that the *three years and a half* of the duration of this *Empire* muſt not be taken for *natural years*, but for *three prophetical years and a half*, it will alſo be very certain, that all which the *Papiſts* ſay concerning *Antichriſt*, is falſe. For if the *Antichriſtian Empire* muſt laſt 1260 *years*, *Antichriſt* can never be only one ſingle *man*; ſeeing there is no *man* that hath lived, doth, or can live 1260. *years.* Nor will it be more true, that *Antichriſt* muſt not come, but juſt at the end of the World: For the duration of

1260.

1260. *years*, and the end of the World are not one and the same thing: Neither will it be more true, that the *Gospel* must have been preached in all the Nations of the World, before the coming of *Antichrist*. For there is no *prophesy* that saith, or doth so much as insinuate, that the *Gospel* must be preached every where 1260. *years*, before the last coming of our *Lord Jesus Christ*. It will be as false, that *Antichrist* is not to come, till after the total ruin of the *German Empire*. For although we do not exactly know the time of the coming of our *Lord Jesus Christ*, however this is held for certain, that the *World* is not to endure yet two or 3000. *years* longer, as it must do if *Antichrist* be not yet come, and must reign 1260. *years*. For besides these 1260. *years*, we must find out a 1000. *years* of peace for the *Church*, before the end of the World. Neither will it be true, that *Antichrist* must be a false *Messiah*, received by the *Jews*, an enemy of *God* and of all *Religion*. For God would not suffer that, His wisdom would not permit it. There is nothing in the Scripture that gives us any ground to presume, that an Infidel, an open enemy of Jesus Christ, and of his Religion, must remain master of all the World for 1260. *years*.

'Tis plain therefore, this is the principal controversy, on which all the rest do depend. Let this be remembred: We will handle this controversy in its proper place. In the mean time, we shall say something in this Chapter, to lay open the falseness of the other pretended characters of *Antichrist*.

Antichrist is not only one single man.

I. *He must be onely one single person, and not a series of men.* If this be so, why did *Saint Paul* say,

ſay, that the *myſtery of iniquity* began in his time? Why did *Saint John* ſay in his firſt Epiſtle, that *Antichriſt was already come into the World*? He was come in his fore-runners, ſaith *Bellarmin*. I acknowledge it: But do the fore-runners uſe to go 2000. *years* before him, whoſe fore-runners they are? *Types* indeed are and may be two or 3000. years before thoſe perſons of which they are *Types*. But 'tis not ſo with fore-runners. Why is *Antichriſt* repreſented as a *Beaſt*, if he be but one ſingle *man*? Is it not uſual in Prophetical viſions, to repreſent an *Empire*, i. e. all the ſucceſſive *Kings* of that *Empire*, by a *Beaſt*? So the *Monarchy* of the *Babylonians* and *Aſſyrians* with all their *Kings*, is repreſented to us by the *firſt Beaſt*, in the ſeventh Chapter of *Daniel*, which was like to a *Lion*: The *Empire* and *Emperors* of *Perſia*, by only one *Bear*; and ſo of the reſt. At leaſt, this makes it undeniably clear, that there is no neceſſity, that we ſhould underſtand one ſingle perſon by thoſe *two Beaſts* in the *Revelation*, that repreſent *Antichriſt*. How can this be reconciled with that which theſe men have confeſſed, that the *fourth Beaſt* of *Daniel*, and the *firſt Beaſt* in the thirteenth of the *Revelation*, all are the ſame *beaſt*? Seeing the *fourth Beaſt* in *Daniel* by their own confeſſion ſignifies an *Empire*, and a ſeries of men; 'tis neceſſary alſo that the *firſt Beaſt* in *Saint John* ſhould ſignify a ſeries of *Kings* and *Tyrants*.

'Tis true, the Scripture often ſpeaks of *Antichriſt*, as of a particular perſon. It calls him *the man of ſin*, *a King*, *a Horn*, &c. But it ſpeaks of Empires alſo in the ſame manner. They are *Kings*, *the ten Horns are ten Kings*. They are *beaſts*,

beasts, and *one Beast* in the singular number. The *Empire* of *Persia* is *one Beast*; that of the *Greeks* is another; the *Empire* of the *Romans* makes the *fourth Beast*. The Spirit saith concerning the *seven Heads* of the Roman Empire, *the seven Heads are seven Kings*, i. e. they are seven sorts of Governours and Governments.

That Antichrist must not be a Jew.

II. *Antichrist must be a Jew, of the Tribe of Dan. of a mean birth, and must style himself the Messiah of the Jews.* Where are the proofs of this? He must be a *Jew* and of the *Tribe of Dan*, because it is written, *Dan shall be a Serpent by the way, and an Adder in the path, that biteth the Horses heels. The snorting of his Horses was heard from Dan.* Doth this deserve a confutation? And because some of the ancients have been taken with these visions, must we therefore receive them as Oracles? Among the things that are certain *Bellarmin* places this, that *Antichrist* shall be a *Jew*, but doth not give us any shew of proof for it, besides the testimony of the Ancients. But as to that, we must take all or nothing. Either the Authority of the Ancients must be wholly received in this matter, or else be wholly weak. If we must admit what the Ancients have said concerning *Antichrist*, we must believe, that it will be the *Devil* that shall incarnate himself in the *bosom* of a *false Virgin*, as the Son of God did in the bosom of a chast one. We must believe that *Nero* was *Antichrist*. In a word, we must admit of a hundred dreaming opinions about it, which at this day are unanimously rejected. If the Authority of the Fathers be not good in many places, 'tis good in none, 'tis doubtfull every where. We must have proofs drawn from the Scriptures, to shew

Gen. 49. 17. Jer. 8, 16.

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us that *Antichriſt* muſt be a *Iew*. But ſee *Bellarmines* great proof.

III. *Antichriſt muſt be received by the Jews as their Meſſiah.* And the *Jews* would never acknowledg any for their *Meſſiah* that was a ſtranger, uncircumciſed, and one that was not of their own nation. But where do they find this, that the *Jews* muſt receive *Antichriſt* for their *Meſſiah*. Theſe Gentlemen, that have a more piercing ſight than the Angells themſelves, find it in thoſe words of our Saviour, *I am come in my Father's name, and ye have not received me; if another come in his own name, him you will receive.* He that will come in his own name, and whom the *Jews* will receive, ſhall be *Antichriſt*, who will call himſelf the *Meſſiah*. Have theſe men any ſhame left in them, to put this at the head of ſuch a proof, viz. *Sunt alia duo certiſſima*, there are two things moſt certain, of which this is one? Have not the *Jews* already received a very great Number of falſe *Meſſiah's*? Did they not follow their famous *Barchocheva* in the reign of *Adrian*, by whoſe orders more than a million of *Jews* that revolted from all parts under the conduct of this falſe *Meſſiah*, were Maſſacred? Why muſt he of whom *Ieſus Chriſt* ſpeaks, be *Antichriſt*?

Antichriſt muſt not be received by the Jews as their Meſſiah.

Bellarm. l. 3. de Rom. Pontif. Cap. 12. Sect. prætet.

IV. *But Antichriſt muſt have his ſeat at Ieruſalem.* Therfore he muſt be accounted by the *Iews* for the *Meſſiah*. Another Chimæra. If the *Meſſiah* muſt have his ſeat at *Ieruſalem*, why do they make him to come forth from among the ten *Horns*, i. e. from among the *ten Kings* that muſt divide the *Roman Empire* at this day, viz. *Germany*? For that only at this day doth ſubſiſt under the name of the *Roman Empire*. What

Antichriſt is not to have his ſeat at *Jeruſalem*.

connection, what coherence can a *Iew* ſitting in *Ieruſalem* have, with the *ten Horns* and the *ten Kingdoms* of *Germany?* Why did they acknowledg a little before, that *Antichriſt muſt be the laſt King that ſhall poſſeſs the Roman Empire?* What is there in common between the *Roman Empire*, and the Empire of a *Iew* that muſt reign at *Ieruſalem*? Is it, perhaps, becauſe *Antichriſt* ſhall reign in *Germany?* By the ſame reaſon the *Perſian Empire* muſt have been the ſame with the *Aſſyrian*, becauſe the *Perſians* did extend their dominion in all places, where the *Aſſyrians* once did reign. This dream is founded on what *St. Paul* ſaith, that *Antichriſt muſt ſit in the Temple of God*; and on what the H. Ghoſt ſaith, that the *two Witneſſes* whom *Antichriſt* ſhould ſlay, ſhould lie dead on the place of the great *City* where *J. Chriſt* was crucified; now he was crucified at *Ieruſalem*. As to the firſt, we ſay, that the *Temple of God* can by no means ſignify the *Temple at Ieruſalem*, which was no longer the Temple of God ſince God cauſed this voice to be heard there, *Let us depart hence*; ſince God hath entirely aboliſht the Moſaical ſervice, ſince the *Law* was abrogated, and the *Goſpel* Eſtabliſht. The Temple of God is the very *Chriſtian Church*, wherin the throne of *Antichriſtianiſm* is raiſed up. And as for that city in the *Revelation*, where Jeſus Chriſt was crucified, 'tis the *Roman Empire* in which the Saviour of the World was crucified, 'tis alſo the *Empire of Antichriſt*, who hath crucified Jeſus Chriſt in crucifying his ſubjects. *Ieruſalem* is never called the *great City*, without the addition of the *Holy City*.

V. *Antichriſt muſt hate Idols, and not be an Idolater.* Why then is *Babylon* called the mother of

of whoredoms? Who doth not know, that in a ſpiritual ſenſe *Whoredom* ſignifies *Idolatry?* Why do they confeſs, that we muſt underſtand that place in *Daniel* concerning him, that he ſhall worſhip *Mahuzims?* Theſe *Mahuzims*, whatever they be, are they not *Idols?* *Antichriſt is not to be an hater of Idols.* Dan. 11. 38.

VI. *He muſt deny the coming of Chriſt in the fleſh. St. John* doth not ſay ſo. He ſaith indeed, that *he that denies, that Ieſus Chriſt is come into the World*, and who doth not acknowledg an incarnate God, is *Antichriſt*, in the ſenſe wherin the ſame Apoſtle ſaith *there are many Antichriſts*, and in that ſenſe, wherin they that overthrow the foundations of the *Chriſtian Religion* are *Antichriſts*. He muſt not deny the coming of Chriſt in the fleſh.

VII. *He ſhall aboliſh the ſacrifice of the Maſs and ſhall make men renounce their Baptiſm.* This is not ſaid in any place. It is true, 'tis ſaid of *Antiochus*, that he ſhall cauſe the daily ſacrifice to ceaſe, which he alſo did. It is true alſo, that in ſo doing he was a *Type* of *Antichriſt*, who hath cauſed the true ſacrifices to ceaſe, which are prayers to God, to ſubſtitute in their place *the worſhip of Mahuzims*, and Demi-Gods. He is not to aboliſh the Maſs.

VIII. *He is to overcome three Kings, viz. thoſe of Lybia, Ethiopia and Egypt.* It is true alſo, that this is expreſly ſpoken concerning *Antiochus*, and that it agrees to *Antichriſt*, as to the perſon of whom *Antiochus* was the *Type*. And it is very certain, this hath been accompliſht in the *Roman Antichriſtian Empire*, in what ſenſe ſoever we underſtand it. For the *Court of Rome* hath deſtroyed three Kingdoms in *Italy*, that of the *Lombards* that of the *Goths*, and before theſe that of the *Greeks*. Theſe are the three Kingdoms which the *Pope* hath ruin'd, to uſurp his Tem- How Antichriſt is to overthrow three Kings.

poralities. He hath overthrown the *King* of *Naples*, him of *Sicily*, and him of *Germany*, to make them his vaſſals. He hath overcome the third part of thoſe *Kingdomes* that have ſubmitted to him, becauſe he hath uſurped more than a third part of their *Riches*, their *Lands* and their *Iuriſdiction*.

How Antichriſt cauſeth fire to come down from Heaven.

XII. *He is to cauſe fire to come down from Heaven.* It is enough to make fire come down from heaven, to hurl *Anathema's*, and lightnings on the heads of men, to damn them if it were poſſible for him to do it, and effectually to kill them. For theſe are the lightnings, tho painted ones, that have ſet the Chriſtian World on fire.

He is not to conquer by arms.

XIII. *He muſt conquer all the World by arms.* How can this be true, ſeeing the H. Spirit ſaith expreſly, that the *ten Kings*, which you your ſelves confeſs are co-temporary with *Antichriſt*, his friends and ſubjects, ſhall freely give their power to him? There will be no need therfore to conquer them by arms. Moreover, the *Pope* hath not been wanting to make uſe of carnal weapons to ſtrengthen and encreaſe his *Sovereignty*.

Enoch and Elias muſt not return, nor be killed.

XIV. *Enoch and Elias muſt come again in the time of Antichriſt, he muſt kill them, and they muſt riſe again.* Theſe are ridiculous viſions, *Jewiſh* fables, or tales made in imitation of them, who always expect their *Elias* as well as their *Meſſiah*. As for us, we keep cloſe to what the Lord J. Chriſt hath told us, that *Elias hath already come*, and that that *Elias* was *John Baptiſt*, who had the power and Spirit of *Elias*. As for *Enoch* and his return, it is a viſion that hath not the leaſt foundation in *Hiſtory* or in *Prophecy*.

'Tis

'Tis true, *Enoch* was tranſlated into Heaven; but there is not one word whence we can hope for his return. Theſe are fables upon fables. That *Enoch* and that *Elias*, thoſe two witneſſes that muſt appear again in the time of *Antichriſt*, are hidden (as they ſay) in a retired place, in the Earthly Paradiſe, that ſubſiſts to this very day, and which is inviſible to all men.

XV. *Antichriſt is to ſtyle himſelf God, and the only God.* How abſurd is this? How doth this agree with what you ſay, that *Antichriſt* muſt be received by the *Iews* as their *Meſſiah*; that he is to re-eſtabliſh the *law of Moſes*, that he muſt ſet on foot again the *Levitical worſhip*? How would the *Iews* receive him for their *Meſſiah*, if he were ſo wicked a perſon, as not to believe there were a *God*? To what purpoſe ſhould he rebuild the *Temple of Ieruſalem*, and why ſhould he offer ſacrifices to God in it, if he made himſelf to be worſhipped as the *only God*? Beſides, it is clear enough, that the *Pope* cauſes himſelf to be adored like a *God*, tho he doth not call himſelf either the only God, or the great God. Antichriſt is not to ſtyle himſelf the only God.

XVI. *He is not to come till the Roman Empire be entirely deſtroyed.* We ſhall afterwards take an occaſion to examin this. In the mean time, conſider what abſurdities theſe men run themſelves into. According to them, the *Roman Empire* doth yet ſubſiſt, viz. in the branch of *Germany*. According to them, at the end of the World the *Roman Empire* ſhall be divided among *ten Kings*, that ſhall be the Friends, the co-temporaries, and the ſupporters of *Antichriſt*. That is to ſay, the *Empire of Germany* ſhall be divided into *ten Kingdoms*. Thoſe will be nota- *Germany* is not the *Roman Empire*, that muſt be divided among ten Kings under Antichriſt.

ble Kingdoms, those *ten Kingdoms* on the other side the *Rheine*, and do well deserve a place even ten times over in the Prophecies of *Daniel* and *St. John*. If *Antichrist* must not come till the *Roman Empire* be destroyed, why did they confess, that the *little Horn* in the 7th. Chapt. of *Daniel*, is *Antichrist*? This *Horn*, doth it not play the part of the fourth *Beast*, i. e. of the *Roman Empire*? Why do these Gentlemen agree to this, that *Antichrist* is the seventh *Head* of the first *Beast* in the 13th. of the *Revelation*, which they together with us acknowledg to be the *Roman Empire*? Why did *Bellarmine* grant, that *Antichrist* is to be the last *Roman Emperour*? The *Roman Empire*, therfore shall not be destroyed when *Antichrist* shall come, because that *Empire* shall continue under him.

Antichrist must come before the end of the World.

XVII. *He is not to come but just at the end of the World.* He is not to come till the last times. But we shall hereafter examin, whether the *last times* signify the three last years before the day of judgment. And when we shall have proved that the 1260 *Days* of *Antichrists* reign are so many *Years*, this point will be cleared up.

The Gospel hath been preached almost throughout the World.

XVIII. *Before he comes, the Gospel must have been preached throughout all the World.* Indeed before the *Antichristian Empire* did appear and was perceivable, the *Gospel* had been preached in that which they called the *whole World* from the time of the Apostles, in all the extent of the *Roman Empire*, and beyond it, in all the then known World, in the countries which they knew were inhabited, and where they could enter without being hindred by the barbarity of those that dwelt there. But this universal preaching throughout all the Earth, without Exception.

ception, muſt be conſequent upon the fall of *Antichriſt*, and not a ſign of his coming. Further, this term of *Univerſal preaching* even then muſt not be taken in the ſtricteſt ſenſe. For it may be there will be ſome Exceptions.

XIX. Laſtly, *Antichriſt muſt be a Magician.* And that, becauſe he muſt work great ſigns and miracles by the help of *Magick*. 'Tis ſufficient for the fulfilling of theſe Oracles, that he doth his ſigns by illuſion and the enchantment of mens ſenſes, by cheating and deceit, and alſo by the help of the Devil; without his making any compact with the Devil either direct or indirect. The falſe miracles of *Popery* alſo are wrought by the cheats of the *Prieſts*, or purely by lies, or by the Devil, that makes himſelf ſport with their miſerable devotion. Seeing all theſe *Characters* of the *Antichriſtian Empire* are all falſe, we muſt for the future examin and ſeek out what are the true *Characters* of it.

It is not neceſſary, that *Antichriſt* ſhould be a Magician.

CHAP. XIII.

What are the true Characters of the Antichriſtian Empire. They are three, Tyranny, Idolatry, and great corruption of manners. That we muſt not look on Tyranny alone, as the ſole Character of Antichriſt.

WE are ſeeking after the *Characters* of the *Antichriſtian Empire*. I believe we may hope to find them in the names which the Holy Spirit gives it. For aſſuredly names are given by God to ſignify the nature of things. I find that

The Antichriſtian Empire hath three names, that note its three Characters.

the Holy Spirit gives three names to that *Empire*. He calls it *Egypt* and *Sodom*, and lastly, *Babylon*. *Egypt* and *Sodom* in the eleventh of the *Revelation*, where speaking of the death of
R. 11. 8. *the two witnesses*, he saith, *their dead bodies shall lie in the streets of the great City, which is spiritually called Sodom and Egypt. Babylon*, in as many places of the same book as 'tis said in, *she is fallen, she is fallen, Babylon the great. Come out of Babylon, my people.* These three names signify the *three Characters* of that *Babylonish Empire*.

The name of Egypt signifies the pride Tyranny and Cruelty of Antichrist.

Egypt is the embleme of *Tyranny*, *Pride* and *Cruelty*. Of *Tyranny*, because there the *Israelites* did groan under hard bondage in the chains of *Pharaoh*, who tyrannised over them; Of *Cruelty*, because that cruel Prince did vex them sorely with hard labour, and the death of their children, whom he caused to be drowned in the river *Nile*; Of *Pride*, because this proud Tyrant rebelled against God with an intolerable pride, saying, *Who is the Lord, that I should obey his voyce?*

Sodom signifies the great corruption of manners in the Antichristian Empire.

Sodom signifies the mighty *corruption of manners*, and the reason of it may be easily apprehended. It was neither *Tyranny* nor *Cruelty* that destroyed *Sodom*. We do not read, that she did aspire after the dominion. It was not *Idolatry*; at least, we have no reason to believe, that she was more notorious for it, than the other *Canaanites* round about. It was therefore only dissoluteness, luxury and debauchery, *ease and abundance of bread*, as the Prophets speak. Therefore when they would set forth a mighty corruption of manners, they borrow an expression from hence, and use the names of *So-*
Is. 1. 10. *dom* nd *Gomorrha*. *Hear the word of the Lord ye*

ye Rulers of Sodom; give ear unto the Law of our God, ye people of Gomorrha. After which *Isaiah* falls not upon their *Idolatry*, but upon their corrupt manners. He reproaches them with nothing but their injuſtice and violence.

Laſtly, *Babylon* ſignifies *Idolatry*. All do agree, that *Babylon* was the fountain of all ſorts of *Idolatry*. From *Chaldaa* it ſpread it ſelf over all the Earth: That is the fountain and ſpring of men, 'tis alſo of falſe *Gods*. As ſhe was the firſt fountain, ſo ſhe did continue the chief Seat of it. 'Twas there that was the moſt famous *Temple*, of the moſt infamous of all the *Heathen* Divinities, viz. *Venus* the Goddeſs of proſtitutions. And 'tis plain, that by way of alluſion to this infamous *Goddeſs*, Spiritual *Babylon* is repreſented in the 17th of the *Revelation*, as a whore ſitting on a beaſt, and offering her ſelf from on high to every comer. For Women did expoſe and proſtitute themſelves in the moſt viſible places of the *Temple* of that *Venus of Babylon*.

Babylon ſignifies the Idolatry of Antichriſtianiſm.

So then, theſe are the *three Characters*, by which the *Antichriſtian Empire* is repreſented to us, in thoſe places that ſpeak of it. In the ſecond Chapter of the ſecond Epiſtle to the *Theſſalonians*, the head of this Empire is called *the man of ſin, and the ſon of perdition, i. e.* utterly loſt, and plunged into a mighty ſink of corruption; Behold *Sodom*. 'Tis ſaid, that he ſhould *exalt himſelf above all that is called God, that he ſhould ſit in the Temple of God, behaving himſelf as though he were God*; Behold *Egypt*, pride and tyranny. His Religion is called *a myſtery of iniquity*, and he is to eſtabliſh it *by ſigns and lying wonders*; behold *Idolatry*, and behold *Babylon*. All the Heathens

Theſe three things Tyranny, Idolatry, and corruption of manners we meet with in all the deſcriptions of Antichriſt.

Heathens called their Religion and their Ceremonies by the name of *Myſteries*. *Ceres* had her myſteries, *Bacchus* had his, and *Venus* of *Babylon* had hers alſo; but theſe *Myſteries* were abominable and idolatrous.

In the eleventh of the *Revelation*, this *Empire* is called a *Gentiliſm*, a *Paganiſm*. The outward Court is left to the *Gentiles*, *for them to tread under foot for 42. months*. Behold *Babylon*; behold Idolatry. By the prophaning of the outward *Court*, is alſo meant the *corruption of manners*; becauſe the Heathens were wont to make the *Temples* of their *Idols*, the place of their moſt
v. 7. filthy debauches. In the ſame Chapter it is ſaid, that *the beaſt which comes out of the bottomleſs pit, ſhall make war with the Saints, and overcome them, and kill them.* There is the tyranny and cruelty of *Egypt*.

In the two Viſions of the 13th Chapter of the *Revelation*, this *Antichriſtian Empire* is repreſented as a *Beaſt*. In the firſt as a *beaſt* compounded of a *Leopard*, a *Bear* and a *Lion*, three *cruel Beaſts*. This is to ſet forth its cruelty and tyranny. *It is given to him to make war with the Saints, and to overcome them.* Here again is *Egypt*, that oppreſſes the children of God, and makes a cruel war upon them. Men worſhip this *Beaſt* and the *Dragon*, that gave him his power. *And they worſhipped the Dragon, which gave power to the Beaſt, and they worſhipped the Beaſt.* Behold *Babylon*, where a *Dragon* was worſhipped, to which it may be the Holy Ghoſt alludes. Laſtly, to this *Beaſt* was given *a mouth, ſpeaking great things, and blaſphemies againſt God, his Name, his Tabernacle, and them that dwell in Heaven*; There is *pride* and *idolatry*.

The

The second *Beast* works great signs to seduce men: *And deceiveth them that dwell upon the Earth, by means of those miracles, which he had power to do in sight of the beast.* 'Tis therefore a false *Prophet*, that works false Miracles, to cause his false *Gods* to be worshipped. 'Tis a Prophet of *Babylon* and of *Idols*. He causes all them *to be killed, that do not worship the image of the beast.* Its cruelty and tyranny makes this *Empire* a true *Egypt*. Rev. 13. 14.

In the 14th Chapter, 'tis said of this *Babylon*, that *she made all nations drunk with the wine of the wrath of her fornications.* They are her *Idolatries*, that are so called. And in the 17th Chap. she is more largely described as a prostitute woman, *arrayed in purple and scarlet colour, and decked with gold and precious Stones and Pearls, having a golden Cup in her hand full of abominations and filthiness of her fornication. And upon her fore-head was a name written MYSTERY*, i. e. *Religion*; and for the explication of this word *Mystery*, 'tis added, *the mother of fornications* or idolatries; this is *Babylon*. She is also *the mother of the abominations of the Earth*; This is *Sodom*, whose corruption spreads it self even to the end of the World. She *makes her self drunk with the blood of the Saints*, this is *Egypt*, 'tis cruelty and tyranny.

One cannot question whether these be the *Characters* of the *Babylonish Empire*. But we must carefully observe, that in all places of *Christendom* where these *Characters* are found, the *pride* and *tyranny* of *Egypt*, the *filth* and *abominations* of *Sodom*, and the *Idolatries* of *Babylon*, there is the *Antichristian Empire*, in whole or in part. And hereupon we must conclude, that this Empire

Whereso-ever these three Characters are found, there is *Antichristianism.* It is not confined only to the Empire of the *Pope.*

pire is not confined to what we call the *Papism*, the Places subject to the *Pope*, the *Latin Church*. In the *Greek Church* there is Idolatry, there is *Babylon*; for there they invocate *Saints*, and worship *Images* and *Relicks*. There is *Sodom*; for the corruption of manners there is great; and this corruption when the *Eastern Church* was not under the *Turkish Cross*, appeared much more than it doth at this day. *Lastly*, There is *Egypt*, for there were *tyranny* and *pride* in that *Church*. The *Patriarchs* and *Prelates* of the *East*, in their time, and in their prosperity, carried themselves like *Masters* and *Tyrants*, though in that respect they did not go so high as the *Bishop* of *Rome*. The *Greek Church* did not separate from the *Latin* before the tenth *Century*; when the *Latin Church* was already become *Sodom*, by the horrible corruption of her *manners*; *Egypt* by her *Tyranny* and *Pride*; *Babylon* by her *Idolatries*. These two Churches made but one Body and one *Babel*. And we must not imagine, that the *Greek Church* by her separation became a *Jerusalem*, seeing she retained the corruption of *Babel*.

The Greek Church makes a part of Babylon.

But this doth not hinder, but that we may look for the capital of this *Anti-christian Empire* in *Rome*, and find the man of sin, the head of the *Babylonish Empire*, in the *Pope*. The *Greek Churches*, and those of the *Eastern* Communion do no longer obey him. They are revolted *Provinces*, over which he pretends a right, and who indeed ought to obey him, seeing they have taken his mark and sign, which is *Idolatry*. The *Pope* always keeps his Titles, and as he pretends, he keeps his ancient rights over these *separate Churches*, calling himself the *universal Bishop*. Besides, we must consider all the *Churches* that have

Yet Rome ceaseth not to be the head of the Babylonish Empire.

have revolted from their obedience to God, as united under one ſpiritual *head* which is *Satan*; juſt in the ſame manner as *Churches* of different communions remain united under one ſpiritual *head*, which is *Ieſus Chriſt*, if they hold the fundamental Doctrines. In like manner the corrupt Societies are united under one ſpiritual head, which is the *Devil*, as far as they follow the Doctrine of Devils, which is *Idolatry*, though they are of different communions; yea, and excommunicate each other.

I therefore make no ſcruple to affirm, that the *Babylonish Empire* is in all places, whereever *tyranny*, *pride*, *corruption of worship manners* and *Government* mingled with *Chriſtianity* are to be found. And that which I ſay in reſpect of places, muſt be extended to *times* alſo. 'Tis in thoſe ages, where *pride*, *tyranny*, *corruption of manners* and *idolatry*, have been viſibly eſtabliſht in the *Church*, that we muſt look for the birth and beginning of the *Antichriſtian Empire*. And in the proceſs of this diſcourſe, this obſervation will be uſefull to us, to find out that which we principally ſeek for in this work, *i. e.* the time where we are to begin the 1260. *years*, that are aſſigned for the duration of *Antichriſtianiſm*.

'Tis this chiefly, that hath cauſed our Interpreters to be at a loſs about the time of the birth of the *Antichriſtian Empire*. They have looked only to *Tyranny*, as if that were the only *Character* of this *Empire*. *Monſieur du Pleſſis* hath made a great Book about it, with this Title *The Myſtery of Iniquity*; in which he traces this *Tyranny* of the *Church of Rome* and the *Popes*, from its birth to its perfection; as if the *Myſtery of Iniquity* ſignified nothing elſe: Whereas on the contrary,

Mens minding no other Character but that of tyranny, hath made them miſtake the time of *Antichriſts* birth.

contrary; the *myſtery of Iniquity* doth not ſo much as principally ſignify that. He that ſays a *Myſtery*, ſaith a *Religion*. This ought to have been minded. So then, in this term the *Papiſm* is deſcribed with reſpect to its *Religion* and *Idolatry*: And its *tyranny* and *impiety* is properly meant in theſe words, *that exalts himſelf above all that is called God*.

Some mens heads have run ſo much upon this *Character* of *Antichriſt*, viz. *Tyranny*, as if that were the only one, that they will not find *Antichriſt*, even in the *Papiſm* before the time that the *Pope* began to act the part of a *temporal Prince*, which they find he did towards the *Year* 755. This is the opinion of *Monſieur du Moulin* in his *accompliſhment of the Prophecies*. This alſo is the reaſon, that he hath ſo widely miſtaken the time of the birth of *Antichriſtianiſm*; and that he hath ſet the time of his ruin ſo far off: For he thinks that *Antichriſtianiſm* will not be at an end before the *Year* 2015. ſo we ſhould have yet 330. *Years* longer to ſuffer. He ſhould have remembred, that *Idolatry* is more *Antichriſtian* than *Tyranny*, or at leaſt as much. And therefore, that there is no reaſon to exclude out of the *Antichriſtian Period*, the ſixth, ſeventh, and eight centuries, wherein *Idolatry* was ſo ſtrongly eſtabliſhed. Corruption and looſeneſs of manners were introduced into the *Church*, and were the way for *Antichriſtianiſm*, its progreſs followed by the introduction of *Idolatry*. And at laſt *Antichriſtianiſm* was conſummated by *Tyranny*. Theſe are the three true *Characters* of that *Empire*, the union whereof will ſhew us the true point of its *birth*.

CHAP.

CHAP. XIV.

That the three Characters of the Antichriſtian Empire do perfectly agree to the Empire of the Papiſm. Proofs out of Hiſtory and Prophecies. Reflections upon the Prophecy in the ſecond Chapter of the ſecond Epiſtle to the Theſſalonians; and upon the end of the Roman Empire.

WE have ſeen in the fore-going Chapter, that the names of the *Antichriſtian Empire* are *Egypt*, *Sodom*, *Babylon*; and that its *Characters* ſignified by theſe names, are *Tyranny*, *Pride*, *Cruelty*, *extream corruption of manners*, *Idolatry* and *Paganiſm*. We have fixed this *Babylonish Empire* every where, where theſe *Characters* are to be found. We have reckon'd the *Papiſm* for the center and the body, *Rome* for the capital place, and the *Pope* for the head. We muſt now prove, that theſe *Characters* do perfectly agree to the *Papiſm*, to its capital place, and its head. But we do pretend, that as to us, this thing hath been already done: we have done it in our *juſt prejudices againſt Popery*, aſwell as we are able; and indeed that whole work is but a proof of this propoſition, that *all the Characters of the Antichriſtian Empire do agree to the Papiſm.*

If any deſire a proof of this, that the *Papiſm* is an *Egypt*, and that *tyranny* is exerciſed there, he need only read the twelfth and thirteenth Chapters of the *firſt* part, where he will ſee that

The Character of Tyranny agrees to the Papiſm.

the

the *Empire* of the *Papiſm* is an Empire purely *temporal*, under the ſhew of a ſpirituality; and the fourteenth Chapt. where its purely humane, politiques are ſo clearly brought to light, that not ſo much as a ſhadow remains unſcatter'd. If any would be aſſured, that the conduct of the *Papiſm* is a moſt horrible *Tyranny*, he need but read the 21. and 22. Chapters of the *firſt* part, where is an account of the inſolent, tyrannical and proud actions and ſpeeches of the *Popes* towards all men, without excepting even Soveraign *Princes*.

That of Pride agrees to it alſo.

In the ſame Chapters will be found the proof that *Pride*, another *Character* of the *Antichriſtian Empire*, perfectly agrees to the *Papiſm*. For there its *Pride* will be ſeen in its opinions and Divinity; the *pride* of its *Clergy* and *Prieſts*, that call themſelves the *Kings and Emperours of the World*; the *Pride* of its *head*, who calls himſelf *a God* upon Earth, who cauſes Divine honour to be given to him, who domineers with authority over the *Kings* of the Earth; who ſpoils them of their *Crowns*, who gives away their *Kingdoms* to others, who diſpenſes with their Subjects *Oaths* of *Allegiance*; who treads them under his feet, and puts his foot upon their throat; who as for his own perſon, is clothed with *purple*, and all the pomp of the *Roman Emperours*.

The Empire of the *Papiſm* is an *Egypt* for cruelty.

In the 26th and 27th Chapters of the ſecond part it will plainly be ſeen, that *cruelty* perfectly agrees to this *Empire*. For there you will find an Epitome of all the cruel perſecutions, which the *Church* hath ſuffered by this *myſtical Babylon*; the blood ſhe hath ſpilt, the fires ſhe hath kindled, the witty puniſhments ſhe hath invented,

and

and the incredible number of the faithful that ſhe hath murder'd. If enough of this be not found in that piece, you may have recourſe to our *Hiſtory* of *Popery*.

The 2*d* recrimination is wholly ſpent in ſhewing, that the *Papiſm* ſince more than 700. *Years* ago, is like a cruel *beaſt*, armed vvith teeth & claws, that tears in pieces & devours all that oppoſes its greatneſs; and that one cannot follow it in *Hiſtory*, but by the track of innocent blood that it hath ſhed. It will appear in all thoſe places, that the *Papiſm* is always the ſame, and that at this very day as well as formerly, it is *cruel*, *bloody*, and *tyrannical*; which we have proved by the perſecutions of *Bohemia*, *Hungary*, *Savoy*, and laſtly that of *France*, which at this day is driven on to extremity, and is the moſt terrible of all that ever the *Church* endured.

As to *corruption of manners*, one may be convinced that it cannot go further than it hath already gone in the *Papiſm*, by reading what we have written in the ſixth and ninth *Prejudice*. In the ſixth we have proved the *corruption* of the *heads* of the *Papiſm*, by a ſhort *Hiſtory* of the abominable *immoralities* of the Popes. And in the ninth, we have given an account of an infinite number of *witneſſes* in all Ages, who do depoſe, that all the moſt horrible and filthy things that can be imagined, are to be met with in the carriage and manners of the *Monks*, *Prieſts*, and *Laity* in the *Papiſm*. To perfect the deſcription of the *corruption* of the *Papiſm*, the eighth *Prejudice* may be added, in which the filthy, ſordid, ſimoniacal and ſacrilegious *covetouſneſs* of *Rome*, and all its Agents are diſcover'd.

The Empire of the Papiſm is a *Sodom* for corruption of manners.

The Empire of the Papiſm is a *Babylon* for Idolatry.

To be aſſured that *Idolatry*, one of the principal *Characters* of the *Antichriſtian Empire*, agrees to the *Papiſm*, you may read the 33. Chap. of the laſt part, where you will find a ſhort deſcription of the extravagant and abominable *worſhip*, which the *Church of Rome* gives to the *Holy Virgin* and all the *Saints*; in which worſhip we have plainly diſcovered an evident Character of reprobation and *Antichriſtianiſm*. *Laſtly*, for the proof of the *Paganiſm* of that *Church*, you may read the 12th of our *prejudices*. We have there made a very exact Parallel between *Popery* and *Paganiſm*, enough to convince any one, that they both had the ſame ſpring and Author, becauſe they have the ſame objects diſtinguiſht into the very ſame claſſes, and very near the very ſame ceremonies. To which may be added the *Hiſtory* of the fables of the *Papiſm*, more filthy and more numerous than thoſe of *Paganiſm*. You will find it in the ſixteenth *Prejudice*.

Beſides all this, we have taken our ſecond *Prejudice* from the perfect conformity, that is between the *Prophecies* concerning the *reign of Antichriſt*, and the things we ſee in the ſettlement and the nature of the *Kingdom of the Papiſm*. We have alledged all the *Prophecies*, wherein 'tis agreed, that *Antichriſt* and his *Empire* are both fore-told and deſcribed; and we have juſtified it, that all the ſtrokes of theſe deſcriptions do agree to the *Pope*, to his *Seat*, to his *Religion*, and to his *Empire*.

The *Roman Religion*, is that *falling away and that Apoſtacy*, of which *St. Paul* ſpeaks in the ſecond Chap. of the ſecond Epiſt. to the *Theſſalonians*. 'Tis the firſt Text we have produced againſt it.

That

That Religion is an *Apostacy*, because there is in it *Idolatry*, prophaning of holy things, an introduction of new Gods, and the abomination of Images set up in the Sanctuary. Its head is *the man of sin and the son of perdition*, because his throne is the throne of *pride*, of *covetousness*, of *ambition*, of *Simony*. There we find the Politiques of the World, and of the spirit of darkness; cheating, deceit, violence, blood, fornication, sodomy, brutishness, magick, and all manner of imaginable wickedness. This head of the *Papism sits in the Temple of God*; i. e. in the *Christian Church*, where Jesus Christ dwelt, who is the foundation. He sits there as a *God*; for he makes his feet be kiss'd by men, yea, even by the highest powers of the Earth. He is called God, the Lievtenant of God, the Vicar of Jesus Christ, and a Vice-God. In the quality of a God, and as one clothed with his power, *he changes the times and the Law*. He dispenses with things against the Law of God, against the Canons of the Church, against the Apostle, against the Old and New Testament. He lifts up himself above all that is called God; for he exalts himself above all the *Kings* of the Earth, that are the Gods of this lower World. He exalts himself also above the true God, in making such laws as make void the Laws of God; for instance, in commanding to worship *Images*, which God hath forbidden us to worship. He exalts himself above the *Saints*, which are his Demy-Gods. For in the quality of a Judge, and consequently of a Superiour, he Canonises them, he places them in the Heavens, he causes them to be honoured with *Temples* and *Altars*, or he refuseth it to them.

The Papism is an Apostacy.

Dan. 7.

The Papism is a Mystery of Iniquity.

His Religion is a *mystery of iniquity*; for all that is in it is unrighteous, unjust, wicked. 'Tis usurpations, violences and Idolatries. It ravishes away from men their just rights, and from God that worship that belongs to him alone; to appropriate it to a Tyrant, or give it to subjects that do not deserve it. 'Tis a *Mystery*, for it hath all the appearance of a *Mystical Religion*. It hath ceremonies in abundance, a pompous worship, a mighty out-side; but 'tis a *Mystery of iniquity*. This mystery was establisht *by the efficacy of Satan, with all power, signs and lying wonders*. For one can't reckon up either the Diabolical illusions, or the *Cheats* of the *Priests*, or the lying *Miracles* by which this false worship, and this false *Religion*, was establisht in the World.

The explication and application of that place of *St. Paul* to the *Empire* of the *Papism*, have been already made so exactly, that we shall not do it over again, except only that Article, in which the Apostle saith, *Ye know what with-holdeth, that he might be revealed in his time, &c. He who now letteth, will let, till he be taken out of the way, and then shall that wicked one be revealed*. All the world did formerly believe, and so it doth still, that by him who *Held* and *possessed*, or *did let*, in *St. Pauls* time, we must understand the *Roman Empire*. And it hath been generally apprehended, that the Apostle intended to say, that the *Antichristian Empire* would not appear in the world before the *Roman Empire* was abolisht and destroyed. Tho we should stick to this, without any other explication, our cause would be much better than that of the *Church of Rome*. For to demonstrate that the *Romish Antichrist* is not yet come, she is obliged to prove, that the *Roman*

2 Thess. 2. 6, 7.

Em-

Empire doth yet ſubſiſt. She finds it in the *Empire* of *Germany*. But nothing is more vain than this, nor more eaſy to be confuted. The Government of *Germany* is neither an *Empire*, nor a *Roman Empire*. 'Tis not an *Empire*. There is nothing Deſpotical in it, nor any thing that favours of an *Emperour*. 'Tis rather a *Republique*, or an heap of many different *Monarchical*, *Ariſtocratical* and *Democratical States*. 'Tis not the *Roman Empire*, no more than the *Kingdom of France*, or that of *Spain*. For 'tis one of the diſmembred pieces of the ancient *Roman Empire*, as well as the other *Kingdoms* of *Europe*. It retains the name of the *Roman Empire*, its head is called the *King of the Romans*. What of all this? Is it neceſſary only to retain names and vain titles, to be in poſſeſſion of the thing, and to exerciſe the rights belonging to it? The *Jews* retain the name of the people of God, of the choſen people, of the Lords inheritance, by way of excluſion of all the nations of the Earth; but doth it follow, that they are what they once were, and what to this day they call themſelves?

Germany is not an Empire, nor the *Roman Empire*.

We therfore may juſtly ſay, the *Roman Empire* is deſtroyed, and was aboliſht when the *Goths*, the *Vandals*, and the *Huns* rent it in pieces, and divided it into ſo many parts, took away the rule from the *City of Rome*, and made it the chief *City* only of a part of that ancient *Empire*. And indeed, 'tis then, that the *Antichriſtian Empire* was born, or at leaſt began to be *Revealed*, that is to ſay, to become ſenſible; and this was in the fifth *Age*.

But this doth not agree with the other *Prophecies*; for according to *St. John* and *Daniel*, the fourth *Monarchy*, which is that of the *Romans*,

mans, muſt continue till the *Kingdom* be given to the *Saints*, and all the *Nations* of the *World* be reduced to the obedience of *Jeſus Chriſt*.

The Roman Empire according to the Prophecy of St. John and Daniel is not yet ended.

This is in the ſeventh of *Daniel*. There he makes four *Beaſts*, i. e. four *Monarchies* or four Empires. *Theſe four Beaſts are four Kings, that ſhall ariſe out of the Earth. But the Saints of the moſt high ſhall take the Kingdom, and poſſeſs the Kingdom for ever, even for ever and ever.* He places nothing at all between the end of the fourth *Beaſt* or the fourth *Empire*, and the Kingdom given to the *Saints*. Now if the fourth *Monarchy* did ceaſe in the fifth *Century*, then the fifth *Monarchy*, which is the *Kingdom of J. Chriſt*, being not begun, there would be the ſpace of 12. or 13. hundred *Years* between the fourth *Monarchy* and the reign of *J. Chriſt* upon the *Earth*. One can't conceive why the H. Spirit ſhould leave ſo wide a gap of time in the Prophecy.

v. 17, 18.

This is yet more evident by what follows. The *Angell*, that explains the viſion to *Daniel*, ſaith to him, *The fourth Beaſt ſhall be the fourth Kingdom upon Earth, which ſhall be diverſe from all Kingdoms, and ſhall devour the whole Earth, and ſhall tread it down, and break it in pieces. And the ten horns out of this Kingdom are ten Kings, that ſhall ariſe; and another ſhall ariſe after them, and he ſhall be diverſe from the firſt, and he ſhall ſubdue three Kings. And he ſhall ſpeak great words againſt the moſt High, and ſhall wear out the ſaints of the moſt High, and think to change times and laws; and they ſhall be given into his hand, untill a time, and times, and the dividing of time. But the judgment ſhall ſit, and they ſhall take away his dominion, to conſume and to deſtroy it unto the end. And*

v. 23.

v. 24.

v. 25.

v. 26.

the

the Kingdom, and dominion, and the greatneſs of the Kingdom under the whole heaven ſhall be given to the people of the Saints of the moſt High, &c. He had ſaid before, on occaſion of the fourth *Beaſt* and his little Horn, *I beheld them, becauſe of the voice of the great words, which the horn ſpake; I beheld even till the beaſt was ſlain, and his body deſtroyed, and given to the burning flame.* v. 11.

'Tis clear, that the *ten Horns*, or the *ten Kingdoms*, together with the *little Horn*, that ſubdues three *Kings*, are a continuation of the fourth *Beaſt*, and make but one *Monarchy* together with it, which *Monarchy* muſt endure till the *Kingdom* be given to the people of God.

The ſame thing plainly appears in the dream of *Nebuchadnezzar*, and the explication which *Daniel* gives of it. *Nebuchadnezzar* ſaw in a dream a great *Statue*, whoſe head was of *Gold*, his ſhoulders and his arms of *Silver*, his belly of *Braſs*, his legs of *Iron*, and his feet divided into ten *Toes* were partly of *Earth* and partly of *Iron*. A *Stone* cut out of the mountain without hands, breaks this ſtatue in pieces, mingles the *Gold*, the *Silver*, the *Iron* and the *Braſs*, and reduces them all to duſt. *Daniel* explaining this dream, declares, that the head ſignifies the *Monarchy* of the *Aſſyrians*, of which *Babylon* was then the capital city ſince the ruin of *Nineveh*, and *Nebuchadnezzar* the head. That the ſhoulders of *Silver* ſignify a ſecond *Monarchy*; and the belly of *Braſs* a third. *And the fourth Kingdom ſhall be like Iron, for as much as Iron breaketh in pieces and ſubdueth all things.* All the World is agreed, that this is the *Roman Monarchy*. After which follows, not the deſtruction, but the diviſion of that *Empire* among ten *Kings*. *And whereas thou ſaweſt* Chap. 2. v. 31. v. 33. v. 34. v. 40.

v. 41. *the feet and toes, part of potters clay, and part of iron, the Kingdom ſhall be divided,* viz. into ten other *Kingdoms*, as the feet into ten *toes*. For the ten *toes* of the *ſtatue*, and the ten *horns* of the *Beaſt*, are the ſame thing; which all Interpreters have acknowledged. Among theſe ten *Kings* muſt he come, that muſt ſubdue three, i. e. *Antichriſt*. As therefore the ten *Toes* make a part of the *Statue*, and the ten *horns* a part of the *Beaſt*, 'tis plain that the ten *Kings*, that muſt ariſe from the diviſion of the *Roman Empire*, and the reign of *Antichriſt* that muſt eſtabliſh himſelf, by the ruin of three of thoſe *Kings*, are the continuation of the *Roman Empire*, and the *Roman Empire* it ſelf.

Now immediately after, and without any thing happening between, comes the *reign of Jeſus Chriſt*, and of the Holy people, ſignified by the little ſtone cut without hands out of the moun-

v. 44. tain. *And in the days of theſe Kings ſhall the God of Heaven ſet up a Kingdom, which ſhall not be left to other people, but it ſhall break in pieces and conſume all theſe Kingdoms, and it ſhall ſtand for ever.*

The ſame thing is evident by the *Revelations* of *Saint John*. The firſt *Beaſt* in the 13th of the *Revelation*, is certainly the ſame with the fourth *Beaſt* in the 7th Chapter of *Daniel*: 'tis the *Roman Empire*. We have ſeen before, that 'tis agreed, that the ſecond *Beaſt* in the ſame Chapt. which had but two *horns*, is the ſame with the fore-going *Beaſt* that had ten. Now the fore-going *Beaſt* is the *Roman Empire*; the ſecond *Beaſt* is the *Empire of Antichriſt*. Whence it is plain that the reign of *Antichriſt* muſt be the continuation of the *Roman Empire*.

Saint

Saint John, after having deſcribed the *Roman Empire*, continued under *Antichriſt*, in the 13th Chap. carries on this continuation in the 14th Chap. to the total ruin of that *Empire*, to the judgement that God cauſes to fall on the Kingdom of *Antichriſt*, to the *harveſt* and to the *vintage*, *i. e.* to the total deſtruction of the *Devils Kingdom*. The following Chapters carry on the matter alſo to the reign of *Jeſus Chriſt*, the deſcription of which begins in the 20th Chap. of the book. There is nothing comes between; whereby it is clear, there is no interval of time, nor any *Monarchy* between the *Roman Empire*, and the *Monarchy of J. Chriſt*; and ſo that the *Antichriſtian Empire*, that muſt immediatly procede the reign of *Jeſus Chriſt*, is the continuation of the *Roman Empire*.

The ſame thing is evident from the 17th Chap. which is an explication of the viſions of the 13th. The 13th Chap. ſpeaks of two *Beaſts*, the one had ſeven *heads* and ten *horns*, the other hath but one *head* and two *horns*. The 17th Chapt. ſpeaks no more of the ſecond Beaſt. It ſpeaks only of a *woman* riding on a *Beaſt* of ſeven *heads* and ten *horns*. 'Tis becauſe the ſecond *Beaſt* at the bottom was no more than a continuation of the firſt; *i. e.* it was no more than the continuation of the *Roman Empire*. Therefore the Holy Spirit in explaining the adventures of the firſt *Beaſt*, pretends to explain thoſe of the ſecond alſo. For otherwiſe, if the two *Beaſts* had been different, 'tis plain the H. Spirit would not have been wanting to have ſpoken of the one as well as of the other in the 17th Chap. where he explains the viſions of the *Beaſts*. Now this *Beaſt* with ſeven *heads* and ten *horns*, i.e. the *Roman Empire* muſt

reach

reach to the end of the perſecutions, and to the reign of *J. Chriſt*. This appears plainly in the 18th. and the following Chapters, where the ruin of *Antichriſt* is repreſented and deſcribed at large.

If theſe proofs did not ſuffice to prove, that the *Empire of Antichriſt* muſt be a continuation of the *Roman Empire*, one might bring others from the compariſon of the two *Beaſts* of the 13th. Ch. For 'tis clear, that 'tis one and the ſame *Empire* repreſented by two *Beaſts*. And the thing is ſo plain, that the *Popiſh Authors* themſelves do acknowledg it. We have heard *Bellarmin* confeſs it, and ſay, that *Antichriſt* muſt be a *King* poſſeſſing the *Roman* Empire, but without the name of the *Roman Emperour*.

He that did poſſeſs in the time of St. Paul, and was to be removed out of the way before *Antichriſt* came, is the ſixth head of the Beaſt with ten Horns and ſeven heads.

If this be ſo, what muſt we underſtand by thoſe words of *St. Paul*, *only he that now letteth* or *poſſeſſeth*, *will let* or *poſſeſs till he be taken out of the way*, *and then ſhall that wicked one be revealed?* It doth not import, till the *Roman Empire* be aboliſht, as the Ancients did believe, and as the Agents of *Antichriſt* at this day would fain perſwade us. We muſt remember, that in the *Beaſt* in the *Revelation*, with ſeven *Heads* and ten *Horns*, the ſeven *Heads* are ſeven forms of *Governments*, under which the *Roman Empire* hath paſt. 1. *Kings*. 2. *Conſuls*. 3. *Decemvires*. 4. The *Tribunes* of the *People*. 5. Perpetual *Dictators*. 6. *Emperours*. 7. and laſtly, *Popes*. Every one of theſe *Heads* and theſe *Governments* hath had its time, one hath paſſed away and another hath come in its place. In the time of *St. Paul* the *Head* of the *Emperours* was in poſſeſſion. And 'tis of that we muſt underſtand thoſe words of his Prophecy, *only he which now with-holdeth*, or *poſſeſſeth*, i.e. the

the *Head* of the *Emperors*, ſhall ceaſe at *Rome*, and then the *Antichriſtian Kingdom* ſhall be revealed, and quickly form the ſeventh *Head*, which ſhall be that of the *Popes*, calling themſelves the *Vicars* of J. Chriſt, but being indeed the true *Antichriſts*.

And thus you have what I thought neceſſary to be added for the explication of that *Prophecy* of *St. Paul* contained in the 2d. Ep. to the *Theſſalonians*.

CHAP. XV.

An explication of the Viſions of the thirteenth Chapter of the Revelation, *and of the two Beaſts that appear therin.*

WE come now to the deſcription of the *Antichriſtian Empire*, according as we find it in the *Revelation*, a book particularly deſigned to deſcribe it to us. 'Tis found above all in the 13th. Chapter. Two *Beaſts* are ſeen in this Chapter. We ſhall immediately examin both the one and the other, following the Text word for word.

V. 1. *And I ſaw a Beaſt riſe out of the ſea, having ſeven Heads and ten Horns, and upon his Horns ten crowns, and upon his Heads the name of Blaſphemy.*

2. *And the beaſt, which I ſaw, was like unto a Leopard, and his feet were as the feet of a Bear, and his mouth as the mouth of a Lion; and the Dragon gave him his power, and his ſeat, and great authority.*

There is no need that I ſhould obſerve here, that

A beaſt ſignifies a worldly Empire, enemy of God.

that in the ſtyle of the Prophets a *Beaſt* ſignifies an *Empire*. All the world knows it, and confeſſes it. It muſt only be noted, that a *Beaſt* ſignifies an *Empire* that is worldly, terreſtrial, and an enemy to God. The *Kingdom* of God and of Jeſus Chriſt, that muſt be given to the Saints after the fourth *Monarchy*, is never repreſented under the image of a *Beaſt*. The *Beaſt* that appears here, is the fourth *Monarchy*, which we have ſeen deſcribed in the text of the ſeventh Chapter of *Daniel*. The Prophet had ſaid, that *it was diverſe from all the other Beaſts*. And *Saint John* in the explication of it ſaith, that it was compoſed of the ſhape of a *Lion*, a *Leopard*, and a *Bear*; whereas the fore-going *Beaſts* had but one ſimple ſhape. The *Firſt* was as a *Lion* with the wings of an Eagle. The *ſecond* was as a *Bear*, and the *third* as a *Leopard*. But this fourth *Monarchy* hath all the ſtrength, and all the advantages of the three others together. 'Tis couragious and ſtrong as a *Lion*. It had the ſwiftneſs of a *Leopard* in its conqueſts. It hath the firmneſs of a *Bear*, whoſe large feet make a firm baſis for its whole body.

Why the fourth Monarchy appears entire in the Revelation.

The Holy Spirit lays before the Prophets eyes this *Roman Monarchy* whole and entire, altho about a third part of it was already paſt, becauſe this *Monarchy* was to be the ſubject, on which all the great events were to turn. And to know an object well, it muſt not be ſhewn by pieces, but all entire. So that 'tis reaſonable the Prophet ſhould ſee this *Beaſt*, or this *Monarchy*, in its whole extent. *He riſeth out of the Sea*. This is not what was ſaid in the eleventh Chapter, *he riſeth out of the bottomleſs pit*. The bottomleſs pit and the ſea are not the ſame thing.

The

The bottomleſs pit is Hell. Here the ſea ſignifies a great number of people. The *Roman Monarchy* roſe from the midſt of the people, as a monſter that ſhould riſe out of the ſea. 'Tis becauſe it was eſtabliſht with a terrible havock, ſuch as a hideous monſter, that ſhould riſe out of the ſea, and of an enormous greatneſs would cauſe, making the waves to foam, blowing the water with his noſtrills, and ſending out terrible bellowings. 'Tis the emblem of the manner, wherby the *Roman Empire* was eſtabliſht.

This Beaſt *hath ſeven Heads.* The Spirit explains this of ſo many *Kings*, and ſo many mountains. *The ſeven heads are ſeven Kings, and ſeven Mountains.* See here the *Character* of *Rome*, together with its *Empire.* It ſits on ſeven *Heads*, that is to ſay, on ſeven *Mountains*; and it had ſeven *Kings*, that is to ſay, ſeven forms of *Soveraign Governments.* We have already reckon'd them up in the foregoing Chapter. 1. *Kings.* 2. *Conſuls.* 3 *Decemvires.* 4. *Tribunes* of the people. 5. Perpetual *Dictators.* 6. *Emperours.* 7. *Popes.*

He hath ten Horns. The Prophet doth not ſay how theſe *Horns* were diſtributed on the *Heads.* But however it is certain, that they were all on the ſeventh *Head*, that is to ſay, on the *Head* of the *Popes.* For 'tis under the *Papal* Dominion, that the *Roman Empire* is divided among ten *Horns*, that is to ſay, among ten *Kings. Europe*, that obeyeth the *Pope*, is divided into ten Principal Kingdoms. 1. *Germany.* 2. *Hungary.* 3. *Poland.* 4. *Suedeland.* 5. *France.* 6. *Spain.* 7. *Italy.* 8. *England.* 9. *Portugal.* 10. *Scotland.* The other *Kingdomes* and *States* were dependencies on theſe. From the firſt diviſion of the *Roman Empire*, that happened in the fifth *Age*, the partition

The ten Horns are only on the ſeventh head.

was

was made among ten *Kings* alſo, as we ſhall obſerve afterwards. *Horns* always ſignify *power* in the Scripture: this is known. So that theſe ten *Horns* muſt be *powers*, But to ſignify that theſe Powers are Soveraign ones, and not ſubordinate, the Spirit gives them *Diadems*. They are *Soveraigns* in name, but in truth they are dependents on the ſeventh *head*, which is the *Pope*, and the *Papiſm*. For the *Papiſm* ſubjects all *Kings* to the *Pope*.

On the heads there is a name of blaſphemy. This is not on one of the heads, but on all of them. And the name of *blaſphemy*, is that of *the Queen of the univerſe*, which ſhe would always bear, ſince ſhe attained to her greatneſs.

Terrarum Dea, Gentiumque Roma.

'Tis the title of *Rome eternal*, as *Saint Ierome* hath obſerved. The *Roman Emperours* made themſelves be called *your Divinity*. They built Temples to them; they burnt incenſe to their Genius, they ſacrificed to them. The ſeventh *head* hath alſo its names of blaſphemy. The *Pope* is called *his Holineſs*, *Vice-God*, *God on Earth*, *Vicar of Jeſus Chriſt*. *Rome* under his Dominion is called *infallible Rome*, *eternal Rome*.

Ad Algaſ. quæſt. 11.

The Dragon gives him his power; 'Tis the *Devil* which gives to the *Roman Empire* the falſe *Religion*, the *idolatries* and *hereſies*, by which it makes war againſt God; the ambition, the cruelty, and the covetouſneſs, by which it makes war againſt men.

v. 3. *And I ſaw one of his heads as it were wounded to death, and his deadly wound was healed, and all the world wondered after the Beaſt.* The Prophet doth not ſay, what *head* was wounded: but it can't be doubted, but that it was the laſt ſave one.

one. For that which comes in the place of that which is wounded, lasts to the end. Therefore the *head* wounded to death must be the *sixth*; and the resurrection of this head must make the *seventh head*, or the seventh Government. The sixth *head* is that of the *Emperours*. 'Tis wounded by the *Goths* and the *Vandals*. The *Roman Empire* is destroyed. But it rises again under another *head*, and a new kind of government, *viz.* that of the *Popes*. In the power of the *Papacy* is brought forth again, if not the grandure of the ancient *Empire*, yet at least a form of government, that is not very much different from that, by which *all the nations once obeyed the Emperours*. 'Tis the confession of *Stenchus* Bishop of *Agobio*. De Donat. Constant.

All the World wondered after the beast. The Earth being astonisht, to see the *Roman Empire* establisht under the new name of the *Roman Church*, follows this new *Beast*, submits to this *Church*; being ravisht with this dignity, that appeared to lift up *Christianity* to the height of grandeur, it submitted to this Chimœra of the spiritual and temporal Principality of the *Church of Rome*.

And there was given to him a mouth, speaking great things and blasphemies. After this, 'tis only the *seventh head* that is treated of, which is called the *Beast* simply, because 'tis the longest duration of the fourth *Monarchy*. 'Tis therefore this *seventh head*, the *Pope* and the *Papists*, that brings forth these *great things*. Can there be any thing greater than that which the *Roman Church* saith of it self, that she is the *Spouse* of *Christ*, the *Queen* of all the *Churches*, the infallible *Judge* of all *controversies*, the *Ark*, out of which there is no *salvation*, the *Divinity* to which all *nations* must v. 5.

muſt pay homage, the common *mother* of all *Chriſtians*, the *Soveraign* of the *Kings* of the *Earth*, that can depoſe them, transfer their *Crowns*, and give them to whom ſhe thinks fit? See the *great things*; and theſe great things are *blaſphemies*. This is clear. For to attribute that to her ſelf, which belongs only to God, is to blaſpheme.

v. 5. *And power was given to him to continue forty and two months.* 'Tis ſtill the ſeventh *head* that is treated of. 'Tis to it that the period of forty and two *months*, of twelve hundred and ſixty *days*, that is to ſay, of twelve hundred and ſixty *years*, is aſſigned. 'Tis clear, that theſe forty two *months* do not reſpect the entire *Beaſt*, that is to ſay, the ſeven *heads*, or the ſeven *Governments*; for after the third verſe, 'tis only the ſeventh *head* that is ſpoken of. Moreover, the ſeventh *Monarchy*, in its whole extent, hath laſted almoſt twice forty two *prophetical months*, as we have before obſerved. 'Tis therefore the duration of the *Antichriſtian Empire*, or of the ſecond *period* of the fourth *Monarchy*, that muſt be extended to 1260. *years*.

v. 6. *He opened his mouth in blaſphemy againſt God.* 'Tis to blaſpheme God to attribute to it ſelf his power, as the *Roman Church* doth *againſt his name*: that is to ſay, againſt his glory. The *Papiſm* raviſhes away the glory from God to give it to the creatures. *Againſt his Tabernacle*; that is to ſay, againſt his *Temple* and his *Church*, in calling the true Children of God, which are his houſe, heretiques and ſchiſmaticks. *Againſt them that dwell in Heaven.* Theſe are the *Saints* and *Angels*, of whom the *Papiſm* makes *idols*, and whom by conſequence it greatly injureth.

And

And it was given to him to make war with the Saints, and to overcome them. v. 7.
'Tis well enough known how the *Papiſm* hath employed *Anathemaes*, thunders, fire, and ſword to extinguiſh the truth, and to deſtroy the faithful.

And I beheld another beaſt coming out of the Earth, and he had two horns like a Lamb, and he ſpake as a Dragon. v. 11.

The ſecond Beaſt hath two horns.

In the fore-going viſion, the Holy Spirit repreſented the fourth *Monarchy* in its two *Periods*, and its whole extent by only one *Beaſt*. We have ſeen more than once, that this *Monarchy* hath two *periods* very near of the ſame duration. The *firſt* is from the birth of *Rome*, to the ruin of the *Imperial dignity*, and the diviſion of the *Empire* into ten *Kingdoms*. The *ſecond*, from the deſtruction of the *Imperial dignity*, to the entire ruin of the *Roman Church*. 'Tis this ſecond *period*, which the Prophet here repreſents under the image of a ſecond *Beaſt*. 'Tis *another Beaſt*, becauſe it is another name, another ſort of *Empire*, an *Empire* hidden under the name of the *Church*. 'Tis a matter that begins again all anew. As the *City of Rome* in its birth was little, inſenſible, a ſmall matter in a word, during two or three ages; ſo this new *Roman Empire*, that was to be brought forth again, was to commence alſo from weak beginnings, and to be but a very little thing for ſome ages. As this later *period* of the fourth *Monarchy* was to laſt as long as the other, and was to have a form wholly different from it, it deſerved to be called *another beaſt*.

This ſecond *Beaſt* aſcends out of the *Earth*, and not out of the *Sea*. 'Tis the ſame *Beaſt*, that is ſpoken of in the eleventh Chapter, that

it aſcends out of the *bottomleſs pit*, that is to ſay, from *Hell*. The one hinders not the other. The *Papiſm* comes from *Hell*, but not by the ſame means as the firſt *beaſt* did. Theſe two *Empires* come not from the ſame place. The firſt *Empire* ſprings from the *people*, and their ambition. The ſecond *Empire* proceeds from the *Clergy*, and their ambition. It ſprings from the Earth as a plant, that ſhoots out ſmall, and becomes great inſenſibly, without effuſion of blood, and without ſpoil. *He had two horns like a Lamb.* The *Roman Church* calls her ſelf the Spouſe of the Lamb; uſurps his power; the name of *Jeſus Chriſt* is always in her mouth; and if ſhe may be believed, ſhe doth but exerciſe the power of *Jeſus Chriſt*, that hath been lawfully conferred upon her. *Jeſus Chriſt* hath two powers, in Heaven and in Earth. *All power is given me in Heaven and Earth*, ſaith he. The *Roman Church* ſaith the ſame thing of her ſelf. She aſcribes to her ſelf the temporal power, and the ſpiritual one. *He ſpeaks as a Dragon.* For he utters blaſphemies againſt God, and terrible threatnings againſt his Children.

v. 12. *And he exerciſeth all the power of the firſt beaſt before him.* The *Papiſm* hath re-eſtabliſht all the authority of the ancient *Emperours*. The *Roman Church* cauſes her ſelf to be ſerved by *Kings*. She takes away their *demeanſs*, ſhe diſpoſes of their *Crowns*, ſhe draws *tribute* from them, and exerciſeth *jurisdiction* in all their *States*. The firſt *Beaſt*, that is to ſay, the *Roman Pagan Empire*, did no more in the countries that were ſubject to it.

And cauſeth the Earth, and them which dwell therein to worship the firſt Beaſt. Raiſing up in her ſelf the power of the ancient *Empire*, ſhe makes that ancient *Empire* be raiſed up again, under

under a new name, *viz.* that of the *Roman Church*, be adored and ſerved. *And he doth great wonders, ſo that he maketh fire come down from heaven on Earth in the ſight of men.* We ſhall have occaſion to obſerve, and prove ſeveral times hereafter, as we have already done before, that in the ſtyle of the Prophets, *Heaven*, when an *Eſtate* and an *Empire* is treated of, always ſignifies the ſoveraign region of thoſe dignities. The Sun is the Soveraign, the ſtars are the Grandees. Here an *Empire*, a *State*, is treated of under the name of a *Beaſt*. The Soveraign region of that *State* is the *Heaven*, from that *State* falls *fire*, that is to ſay, *thunders*. It can't be doubted, but this is what the *Roman Church* it ſelf calls *thunders*, and *thundring Bulls*. 'Tis thoſe decrees and thoſe *Papal Bulls*, which proceed from the *Court* of *Rome*. Theſe are no other than Paſt-board thunders and artificial fire-works. However 'tis known, that they have ſet *Kingdoms* in a flame a hundred and a hundred times, and have many times thought to ſet all *Europe* on *Fire*. To this are added *Signs*, that is to ſay, prodigies of pride, ambition, madneſs, policy, carnal weapons, and other means, by which the *Beaſt of Rome* hath uſed to eſtabliſh its dominion, and ſubject *Kings* to its ſelf. This doth not exclude the falſe miracles, which the *Papiſm* hath uſed to eſtbliſh it ſelf. But as it is here conſider'd much more as a *Kingdom* than as a *Religion*, by theſe ſigns 'tis much better to underſtand the wicked means it hath employed to eſtabliſh its tyranny, than the lying miracles, which it uſed to eſtabliſh its falſe myſteries. v. 13.

And deceiveth them which dwell on the Earth by the means of thoſe miracles. That is to ſay, v. 14.

he induced them by all the ways of deceit and violence to do homage to him, and ſubmit themſelves to his dominion, *Saying to them that dwell on the Earth, that they ſhould make an image*
v. 15. *to the beaſt. And he had power to give life unto the image of the beaſt, that the image of the beaſt ſhould both ſpeak, and cauſe that as many as would not worſhip the image of the Beaſt, ſhould be killed.* This here is an admirable place. The *Roman Church* is an *Empire*. However, it is but an *image* of an *Empire*, an imaginary *Empire*, founded only on the deceived imagination of men. They need but ſay NOT, to deſtroy this *Empire*. The reality of an Empire conſiſts in citadells, in fortreſſes, in armies. The *Roman Church* hath none of all this. For the little armies that the *Pope* might raiſe, is not that which ſecures his *Empire*. 'Tis not therfore a true Empire. The *Conventsof* the *Monks* are his *Citadels*. The *Monks* are his *Souldiers* and *Armies*. The *Prieſts* are his *Emiſſaries*. The *Biſhops* and *Arch-Biſhops* are his *Lieutenants*. But all theſe are but *images*. Nevertheleſs this *image* of an *Empire* ſpeaks, acts, makes decrees, raiſes all *Europe*, and cauſes all thoſe to be killed, that will not pay it the like homage, which was render'd to the ancient *Roman Empire*.

v. 16. *And he cauſeth all, both ſmall and great, &c. to receive a mark in their right hand, or in their foreheads. And that no man might buy, or ſell, ſave he that had the mark or the name of the Beaſt.* The *Forehead* is the ſeat of profeſſion. Thence it came, that ancient Chriſtians ſignified their profeſſion of Chriſtianity by a ſign of the *Croſs* on the forehead. The *Hand* is the inſtrument of action. The inhabitants of the Earth can neither

neither buy, nor ſell, under the dominion of the *Papiſm*, that is to ſay, partake of its favours and its riches, unleſs they have the Profeſſion of a *Papiſt* on their *Forehead*, and the actions of one in their *Hands*. This is what is meant by the *Mark of the Beaſt*, and not ſome particular mark, and one Properly ſo called.

Here is wiſdom; let him that hath underſtanding count the number of the Beaſt: for it is the number of a man, and his number is ſix hundred threeſcore and ſix. If ſo much had not been wrote about this, here would be a ſubject to write a great deal upon. But in a few words, I can't doubt, but that they who have reckoned the numeral power of the letters of the name of the *Roman Church*, and of its *Pope*, have hit upon the ſenſe of the Prophecy. *'Tis the number of his name*; that is to ſay, expreſſely contained in his name. *'Tis a number of a man*; that is to ſay, 'tis a number that muſt be underſtood according as men do count; not in a prophetical and Myſterious ſtyle, which oftentimes under one number hides another unknown number. But in what language muſt we count the numeral letters of the name of the *Beaſt*? 'Tis eaſy to determin that. The *Prophecies* muſt be explained according to the language of the *Prophets*. There are two languages of the Prophets, *Hebrew* and *Greek*. Look for the name of the *Roman Church* in theſe two languages. In *Hebrew* you will find *Romiyth*, and in *Greek Lateinos*. The firſt ſignifies the *Roman Beaſt*, or the *Roman Church*. The ſecond ſignifies the *Emperour* or the *Latin Pope*. And in the one and in the other there is exactly *ſix hundred threeſcore and ſix*. v. 18.

Here I might ſtop with reference to the

number 666. And 'tis with ſome difficulty that I enter upon the depths of the interpretation of thoſe Authors, who would have this *Number* 666. reſpect not the *Name* of the *Beaſt*, but of his *Empire*. They pretend, that as the *Number* 144. is conſecrated to ſignify the *Empire of J. Chriſt*, which appears by the 144. thouſand *Sealed ones*, pretty often mention'd in the *Revelation*; in like manner the *Number* 666. myſtically denotes the entire *Empire* of the *Beaſt* and its principal *Characters*. They obſerve, that the *Number* 144. hath for its ſquare root the *Number twelve*. For twelve multiplied by it ſelf, twelve times twelve makes 144. The *Number* of twelve is ſacred, becauſe of the twelve *Patriarchs* of the ancient *Iſrael*, and the twelve *Apoſtles*, that are the *Patriarchs* of the new *Iſrael*. So the *Number* 144. that myſtically ſignifies the whole *Church of J. Chriſt*, is founded on the *Number twelve*. That is to ſay, the whole *Chriſtian Church* is founded on the *Apoſtles*, who make one divine *Hierarchy*. Wherfore the *number twelve* bears ſway in all the parts of the deſcription of the *Jeruſalem*, which we read of in the 21. Chap. of the *Revelation*. She hath *twelve Foundations*, *twelve Gates*, *twelve angells*, *twelve Tribes*, *twelve thouſand Furlongs*. The *Tree of Life*, which is in the midſt of the place, bears twelve *Sorts of fruits every year*; and *laſtly*, the *Wall* is of 144. *Cubits*, i. e. twelve *times twelve*. So the *Church*, which hath her root in the number twelve, by the multiplication of this number twelve by it ſelf, makes 144. *a ſacred Number*. But the number 666. which is exorbitant, and which exceeds the number of twelve, and hath not this number twelve for its root,

The number 144. denotes the whole Church, becauſe of twelve, its ſquare-root.

is the emblem of the *Antichriſtian Church*, which is not founded on the *twelve Apoſtles*, which hath not *twelve Articles of Faith*, but many more. In a word, as the *Number* 666. hath no relation to that of twelve, ſo the *Antichriſtian Church* hath no relation to the *Chriſtian* and *Apoſtolical Church*.

An *Engliſh* Divine, one *Potter*, hath carried this notion further than others have done, in an expreſs treatiſe, which he hath made about the myſtery of the *Number* 666. He pretends, that as the *Number* of 144. is not myſtically deſigned to ſignify the *Church* and the *Empire of I. Chriſt*, but for the ſake of the *Number* 12, which is its ſquare root, and on which it is built; in like manner alſo the *Number* 666. is not myſtical, but by reaſon of the *ſquare root*, on which it is raiſed; ſo he would have it, that we ſhould extract the root of the *Number* 666. and believes, 'tis in this *root* that we muſt ſeek after the *Myſtery* of the *Empire of the Beaſt*. *Arithmeticians* call the *ſquare root* of a *Number* given, that number, by which in multiplying it by it ſelf, the number given is produced, whether there be any remainders or no. For inſtance, 10 is the *ſquare root* of an 100, becauſe ten multiplied by it ſelf, 10 times 10 make a 100 without any remains. The *ſquare root* of 55. is ſeven, becauſe multiplying 7 by it ſelf, 7 times 7 make 49, and a remainder of 6 makes 55. According to this, the *ſquare root* of the number 666 is 25, for 25 multiplied by it ſelf makes 625. with a remainder of 41. which makes 666.

Potter's opinion of the number 666.

What the ſquare root is.

25. Is the ſquare root of 666.

This being ſuppoſed, that 25 is the *ſquare root* and the foundation of the *Number* 666, he pretends, that as 144 founded upon 12 repreſents the

whole *Church*, founded upon the holy *Hierarchy* of the 12 *Apoſtles*; in like manner 666 repreſents the whole *Antichriſtian Empire* of the *Papiſm*, founded upon the *Antichriſtian Hierarchy*. And to make appear how exact the *oppoſition* to the Chriſtian Hierarchy is, he ſhews, that as the *Number* 12. bears ſway in the whole compoſition of *Ieruſalem*, which is the *Church* and the holy City, 12 *Foundations*, 12 *Gates*, 12 *Angells*, 12 thouſand *Furlongs*, 12 ſorts of *Fruits*; in like manner the number 25 bears ſway in all the *Popiſh Hierarchy*. I. In the number of the *Cardinals*, who according to their firſt inſtitution, were 25, wheras the *Apoſtles* were but 12. II. In regard to the number of *Churches* into which *Rome Chriſtian* was at firſt divided, which were 25. wheras the heavenly *Ieruſalem* hath but 12 *Gates*: The *Churches* in which they did baptize, anſwering to the *Gates* of the *City*, becauſe *Baptiſm* is the entrance into the *Church*. III. In the number of the *Pariſhes* or *Tribes*; which in *Rome* were 25; wheras the *Ieruſalem* that comes down from above, hath but 12 *Tribes*, as appears by the 21 of the *Revelation*. IV. In the number of the *Foundations* of *Rome*, which are 25 *Cardinalls*, originally and anciently compoſing the ſacred *Colledg*, that is called the foundation of the *Church*; wheras the Holy City hath but 12 *foundations*, which are the 12 *Apoſtles*. V. In the number of *Angels*, i.e. *Paſtors*, who are in number 25 Paſtors, *Cardinals*, Paſtors of Paſtors; wheras the *Ieruſalem* in the *Revelation* knows but 12 *Angels*, 12 principall *Paſtors*, which are the 12 *Apoſtles*. VI. In the number of the *Gates of Rome*, which were 25. wheras *Ieruſalem* hath but 12. VII.

The number 25. bears ſway in the Papal hierarchy.

In

In the extent of the *City of Rome*, which was 25 thouſand *furlongs*; wheras the *Jeruſalem* of *St. John* hath but 12 thouſand *furlongs*. VIII. In the number of the fruits of the *Tree of Life*, which are the *Articles of faith*, becauſe the juſt ſhall live by faith. The fruits in the *Jeruſalem* of *St. John* are but 12. The *Articles* of the *Chriſtian* faith are but 12 alſo: but the *Articles* of the *Popiſh* faith are 25 in number. He finds moreover, that the number 25 bears ſway in all the dependances of the *Empire* of the *Papiſm*; that in the greateſt part of the Eſtates of the *Papiſm* they reckon 25 *Provinces*, or principal dignities. That upon the great *Altar* of *St. Peter* at *Rome* there is a golden *Croſs* of 25 hands breadth. Before the *Church* there are five *Gates*, and one of them is not open'd but every 25 *years*. In *St. Mary Major* there are 25 *Altars*. The great *Altar* of the *Church* of *St. Peters*, is 25 foot ſquare one every ſide. Beſides all this, the *Popiſh Altar* are marked with 25 *Marks*, in honour of the 5 wounds of *J. Chriſt* 5 times redoubled. The ſame number is conſecrated in the *Maſs* for the ſame reaſon, becauſe of the 5. wounds of our ſaviour. He makes divers obſervations of this nature on the *Number* 25 bearing ſway in all the *Papiſm*, even in the *Council of Trent*, which began by 25 *Biſhops*, had 25 *Seſſions*, was ſubſcribed by 25 *Arch-Biſhops*, and made 25 *Articles of faith*. And above all, he obſerves, that the *Number* 25 with its *ſquare root* 5, were conſidered by the *Heathen* as numbers of an ill omen. See, ſaith he, the reaſon why the *Number* 666 repreſents the whole *Antichriſtian Empire*, 'tis becauſe it hath for its *ſquare root* the number 25, which is the prevailing number in the *Papal Hierarchy*.

The number of 25 is found in the dependencies of the *Papiſm*.

25 a curſed number & of an ill omen.

Wheras

Wherers the *number* 144. that ſignifies the *Church*, hath for its *ſquare root* the number 12, which is the ſacred number of the *Patriarchs* and *Apoſtles*. As for the remainder of 41, which is added to the number 625, ariſing from 25. multiplied by it ſelf, he gives many ingenious reaſons for it, and which do deſerve to be conſulted on the place. *Joſeph Mede*, who is a great Maſter in theſe ſorts of things, gives a very authentique approbation of this diſcovery. And it cannot be denied, but that it is very ingenious. But I confeſs, I find it a little profound. However, I would not deny, that it is the intention of the Holy Spirit. And it may be this is the meaning of the Prophecy, *Here is wiſdom, let him that hath underſtanding count the number of the beaſt: For underſtanding* may ſignify the wiſdom of this World, i. e. *Arithmetique*, which makes a part of humane ſciences, to ſignify, that to penetrate into this myſtery of the *number* 666. we muſt uſe the rules of *Arithmetique*, and ſeek for the *ſquare root* of this number 666.

Why God adds a remainder of 41, to 625. to make up 666.

Beſides, though one ſhould admit all the obſervations of *Potter* as ſolid, this would not deſtroy the common hypotheſis, which is, that the *number* 666. alludes to the names of *Lateinos* and *Romiyth*, in which this number is ſo preciſely found. For the product of 25. multiplied by it ſelf, makes but 625. Why did the Holy Spirit add a remainder of 41? why did he not leave the round account of 625, the product of the *ſquare root* 25? or why, reſolving to add a remainder, did he not add 20 to make it 645, or 30 to make it 655; but adds preciſely a remainder of 41 to make it 666? I am perſwaded, it was to make up the ſum contained in the names *Lateinos* and *Romiyth*.

So

So that it is ſtill true, that the *number 666.* refers immediately to the name of the *Antichriſtian Empire.* But I will not deny, but that beſides this, there are other myſteries in it; and thoſe of *Potter* are very well contrived, and very probable. To ſtrengthen them, theſe two conſiderations may be added; Firſt, That the number 12. ſignifying very naturally the *whole Goſpel miniſtry*, becauſe of the *twelve Apoſtles*, who are the firſt Miniſters of the *Goſpel*; the number 144. muſt alſo naturally ſignify the body of the whole *Church*; becauſe as the number 144. is produced by the multiplication of 12, in like manner the body of the *Church* is formed by the multiplication, which is produced by the *Goſpel miniſtry*, of which the *twelve Apoſtles* are the founders. On the other hand, as the *number 666* is produced by the multiplication of 25, ſo the *Empire* of the *Papiſm* and of the *Beaſt* is produced by the multiplication, cauſed by his falſe *miniſtry* and by his falſe *Paſtors*, who originally were 25. Two conſiderations to ſtrengthen the opinion of *Potter*.

Seoond, The other conſideration is, that the Holy Spirit ſignifies the *Goſpel miniſtry* by 12, and the body of the *Goſpel Church* by 144. And on the contrary, the body of the *Empire* of the *Papiſm* by 666. to teach us the proportion that is between the falſe *Church* and the true. 144 is but the fifth part of 666. The *true Church* in the time of the oppreſſion and reign of *Antichriſt*, is almoſt nothing in comparion of the *falſe Church*.

CHAP.

CHAP. XVI.

The Explication of the seventeenth Chapter of the Revelation, where the Empire of the Papism is plainly described.

IN pursuing the picture of *Antichrist*, according to the *Prophecies*, to shew that that *Empire* is found in the *Papism*, we enter on the 17th Chap. of the *Revelation*, which contains an explication of the 13th Chapter. 'Tis the same thing under less obscure *enigma's*. In the 13th Chapter we have seen two *Beasts*. Here only one of them is seen; but by way of amends for that, here is a *woman* seen, sitting on the *beast*. So that here are two persons.

v. 3. *So he carried me away in the Spirit into the wilderness; and I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns.* See here the first *Beast* of the 13th Chapter, *i. e.* the *Roman Empire*. The *Beast* is of a *scarlet* colour. It was the colour of the *Roman Empire*. Its *Emperours*, its *Senators*, and its *Grandees* were clothed with *purple*; all the World knows that. In the following Chapter it shall be proved, that these two *Beasts*, this here, and that of the thirteenth Chapter, are one and the same *Beast*. On this *Beast* sits *a woman*: See here a thing that speaks, and that loudly. *A woman*: who doth not see, that this signifies *a Church*? Did any ever see in the Prophets an Empire, *as* an Empire represented under the image of *a woman*? Is not this the Emblem, which the Holy Spirit useth every where,

where, to represent either the *true Church*, the Spouse of Jesus Christ; or the *false Church*, that is become unfaithful to her Spouse. *A woman* sitting on a *Beast*. This is visibly a *Church* engrafted, and sitting upon an *Empire*. 'Tis the *Roman Church* engrafted on the *Roman Empire*. But we shall touch again on this reflection in the following Chapter.

And the woman was arrayed in purple, and scarlet colour, and decked with gold, and precious stones, and pearls. 'Tis not the *Beast* only that is of a *scarlet* colour, the *woman* also is clothed with *purple*. The *Church*, which is engrafted on the *Empire*, hath taken the colour of the *Empire*. The *Pope*, the *Cardinals*, the *Ministers* of the *Court of Rome*, are distinguisht by the imperial *purple* and *scarlet*. The gold, the pearls, and the stones, encrease the magnificence. Nothing is more proud than the pomp of the *Roman Court*. *She holds a golden cup in her hand, full of abominations. Poculum Aureum Plenum Abominationum.* 'Tis a wonderful accident, that the four initial letters of these four words P. A. P. A. make the name of *Papa* in the *Bible* of the *Latins* and of the *Roman Church*. Let him believe it that will, that this was purely by chance, but I can't believe it. This *Woman* is a Prostitute, an adulterous *Woman*, a *Church* unfaithful to Jesus Christ her Spouse. She is represented to us, *making the Kings of the Earth drunk with the Wine of her Fornications*. These are her Abominations, her Superstitions, her false Worship, her Idols, and her false Religion, wherewith she makes *people* and *Kings* drunk by her unhappy perswasions. The figure is borrowed from those debauched Women, that give delicious liquors

v. 4.

to

to their Gallants to enflame them. *The cup of gold*, into which all theſe abominations are poured out, is the pretended *infallibility*. This Doctrine contains all the ſuperſtitions and the errours of the *Roman Church*, as a *Cup*. It retains and unites them together. Without this, all would run out, as wine out of a veſſel. 'Tis a *Cup of gold*: for this pretended priviledge of *infallibility*, would be the moſt precious thing in all the World to him that ſhould have it. This *Cup of gold*, ſignifies alſo that pompous out-ſide of ceremonies, and thoſe ſo glittering externals, which contain diſguiſed abominations and *idolatries*. 'The People drink the poiſon by favour *of the Cup*. They receive the *idolatry* by favour of the pomp, and the fair out-ſide.

v. 5. *Upon her fore-head was a name written MYSTERY Babylon the great, the Mother of Harlots and abominations of the Earth.* 'Tis the deſcription of the *Roman Church*. She bears written on her fore-head MYSTERY; for it is the *myſtery of iniquity*, as we have ſeen before. All there is *Myſtery*, all there appears like *Religion*, 'tis the proper name of Religions: but the truth is, 'tis a *myſtery of iniquity*, a Religion full of abominations. 'Tis a very remarkable thing, that the *Popes* did ſometimes bear this name MYSTERY written in the *fore-part* of their *Miter*. A *Venetian* Author aſſures us of it, and *Joſeph Scaliger* ſaith, that he had ſeen them ſo marked. 'Tis *the great Babylon*. We have ſeen why ſhe is ſo called; *Babylon* was once the Fountain of all *Idolatries*.

v. 6. *And I ſaw the woman drunk with the blood of the Saints?* 'Tis no longer the *Beaſt* that ſheds the blood of *Martyrs*; 'tis the *Woman*. 'Tis

no

no longer the ancient *Roman Empire*; 'tis the *falſe Church*? 'tis the *Roman Church* that uſes the paws of the *Beaſt*, the Arms of the *Empire*, and of *Kings*, to perſecute the *Church*. As in the ſecond *Beaſt* of the 13th Chapter, the image of the Beaſt, the *Roman Church*, though ſhe is but an image of an Empire, gives order for the *killing* of the *Saints*.

The Beaſt that thou ſaweſt, was and is not. 'Tis the *Angel* that ſpeaks, explaining the viſion to *Saint John*. The *Empire*, which thou haſt ſeen repreſented by the *beaſt*, is the *Roman Pagan Empire*, that tends toward its end, and of which two thirds are already paſt. He muſt *aſcend out of the bottomleſs pit, and go into perdition.* That *Empire* muſt very ſpeedily be brought to nothing. But after it ſhall have been deſtroyed, it ſhall ariſe again out of *Hell*, under another form, under the name and the form of a *Church*. 'Tis the *head* that was wounded to death, and which was to revive. But this ſecond *Empire*, that muſt raiſe up the firſt again, and ſpring from its aſhes, ſhall finally periſh; whereas the *Empire* that ſhall be given to the *Saints*, ſhall never periſh. v. 8.

And they that dwell on the Earth, &c. *ſhall wonder, when they behold the Beaſt, that was, and is not, and yet is.* And the Inhabitants of the *Roman Empire* ſhall comprehend nothing of this myſtery. They ſhall ſee, that the *Roman Empire* ſhall be aboliſht, *Rome* ſhall ceaſe to be the Miſtreſs of the World by the fall of the *Emperours*; and all on a ſudden they ſhall again ſee *Rome* mounted up again to the ſame dignity. *The Beaſt was.* The *Roman Empire* hath been. *He is not*; the *Empire* hath ceaſed. *And yet is:* and yet they ſhall ſee this *Empire* return, without knowing

knowing how. This prodigy will make them dizzy and enchaunt them.

v. 9. *Here is the mind, which hath wiſdom. The ſeven heads are ſeven mountains, on which the woman ſitteth.* We have ſeen ſeven *Heads* on the *Beaſt* on which the *Woman* ſate. Theſe ſeven *Heads* ſignify two things. 1ſt. Thoſe ſeven *Mountains* on which the *Roman Church* is raiſed, by reaſon of the ſeven *Mountains of Rome*, which is its *Metropolis*. 'Tis a *Character* that makes her remarkable; for ſhe hath always been called *Septicollis*.

v. 10. *Theſe ſeven heads are alſo ſeven Kings, five are fallen, and one is, and the other is not yet come.* Theſe ſeven *Heads* ſignify alſo the ſeven *Kings*, that is to ſay, the ſeven ſorts *of Soveraign Governments*, under which this *Empire* hath paſſed, and muſt paſs along. *Firſt Kings.* 2d. *Conſuls.* 3d. *Decemvirs.* 4th. *Tribunes* of the people. 5th. Perpetual *Dictators.* Theſe five *are fallen*, theſe five Governments were paſſed in *St. John's* time. *The one is*, viz. the ſixth, that is the *Government* of the *Emperours*; and *the other is not yet come*; that is to ſay, the ſeventh *Head*, which is that of the *Popes*, is not yet come. *And when he cometh, he muſt continue a ſhort ſpace.* I formerly believed, that theſe words might be applied to the *Pope* and to the *Papiſm*; but I believe it no longer; and to underſtand them, we muſt read the following verſe.

v. 11. *And the Beaſt that was, and is not, even he is the eighth, and is of the ſeven, and goeth into perdition.* 'Tis it may be deſignedly, that is to ſay, to render the Prophecy more obſcure, that the H. Spirit hath inverted the words. We muſt therfore reſume the laſt words of the foregoing verſe,

verſe, join them with theſe here, and place them all thus: *And the eighth King is alſo of the Beaſt, which was, and is not. He is of the ſeven; and when he ſhall come, he muſt continue for a ſhort ſpace, and then goeth into perdition.* See here an eighth *King*, that belongs to the *Roman Empire*. And this eighth King *is of the ſeven*, he is of the number of the ſeven *Governments*. It muſt neceſſarily be, that this eighth *King* muſt come from hence, that one of the ſeven is divided into two. And 'tis the *Head* of the *Roman Emperours* divided into two. For the *Roman Emperours* are either *Pagans*, or *Chriſtians*. The converſion of the *Emperours* made ſo great a change, that the *Chriſtian Emperours* deſerved to be reckon'd for an eighth head.

However, becauſe they laſt but a ſhort ſpace, and becauſe in reſpect of their Temporal, they were perfectly like the fore-going *Emperours*, the Holy Spirit ranks them under the ſeventh head. *And when he cometh, he muſt continue a ſhort ſpace.* That is to ſay, when the ſecond part of the *Head* of the *Emperours* ſhall become, *viz.* the *Chriſtian Emperours*, it ſhall not continue long. Indeed the *Chriſtian Emperours* did not poſſeſs the *Empire*, but from the converſion of *Conſtantine* to *Valentinian* the third about 130, or 135. years. Beſides, the tranſpoſition of the words which I have ſuppoſed, doth not make any difficulty here; for if I made a commentary, I could eaſily bring examples much more harſh in the writings only of the N. Teſtament.

And the ten Horns, which thou ſaweſt, are ten Kings, which have received no Kingdom as yet: but receive power as Kings one hour with the Beaſt. Theſe are the ten *Kings*, or the ten *Kingdoms*, v. 12.

doms, into which the *Roman Empire* was rent, when the *Imperial power* was deſtroyed in the *Weſt*. And the ſame time that the ten *Kings* were made; the *Beaſt*, that is to ſay, the ſecond Beaſt of the 13th. Chapter, the *Beaſt* with two *Horns*, the *Roman Church*, began to form its *Empire*. This is one of the moſt remarkable places of the *Prophecies*, to find the point of the birth of the *Antichriſtian Empire*. Therfore it deſerves a larger reflection, which ſhall be found afterwards in its proper place.

v. 13. *Theſe have one mind, and ſhall give their power and ſtrength unto the Beaſt.* Theſe ten *Kings*, or theſe ten *Kingdoms*, ſhall voluntarily ſubmit themſelves to the yoke of the *Roman Church*. For ſhe ſhall not obtain her dominion by the way of Conqueſt, but by the way of illuſion, of ſeduction, and perſwaſion. She ſhall perſwade the *Kings* of the *Earth* to give her their power. In truth this did ſo happen. The *Princes* doating on this *Idol* of *St. Peter's Chair*, the *Apoſtolical See*, raiſed this throne ſo high, that it was like afterwards to have ſwallowed them up.

v. 14. *Theſe ſhall make war with the Lamb, and the Lamb ſhall overcome them.* They ſhall lend their arms and their power to the *Roman Church* to ſmother the truth. But the truth of *Jeſus Chriſt* ſhall ſurmount them, ſhall enlighten them, and get ſuch a victory over them, as ſhall be happy for thoſe that are overcome. *England*, *Sweden*, *Denmark*, and many other *States* have been already overcome in this manner.

v. 15. *And he ſaith unto me, the waters which thou ſaweſt, where the whore ſitteth, are peoples, and multitudes, and nations, and tongues.* This *Woman*, this corrupted *Church*, ſhall have the multitude for her, ſhe ſhall aſcribe great honour

to

to her ſelf from thence, and make uſe of that as an argument, that ſhe is the true Spouſe of *Jeſus Chriſt*.

And the ten Horns, which thou ſawſt upon the Beaſt, theſe ſhall hate the whore, and make her deſolate, and naked, and ſhall eat her fleſh, and burn her with fire, &c. We ſhall have occaſion afterwards more than once to reflect on theſe words. Therfore we ſhall ſay nothing of them at preſent. v. 16.

The woman which thou ſaweſt, is that great City, which reigneth over the Kings of the Earth. The great *City* is not preciſely the *City of Rome*, 'tis the *Roman Church*, that hath its ſeat at *Rome* on the ſeven *Mountains*. This is an important truth, that the great *City* in the *Revelation* ſignifies not *Rome* preciſely, but *Rome* conjunctly with its *Eccleſiaſtical Empire*. It ſhould be proved; but we muſt reſerve the proofs for another place, where it will be very material for us to fix this, what the *City* ſignifies. v. 18.

CHAP. XVII.

Babylon *in the* 17th. *and* 18th. *Chapters of the* Revelation *is* Rome Antichriſtian *and* Papal, *and not* Rome Pagan.

THE 17th. Chapter is one of thoſe wherin the deſcription of the *Antichriſtian Empire* is certainly contained. We have applied it to the *See of Rome* with the ſame ſucceſs as we have done the foregoing *Prophecies*. But we have ſome conſiderations to add, to prove that that *City* ſpoken

of in that Chapter is *Rome* together with its *Empire*, of *Christian* become *Antichristian*.

That Rome Christian and not Pagan is Spiritual *Babylon* & the seat of *Antichrist*

'Tis a place where the *Papists* find themselves reduced to mighty straits. They have confessed, that the 11th. and 13th. Chap. of the *Revelation* spoke concerning *Antichrist*. But because in the 11th. Chap. the seat of *Antichrist* is called the *City* where *I. Christ* was crucified, they will not acknowledg it to be *Rome*. And because in the 13th. Chap. *Rome* is not named, they will by no means have it to be found there. But in this 17th. Chap. they are forced to see *Rome* in *the city on seven Mountains*, and in that *great city, that reigned over the kings of the Earth*. This brings them to the last extremity, and we need but see what they say on this point, to convince them that their Holy *Roman See* is the seat of the *Antichristian Empire*.

Bellarm. l. 3. de Pontif. Rom. c. 13.

1*st*. They say that *Rome* in this 17th. Chap. is *Rome Pagan* and not *Rome Christian*. The falsness of this supposition is evident. *First* it is clear that the *Beast* which carries the *woman*, is the same with that *Beast* that ariseth out of the *Sea* in the 13th. Ch. This had seven *heads and ten horns, and upon his horns ten Crowns, and upon his heads the name of blasphemy*. The *Beast* in the 17th. Ch. is described after the same manner. *The Woman sate upon a scarlet-coloured Beast, full of names of blasphemy, having seven heads and ten Horns. Secondly* the *Beast* of the 13th. Ch. ariseth out of the *Sea*. *And I saw a Beast rise up out of the Sea*. That of the 17th. Ch. ascends out of the bottomless pit, or the deep. *The Beast that thou seewest was and is not, and shall ascend out of the bottomless pit*, or *the deep*. Now the deep and the sea in the visi-

The first Beast of the 13th. Ch. and that of the 17th are the same.

C. 13. 1.
C. 17. 3.

Chap. 17. 8.

ons

ons are the same thing. *Thirdly*, 'Tis said of the first Beast, that *all the World wonders after the Beast. That all that dwell upon the earth shall worship him, whose names are not written in the book of Life.* 'Tis said also of that in the seventeenth. *That they that dwell on the earth shall wonder, whose names are not written in the book of Life, when they behold the beast that was, and is not, and yet is. Fourthly*, The Beast in the 13th Chap. *makes war with the Saints, and 'tis given to him to overcome them.* That in the 17th Chap. carries a *Woman, that makes her self drunk with the blood of the Saints. Fifthly*, The *Beast* of the 13th Chap. receives a deadly wound in one of his *heads*, which dies and rises again. The *Beast* in the 17th Chap. *was, and is not, and must ascend out of the bottomless pit*, or *the deep; was, and is not, and yet is.* Who doth not see, that the latter is an explication of the former? The Beast *was, and is not*, because his *head* hath been mortally wounded. *He is* however, and must ascend out of the bottomless pit, because his deadly wound shall be healed, and the *Beast* shall rise again. *Sixthly*, The *Beast* in the 13th Ch. hath ten horns, which signify ten Kings. That in the seventeenth hath likewise ten Horns; *and the ten Horns which thou sawest are ten Kings.* Chap. 13. 3. v. 8. Chap. 17. 8. Chap. 13. 7. Chap. 17. 9. Chap. 17. 7, 8.

These so exact and perfect resemblances plainly shew, that these two *Beasts* are one. But why is there a *Woman* seen sitting on the second *Beast*, and none upon the first? we have already hinted the reason. In the thirteenth Chap. there are two *Beasts*, which by the confession of all Interpreters, even the *popish* ones themselves, signify one and the same thing; only the *Beast* with the seven *heads* signifies the *Empire*; and the *Beast* Why there is not a Woman sitting on the Beast of the 13th Chap. as there is on that of the 17th.

with two *horns* like thoſe of a *Lamb*, ſignifies the *Religion*. And theſe two *Beaſts* together ſignify the *Roman Empire* raiſed up under the name of the *Church*, and under the outſide of *Religion*. In the 17th Chap. the ſecond *Beaſt*, which ſignifies the *Religion*, doth not appear; but in the place thereof appears a *Woman* riding upon the *Beaſt* to ſignify the *Religion*. And this for the greater clearneſs, becauſe the ſeventeenth Chap. is an explication of the viſions of the thirteenth. For the greater clearneſs, I ſay; for the corrupted *Church* is much more clearly ſignified by a *Woman*, than by a *Beaſt*. In all the Scripture, the *Church* is always repreſented to us as a Spouſe, and a *Woman*; and the corrupt and *idolatrous Church*, as a debauch'd *Woman*, and an *Adultereſs*. This is too well known to need any proof. Behold therefore this corrupted *Woman*, this adulterous Spouſe of J. Chriſt. And the H. Spirit could not have deſcribed her in a more lively manner, and more proper for us to know her.

This being ſuppoſed, that the *Beaſt* in the thirteenth Chap. of the *Revelations*, is the ſame with that in the ſeventeenth, the later cannot be *Rome Pagan*, becauſe by the conſent even of all the *popiſh Interpreters*, the two *Beaſts* in the thirteenth Chap. repreſent the *Empire* of *Antichriſt*. On this confeſſion, and upon what we have juſt now proved, we argue thus:

The *Woman* in the ſeventeenth Chapter, by the conſent of the *popiſh Interpreters* is *Rome*. And by the conſent of the ſame Interpreters, the *Beaſt* in the thirteenth Chap. is *Antichriſt*.

Now according to what we have juſt now proved, the *Beaſt* of the ſeventeenth Chapter, and the thirteenth are one and the ſame *Beaſt*.

Whence

Whence it is clear, that *Rome* muſt be the ſeat of *Antichriſt*, and that *Rome* in the ſeventeenth Chapt. is not *Rome Pagan*.

That *Rome* in the ſeventeenth Chapter is not *Rome Pagan*, appears not only by the compariſon, which we juſt before made of the two *Beaſts*, but alſo if we conſider the *Beaſt* of the 17th Chap. all alone, and without reference to that in the 13th Chapter. *Rome* in the 17th. Chap. is not *Rome Pagan*.

I. *Firſt* of all, there is a proſtitute, adulterous, and debauch'd *Woman* ſitting upon this *Beaſt*. Every one knows, that in the Holy Scriptures *Adultery* figuratively ſignifies *Idolatry*. Now we ſhall never find any one ſingle inſtance, where the Holy Spirit calls the *Pagan Societies*, Women and Spouſes, Whores and Adultereſſes. This name is given only to a corrupted Church. And the reaſon is plain, becauſe the *Pagan Societies* having never plighted their faith to God, have not broken it, and never were his Spouſe: they are not therefore unfaithful and adulterous in his account. So that this adulterous *Woman* cannot here be *Rome Pagan*, but that *Rome* that hath plighted her faith to *Jeſus Chriſt*, and broken it; that *Rome* that ſtyles her ſelf *the Spouſe of Jeſus*, and yet doth proſtitute her ſelf to others. God never calls the Pagan Societies Whores and Adultereſſes.

Secondly, This *Women* is repreſented to us, as *having in her hand a Cup of abominations of her whoredoms, of which ſhe makes all the World to drink*, *i. e.* ſhe endeavours to draw all the Nations of the Earth to her *Idolatry*. Now *Rome Pagan* never troubled her head to change the *Religion* of thoſe people ſhe had conquer'd, nor to force them to worſhip the ſame *Gods* as ſhe did. On the contrary, every one knows, ſhe

carried ſtrange *Gods* in Triumph, and built *Temples* for them within her own walls.

Thirdly, Theſe words, *the Beaſt which thou ſaweſt, was, and is not, and muſt aſcend out of the bottomleſs pit*, or *the deep*, can by no means agree to *Rome Pagan*. For this plainly ſignifies, that the *Empire* ſpoken of muſt periſh, and be ſwallowed up, and afterwards be re-eſtabliſhed. Now *Rome Pagan* and its *Empire* have been ſwallowed up, but as *Rome Pagan* it is not raiſed up again. Beſides, we may obſerve by the by, that we do not deny, but that *Rome Pagan* is repreſented by this Beaſt; for the Beaſt repreſents the *Roman Empire* in its whole duration, and in both its *periods*, the *Pagan* period and the *Antichriſtian* period. *The Beaſt which thou ſaweſt, was, and is not*; there is the Pagan Period: and *muſt aſcend out of the bottomleſs pit*, or *the deep*; there is the *Antichriſtian* period.

Fourthly, It is ſaid of this Beaſt, *And the Inhabitants of the earth, whoſe names are not written in the book of Life, ſhall wonder, ſeeing the beaſt which was, and is not, and yet is.* This ſignifies, that men ſhall give him homage, and that this homage ſhall be given to him only by the enemies of Jeſus Chriſt, and the Reprobates. It is not therefore *Rome Pagan*; for the true *Chriſtians* obeyed, and gave a voluntary homage to the *Roman Empire* in its *Pagan period*, juſt as the other ſubjects of the *Empire*. But ſince it was raiſed up again, *and is no longer what it once was*, they have no longer obeyed it.

Fifthly, That which is ſaid of the ten *Kings*, can by no means agree to *Rome* in its *Pagan* Period. *The ten Horns which thou ſaweſt, are ten Kings, which have not yet begun to reign, but ſhall receive power*

power as Kings one hour with the Beaſt. Let them inform us a little, where are, and who are the ten *Kings*, that ſhall reign the ſame time with *Rome Pagan*; who in *Saint Johns* time had not begun to reign, and who yet were to begin their reign at the ſame time with the *Roman Emperours*. Is it not plain, that theſe are ten *Kings*, that muſt receive their birth from the ruin of the *Roman Pagan Empire*, and compoſe an *Antichriſtian Roman Empire*, under the rule of the proſtitute and adulterous *Woman*, i. e. the revolted *Church* and Spouſe of Jeſus Chriſt. v. 12.

Sixthly, How can theſe words agree to *Rome Pagan*, *theſe*, i. e. theſe ten *Kings have one mind, and ſhall give their power and ſtrength to the beaſt.* Did thoſe *Kings*, whoſe Kingdoms were conquer'd by the *Roman Pagan Empire*, voluntarily give their power to the *Beaſt*? Did not *Rome Pagan* by meer violence raviſh away thoſe great Eſtates, of which ſhe formed her *Empire*? Can it be ſaid, that the *Kings* that were conquer'd and ſubdued, had one mind? Did they reign together with *Rome Pagan*? were they not deſtroyed, and their *Kingdoms* reduced into *Roman Provinces*? This therefore can in no wiſe agree to the *Pagan* Period of *Rome*; but doth very well to the *Antichriſtian* and *Papal* one. For it is true, that the ten *Kings* compoſe this *Eccleſiaſtical Empire*, and ſubmit themſelves unto it. It is true, that they have one mind, and that they have given their power unto the *Beaſt*. For it was not by Force of Arms, that *Rome* hath acquired this ſecond *Empire*; but by perſwaſion, by illuſion, by the falſe religion, by the communion of idolatry, and by the *Chimara* of an Empire of Jeſus Chriſt on the Earth. v. 13.

This

This is the only thing to be met with which the *popiſh Interpreters* have to oppoſe, to prove that *Antichriſt* muſt not ſit at *Rome*, and that *Rome* in this Chap. is *Rome Pagan*: ſay they, the *ten Kings ſhall hate the Whore, and make her deſolate and naked, and ſhall eat her fleſh, and burn her with fire.* 'Tis the Argument of *Bellarmin*, which all the reſt have adopted. *St. John*, ſaith he, *predicts, that the ten Kings, that ſhall divide the Roman Empire, and under the reign of whom Antichriſt ſhall come, ſhall hate the whore clothed in purple*, i. e. *Rome, and ſhall make her deſolate, and burn her with fire. How then, ſhall ſhe be the Seat of Antichriſt, if in that very time ſhe muſt be overthrown and burnt?* A mighty riddle, hard to be ſolved! We need but read on, *Saint John* immediately adds, *For God ſhall put it into their hearts to fulfill his Will, and to agree, and give their Kingdom to the beaſt, untill the Word of God ſhall be fulfilled.* Who doth not ſee, that theſe are two diſtinct times? In one of them the ten *Kings* ſhall give their power to the *Beaſt*, by the cheat of a falſe piety; and in the other, being better inſtructed, and recover'd fooliſh fondneſs, they ſhall ſpoil that *Empire*, which they ſhall have formed by their complaiſance? Men muſt be hardly preſt upon, that have recourſe to ſuch vain evaſions as theſe.

How the ten Kings ſhall deſtroy *Antichriſtian Rome* after they have built it. C. 17. v. 8, 16. De Rom. Pontif. l. 3. cap. 13. ſect. 2.

v. 17.

The fooliſh ſelf-contradiction of the *Papiſts*.

But obſerve their fooliſh ſelf-contradiction. Here *Bellarmin* and his adherents ſay, that *the ten Kings, which ſhall divide the Roman Empire, ſhall come in Antichriſts time*: and that theſe are the ſame, that ſhall make the *Whore* deſolate, *i. e.* that ſhall deſtroy the *City of Rome*. viz. *Rome* that is here ſpoken of, and which *Bellarmin* himſelf defines by *the Whore clothed in purple, that is*

to

to ſay, Rome. Now how will the ten *Kings*, that muſt not come till the end of the World, according to them, be able to make deſolate and burn *Rome Pagan*, which hath no longer been in being for above 1300. years? The ten *Kings* aſſociated with *Antichriſt* only three *years* and a *half* before the end of the World, will be able to make deſolate no other *Rome*, than what will then be in being. Now *Pagan Rome* will be no more; it will be *Rome Chriſtian*, whoſe *Empire* he ſuppoſes muſt ſubſiſt to the end of the World, and to the reign of *Antichriſt*. Men muſt have loſt their underſtanding, and be given up to a reprobate ſenſe, ſo to contradict both themſelves and the Truth with ſo much diſhoneſty.

Laſtly, it is clear by the following Chapter, which is the 18th, that *the great City which reigneth over the kings of the earth*, cannot be *Rome Pagan*, but *Rome Antichriſtian*. In the 18th Chap. he calls her *Babylon*, whom juſt before he called the *great city*; and even the *popiſh Interpreters* agree alſo, that that *Babylon* is *Rome*. Now he deſcribes the fall of that *Babylon*, i. e. of *Rome*, in ſuch a manner as cannot agree to any other but *Rome Antichriſtian*. *Firſt*, He ſaith, that *all Nations have drank of the wine of the wrath of her fornication*. We have already ſeen, that this ſignifies that *Idolatry*, to which *Babylon* hath drawn the *Nations* by her Charms and Enchantments, which doth not agree to *Rome Pagan*. *Secondly*, He ſaith, *come out of Babylon my people, that ye be not partakers of her ſins, and that ye receive not of her plagues*. 'Tis plain, this cannot be underſtood of any thing but of an *Idolatrous Church*, whence God would draw forth his Elect. God never commanded his faithful Servants to go out of

v. 3.

v. 4.

of *Rome Pagan*, they always remained in it. *Thirdly*, and laſtly; the manner in which the ruin of this *Babylon* is deſcribed, can by no means agree to *Rome Pagan*. The Holy Spirit repreſents it as a *City* burnt, and entirely reduced to aſhes; the Merchants whereof, and they that gained by her, behold her deſolation and her burning afar off. And to conclude, he ſignifies, that it muſt be ſuch a fall, from which ſhe ſhall never riſe again. *And a mighty Angel took up a ſtone like a great Mill-ſtone. and caſt it into the ſea, ſaying,* c. 18. v. 21. *Thus with violence ſhall that great City Babylon be thrown down, and ſhall be found no more at all.* Now this is not yet happened to *Rome*, ſhe hath been taken, and retaken, and pillaged ſeveral times; but yet ſhe ſubſiſts ſtill; ſo that this can't be underſtood, but of the laſt ruin, that muſt happen to *Rome Antichriſtian*.

And thus you have the proofs that ſhew, that that *Rome*, which all the *popiſh Interpreters* as well as we, do find in the 17th and 18th Chap. of the *Revelation*, cannot be *Rome Pagan*: proofs which I call a demonſtration; for I maintain, there is no man, that can reſiſt the force of them.

The confeſſion of the modern Papiſts, that *Rome* muſt be the ſeat of *Antichriſt*. Ribera. Viega. Cornelius à Lapide.

And the modern *popiſh Interpreters* have felt the force of them. At this day they do confeſs, that it is not *Rome Pagan*. But ſee what they ſay, *viz.* that that *Rome* that now is, towards the end of the World, ſhall be corrupted, become idolatrous, debauched; that ſhe ſhall ſhake off the yoke of Jeſus Chriſt, and carry her diſorders as far as *Rome Pagan*. But yet however, that it muſt not be the ſeat of *Antichriſt*; who muſt be accompanied with his ten *Kings*, have his habitation at *Jeruſalem*, and come to *Rome* when it is turn'd *Idolatrous* and *Pagan*, to deſtroy and ruin it; as he

he will alſo do. See the words of *Viega* on the eighteenth of the *Revelation*. *One may plainly gather from the infinite number of precious merchandiſes, and of all ſorts that are here noted, that* Rome *in the laſt times after her Apoſtacy, ſhall attain to ſoveraign power, and great riches, and that her Empire ſhall extend it ſelf throughout the World upon the ten Kings ſo often named. For that theſe mighty riches do not belong to* Rome Pagan; *it is clear by theſe words, Come forth of* Babylon, *my people. For this ſhews, that 'tis not ancient* Rome *that is here ſpoken of, in which there were no faithfull ones; but that* Rome *that ſhall flourish in the laſt times. Then therefore the City of* Rome *ſhall greatly flourish, and its Empire ſhall be very large. She ſhall live in pleaſures, and have great abundance of all things. And at the ſame time, ſhe ſhall be enſlaved to Idolatry, be full of Superſtitions, ſacrifice to Dæmons and falſe Deities. And by reaſon of the vaſt quantity of the blood of the Saints, that ſhall be ſhed by her under the Emperours of* Rome, *by a terrible but a very righteous judgement of God, ſhe ſhall at laſt be made deſolate, and burnt by ten Kings.* See what the force and evidence of the truth hath drawn from the mouth of the worſhippers of *Rome*.

What prodigious whimſies are theſe? To what extremity muſt theſe men have been reduced? The Scripture ſpeaks of but one *Antichriſtian Empire*; The *Church* never imagin'd there was more than one, and lo here are men that make a couple. The *firſt* ſhall be in *Rome corrupted*; for according to them, *Rome* in the laſt days muſt have a great *Empire*, muſt ſubdue Kingdoms, and draw them together with her ſelf into a revolt from *Jeſus Chriſt*. Lo therefore, there's one

Anti-

Antichriſtian Empire at *Rome*: what need have we of another *Antichriſt* ſitting at *Jeruſalem*? Moreover, this *Chimera* is founded on this principle, that the *Beaſt* in the 13th Chapt. which according to them repreſents *Antichriſt*, is not the ſame with the *Beaſt* in the 17th Chap. with the great *City* that ruleth over the *Kings* of the Earth, and with *Babylon* ſpoken of in the 14th and the 18th Chapt. Now we have confuted this ridiculous imagination, and have demonſtrated that *Babylon*, the great *City*, the *Beaſt* of the 13th and the 18th Chapter are the ſame thing.

This *Chimera* is ſo ill to be defended, that the more modern *Papiſts* have abandon'd it, and at laſt have been forced to acknowledge, that *Rome* muſt be the ſeat of *Antichriſt*; that the great *City* ſpoken of in the 11th Chapter, where Jeſus Chriſt was crucified, is not *Jeruſalem*, but ſpiritual *Babylon*, ſpoken of afterwards: and *Bernard de Montreuil*, that hath write ſince the reſt, though he retains that ancient dream, that *Antichriſt* muſt come out of *Jeruſalem*; yet he confeſſes however, that the *Babyloniſh Empire* and the *Antichriſtian* are not two *Empires*, that muſt ſucceed one another, and the one deſtroy the other, according to the ſuppoſition of thoſe we were juſt now ſpeaking of. He confeſſeth that Rome *ſhall be the chief* City *of* Antichriſt's *party*, *that* Antichriſt *muſt defend it*, *and that the ten* Kings *of the* Beaſt *are the ſubjects of its grandeure, and that of* Antichriſt, *the head of the League*, *the* Monarch of the time. He calls *Antichriſt* the Prince of the *Apocalyptical Babylon*. And he confeſſeth, that this *Babylon* is *Rome*; therefore he acknowledgeth, that *Rome* muſt be *Antichriſtian*, and the capital City of *Antichriſt*. *Babylon*, ſaith he,

is the Miſtreſs, the Queen, the Empreſs of the kingdom of Antichriſt. Not daring to call *Rome* Babylon, he defines it however *by Weſtern Babylon who being perverted, inſtead of obeying the Laws of the piety of the firſt age, ſhall in her pride cauſe her ſelf to be called the great and the independant, and ſhall become much worſe under the reign of Antichriſt, than ever Eaſtern Babylon was.* After theſe confeſſions, there remains no other help for the *popiſh Doctors*, to hinder their *Rome* from being acknowledged to be *Rome Antichriſtian*, but the *Chimara* of the three *years* and a *half's* duration of *Antichriſts* kingdom. On the 14. Chapt.

It is true, ſay they, that *Rome* muſt be poſſeſſed by *Antichriſt*, that he muſt eſtabliſh *Idolatry* there, that *Rome* muſt become worſe than *Rome Pagan* was in the time of *St. John*, and than Eaſtern *Babylon* in the time of the *Prophets*; but this muſt laſt but three *years* and a *half*. When therefore we have deſtroyed this ridiculous dream of three natural *years* and a *half*, we ſhall have demonſtrated, that *Rome* at this day is the true Seat of *Antichriſt*, and then I ſhall make them this Argument.

Babylon in the *Revelation* is the ſeat of the *Antichriſtian Empire*, the ſame thing with the proſtitute *Woman*, with the *Beaſt* with ſeven *heads* and ten *horns*. All this is *Rome* become *Antichriſtian*, and the ſeat of *Antichriſt*. Which is plain, either by what hath been invincibly proved, or what the *Papiſts* themſelves have confeſſed. Now this *Antichriſtian Roman Empire* muſt endure, not 1260. natural *days*, but 1260. prophetical *days*, i. e. 1260. *years*.

Therefore it is evident, that the *Antichriſtian Empire*, which muſt be at *Rome*, cannot be that *chimerical Empire of Antichriſt* of three years and a half,

a half, that muſt conclude 45. *days* before the end of the World; and that 'tis that of *Rome*, which hath endured ſo long already. The conſequence is plain, becauſe all do acknowledge, the World muſt not, and cannot according to the decrees of God, endure yet twelve or thirteen hundred *years*, to make room for the reign of *Antichriſt*; and a thouſand *years* more at the end of that, to make room for the *Kingdom* of *Jeſus Chriſt*, the truth and certainty of which we ſhall prove. So that if the reign of *Antichriſt* muſt endure 1260. *years*, it is neceſſary that it ſubſiſt at this preſent time, and that it hath begun a long time ſince. This is, I ſay, a demonſtration, which I have in readineſs for theſe Gentlemen, when I ſhall have proved the only thing in this argument, that can be called in queſtion, *viz.* that the 1260. *days* of *Antichriſt* cannot be underſtood of ſo many natural *days*. I would prove this truth preſently, were it not that it regards the time of the duration of the *Antichriſtian Empire*, of which we ſhall have occaſion afterwards to ſpeak. Wherefore now we ſhall continue to give you the explication of the *Prophecies*, that contain the *Character* of this *Antichriſtian Empire*.

CHAP.

CHAP. XVIII.

More proofs, that the Characters of the Anti-christian Empire do agree to the Papism. A Proof drawn from the fourth Chapter of the first Epistle of St, Paul *to* Timothy. *The translation of that passage amended.*

SOme persons reading our second *just Prejudice against popery*, have admired; that to make up the *character* of *Antichrist*, we have not among other places of Scripture inserted that Text of St. *Paul*, in his first Epistle to *Timothy*, in the beginning of the fourth Chapter. *Now the Spirit speaketh expressly, that in the later times some shall depart from the faith, giving heed to seducing spirits and doctrines of Devils, speaking lies in hypocrisy, having their consciences seared with an hot iron. Forbidding to marry, and abstaining from meats, which God hath created to be received with thanksgiving of them that believe.*

The reason why this Text was not made use of in the book of *Prejudices against Popery.*

'Tis certain, this is one of the clearest Oracles of the New Testament, and one of the most lively pictures the Holy Spirit gives us of the *Antichristian Apostacy*. But I could not make use of it, in drawing my *prejudices* against the *Roman Church*; because *prejudices* must be drawn from things either exceeding notorious, or confessed and granted. My *prejudice* was not this: No Religion that hath *Antichrist* for its head, can be the true Religion. Now the *Roman Religion* hath *Antichrist* for its head, &c. If I had formed it thus, I had been obliged to bring all the proofs that are to be met with in the H. Scripture, to

maintain, that the *Roman Religion* is the *Antichriſtian Empire*; and then I muſt not have omitted this. But I argued otherwiſe in that *prejudice*; and ſaid, I judge not, but I *prejudge*. I do not pronounce, that *the Pope and his religion are Antichriſt*. But I ſay, it is very ſtrange and ſurprizing, that all thoſe places of Scripture, where, by the conſent of Interpreters of all ages and of all parties, *Antichriſt* is ſpoken of, may be ſo eaſily and ſo juſtly applied to the *Pope* and his *religion*. Though at the bottom *popery* ſhould not be pure *Antichriſtianiſm*, yet there is no likelyhood, that God would deſcribe *Antichriſt* and his reign in ſuch equivocal terms, that all that that is confeſſed to be ſpoken concerning *Antichriſt*, may be adopted to him that ſhould be the *Vicar* of Jeſus Chriſt, and to a *Society* that ſhould be his faithful Spouſe. 'Tis plain, that to reaſon thus, I was to look for no other Texts, but thoſe that are not conteſted; ſuch as are the ſecond Chapt. of the ſecond Epiſtle to the *Theſſalonians*, the ſeventh of *Daniel*, the 11, 13, 17, and 18th of the *Revelation*, whereas the *Romiſh Doctors* do diſpute about all, in the words of *St. Paul* in the fourth Chapter of his firſt Epiſtle to *Timothy*. They diſpute about the particular ſenſe and the general ſcope of it. They turn this Oracle off on the *Encratites*, *Manichees*, &c.

Now, that I am not a drawing *prejudices*, but do diſpute, I muſt prove; and though the proofs are conteſted, yet we muſt not abandon them in a controverſy. We muſt only make them ſo evident, that they may be clear to all reaſonable men. And this is that, which we are about to do in purſuing the Hiſtory of the *Characters* of the *Antichriſtian Apoſtacy*, by this paſſage of St. *Paul*, accor-

according to that ſenſe of it, which the learned *Joſeph Mede* gives us; who hath given us abundance of light into the *Prophecies*, but into none of them more, or more happily than into this.

The diviſion of Chapters and Verſes in our Bibles is not authentique.

Firſt of all we muſt rectify the tranſlation of this paſſage; and in the beginning give notice, that the diviſions of our *Chapters*, being not altogether authentick, and being often times made with little judgment, no regard muſt be given to this, that the 4th. Ch. of the 1ſt. Epiſtle of *Timothy* begins with theſe words, *Now the Spirit ſaith expreſly that in the later times*, &c. For in truth the ſenſe begins at the laſt verſe of the foregoing Chap. and we ſhould read thus, *Without controverſy great is the myſtery of Godlineſs, God manifeſt in the fleſh, juſtified in the Spirit, ſeen of Angells, preached to the Gentiles, believed on in the World, and received up into Glory. But the Spirit ſaith expreſly, that in the later times ſome ſhall depart from the faith, giving heed to ſeducing Spirits and Doctrines of Devills.* This obſervation alone is enough to perſwade all thoſe that ſincerely ſeek after the truth, that the *Apoſtacy*, which the Apoſtle ſpeaks of, is the *Apoſtacy of Antichriſt*. For he makes ſo clear an oppoſition of this apoſtacy to the *Myſtery of Godlineſs*, that 'tis impoſſible not to diſcern, that he oppoſes *Myſtery* to myſtery, religion to religion; the *myſtery of Godlineſs* to the *myſtery of iniquity*, of which he himſelf hath ſpoken to us in his 2d. Ep. to the *Theſſalonians*. And as by the *myſtery of iniquity*, all the world acknowledges, that he means the religion of *Antichriſt*; ſo all the world ought to acknowledg, that in this place the *Apoſtacy* of the later times oppoſed to the *Myſtery of Godlineſs*, is the *Antichriſtian*

Empire and *Religion*. And that the reaſon why the Apoſtle hath not here repeated the term of the *myſtery of iniquity*, is becauſe he did believe, that it would be eaſily underſtood. It ſeems natural, that after he had ſaid *the myſtery of Godlineſs is great*, he ſhould ſay, *but the myſtery of iniquity* ſhall publickly appear, which ſhall be an *Apoſtacy* from the faith. He would without doubt have thus expreſt himſelf, were it not, that having ſpoken elſewhere of the *Myſtery of iniquity*, any one might eaſily perceive that in this later place he makes an evident alluſion to it, and that ſo it might eaſily be ſeen in the *Apoſtacy*, which he deſcribes.

Our common tranſlation doth not well repreſent St. Paul's ſenſe.

Our verſion renders the Text of *St. Paul* thus; *Now the Spirit ſaith expreſly, that in the later times ſome ſhall depart from the faith, giving heed to ſeducing Spirits, and Doctrines of Devils, ſpeaking lies in hypocriſy, having their conſcience ſeared with a hot iron; forbidding to marry; commanding to abſtain from meats, which God hath created for them that believe.* Looking on the Text in this form, the firſt ſenſe that offers it ſelf to our ſight is, that theſe Doctrines of Devills are thoſe which he adds in the following words viz. *Forbidding of marriage, and abſtinence from meat.* Now I confeſs, that ever ſince I underſtood how to read and underſtand, I have always ſuſpected this, and I did not underſtand how and why the Apoſtle *St. Paul* ſhould characteriſe thoſe opinions that ſeem ſo little criminal, as the forbidding of *Mariage* to certain perſons, and abſtaining from certain *meats* at certain times, by ſuch black names as *the Apoſtacy from the faith, and the Doctrines of Devills.* I did conceive, that the law of *Celibacy* in the *Prieſts*.

Prieſts and Religious perſons, might well be called a *Doctrine of Devills*, by reaſon of thoſe impurities that are the conſequences of it; but as for abſtinence from meats in *Lent* and on certain days, one cannot deny, but that it is a very extravagant expreſſion to call it a Doctrine of Devils. It muſt be obſerved therefore, that *apoſtacy from the faith, and the Doctrine of Devils*, do not refer to the forbidding of *marriage* and of *meats*, as the Genus referrs to the Species, as if theſe forbiddings of marriage and of meats, were themſelves Doctrines of Devils. They are only the *Characters* of thoſe that are to teach the *Doctrines of Devils*; that is to ſay, that they ſhall be perſons that ſhall make a profeſſion of great auſterity, to that degree, that they ſhall abſtain from *marriage*, which God hath inſtituted, and from *meats* which God hath allowed us to uſe. And ſo this is the ſenſe of the words. *In the latter days, there ſhall happen an apoſtacy and a revolting from the faith; men ſhall give up themſelves to ſeducing ſpirits & to doctrines of Demons, which Doctrines ſhall be taught by hypocrites, lyars, men whoſe conſciences are ſeared with a hot iron; and who making a great ſhew of their auſterities, ſhall abſtain from marriage, and from meats which God hath created, impoſing a neceſſity on all their devouts to obſerve celibacy, and the Laws of their faſts, that conſiſt in diſtinction of meats.* And to tranſlate it exactly according to the *Greek Text*, the ſenſe is clear without a Paraphraſe.

The true ſenſe, and the true tranſlation of this Text of St. Paul.

I. *Now the Spirit ſaith expreſly, that in the latter times ſome ſhall revolt from the faith, giving themſelves up to deceiving Spirits and Doctrines of Demons.*

II. *And this through the fictions of lyars,*

men whoſe conſciences are ſeared with a hot iron.

III. *Forbidding to marry, commanding to abſtain from meats, which God hath created to be received with thanksgiving by the faithful, and by them who know the truth.*

Thoſe that underſtand *Greek* and the rules of *Grammer*, will eaſily ſee, that the words cannot be otherwiſe tranſlated. For the *Greek* pronoun *ſome*, and the participle *giving up themſelves to*, cannot be conſtrued with *lyars and forbidding*; ſeeing the pronoun *ſome*, is in the nominative caſe, as they call it, and the other words are in that which they call the Genitiue. So that it muſt not be tranſlated, *ſome giving up themſelves and teaching lies*. But *lyars and forbidding* muſt be conſtrued with theſe words *through the hypocriſy*, and be rendred *through the hypocriſy*, or *through the fiction of lyars*. For the propoſition that ſignifies [*in*,] ſignifies alſo *by* or *through*. And our (*French*) Interpreters have ſo tranſlated it, *teaching lies through hypocriſy*. But inſtead of *teaching lies*, it ſhould be tranſlated, *through the hypocriſy of thoſe that teach lies*, or *lyars*. This Text thus rectified by a right tranſlation, preſents two things to us, the firſt is the *Antichriſtian Apoſtacy* and its *Characters*; the ſecond is the fountain of this *Apoſtacy*, the men that muſt cauſe and promote it. The firſt is the *apoſtacy* from the faith, to give up themſelves to ſeducing ſpirits and the doctrine of *Devils* or *Demons*; the ſecond is the hypocritical Authors of the Law of *celibacy*, and of abſtinence from meats. Let us examine whether theſe two things do well agree to the *Papiſm*.

CHAP.

CHAP. XIX.

That the term of Apoſtacy, *is not too big to expreſs the Papiſm by: that Apoſtacy ſignifies rebellion and Idolatry: why the H. Scripture uſes ſuch high words to deſcribe the popish Idolatry; and higher than thoſe, it makes uſe of to deſcribe the Pagan Idolatry.*

THe firſt *Character* of the *Antichriſtian Empire* that appears in this place is *apoſtacy: ſome ſhall revolt from the faith.*

'Tis exactly the very ſame word, which Saint *Paul* uſes in the ſecond Chap. of the ſecond Epiſtle to the *Theſſalonians*, where by the confeſſion of all, he deſcribes the coming of the *Antichriſtian Empire. That day ſhall not come, except there come a falling away*, or *an apoſtacy firſt, and that man of ſin, the ſon of perdition, be revealed.* This term of *apoſtacy* at this day begets a dreadful Idea in mens minds. 'Tis uſed to ſignify an entire renunciation of the faith. Eſpecially when 'tis joined with the word *faith*, as it is here, *They ſhall fall into an apoſtacy from the faith*; it ſeems to ſignify as much, *i. e.* an utter renunciation of the *Chriſtian faith*. Now the *Papiſm* makes great uſe of that, and pretends to prove it cannot be called an *apoſtacy*, and a renunciation of the *Chriſtian faith*, becauſe it retains that entire, receiving the *Apoſtles Creed*, the *Nicene*, and *Athanaſius's*, in the ſenſe of the Scripture, and of the *Church.*

The Idea which the word Apoſtacy raiſeth in the mind.

Before we ſhew, that this makes nothing a-

The word Apoſtacy which ſignifies Antichriſt, ſhews he muſt not be a Jew.

gainſt our hypotheſis; I will obſerve one thing, which I have not found any as yet have ſufficiently confirm'd. 'Tis this, that the term of *apoſtacy*, which ſignifies the *Empire* of *Antichriſt*, evidently ſhews, that the *Antichriſt* of the *Romiſh Doctors*, is a meer *Chimara*. According to them, he muſt be a *Jew* that muſt ſtyle himſelf the *Meſſiah*; aſſemble all the *Jews* at *Jeruſalem*, make war on the *Chriſtians*, and deſtroy *Chriſtianity*. If he be a *Jew* by nation and religion, he will not be an *Apoſtate*. For accordiug to the Scripture uſage of the word, and that of the languages at this day, none are called *Apoſtates*, but thoſe that abandon the true *religion* to embrace a falſe one. So that ſee here is a new proof, that *Antichriſtianiſm* muſt eſtabliſh it ſelf in *Chriſtianity*, and the *Subjects* and *Prince* of this *Empire*, muſt be *Apoſtates* from the *Chriſtian religion*, which cannot agree to the *Jews*. We muſt not ſay, that this *Empire of Antichriſt* is called an *apoſtacy*, becauſe it will cauſe the *Chriſtians* to revolt, and make them *Apoſtates*: For it is plain, that the *head* of this *Empire* muſt himſelf be an *Apoſtate*. *That day ſhall not come, except there be firſt a falling away, or an apoſtacy, and the man of ſin the ſon of perdition be revealed.* One may plainly ſee, that this ſignifies, before the *apoſtacy* of the man of ſin happens.

The revolt of the *Papiſm* from the faith is very well called an *Apoſtacy*.

At the preſent to make appear, that the revolt of the *Papiſm* from the faith is very juſtly ſtyled an *apoſtacy*, divers things muſt be obſerv'd. And *firſt*, That this word in its original, doth not ſignify all that, that men at this day would ſignify by it. The verb whence this word is derived, ſignifies no more than to depart from any perſon or thing. They that underſtand *Greek*, cannot be ignorant of that.

So

So *Apoſtacy* originally ſignifies a *departure*; 'tis to depart from the obedience which is due to any one. 'Tis to refuſe him, either the whole, or a part of that homage, that is due to him. 'Tis not without a great myſtery of Providence, that ſuch extravagant Ideas, and ſuch as are not according to the intention of the H. Spirit, ſhould be affixed to the names deſigned to ſignify the *Antichriſtian Empire* and its *head*. For example, *the man of ſin*, *the ſon of perdition*, *the Beaſt with ſeven heads full of blaſphemies*, *the great Whore*, *the Cup of abomination*, *Antichriſt*. Exceſſive Ideas, I ſay have been affixed to theſe names, as if hereby it were ſignified, that the *perſon* and the *Empire*, deſigned by theſe names, ſhould have nothing of the Chriſtian; yea, nothing of humane in it, and that they ſhould be prodigies of impiety, madneſs, blaſphemy and impurity. The ſame thing hath happen'd in the term *Apoſtacy*, to which hath been affixed the Idea of an utter renunciation of the faith. And this hath not come to paſs without a ſingular Providence of God, who would not have *Antichriſt* to be known, to the end that during his birth and eſtabliſhment no man might oppoſe him.

Our ſecond Obſervation is, that the word *apoſtacy* in the Scripture uſe of it, anſwers to the Hebrew word *mered* rebellion, and *marad* to rebel. 'Tis very uſual with the 70. Interpreters, to render theſe *Hebrew* words by thoſe of, to *apoſtatize* and *apoſtacy*, whether it be *rebellion* againſt God, or *rebellion* againſt men that is treated of. The *Reubenites* and *Gadites*, returning home, after they had aſſiſted their Brethren, to ſettle themſelves on the other ſide of *Jordan*, built an Altar on the bank of the river. The other *Tribes* imagining

The word Apoſtacy properly ſignifies rebellion.

imagining, that the *Reubenites* & *Gadites* intended to ſacrifice on that Altar againſt the commandment of God, they ſay to them, *ye rebel againſt the Lord*. *Timeredou*, which in the Greek is rendred, *you are become Apoſtates from the Lord*. On the other hand, the *Reubenites* juſtifying themſelves, ſay, *the Lord knows, if this thing be done in rebellion*. They uſe this word *mered*, and the *ſeptuagint* have rendred it by that of *apoſtacy*. When the Spies returned, *Joshuah* and *Caleb* being deſirous to induce the *Iſraelites* to purſue their journey, to endeavour the conqueſt of the Land of *Canaan* according to the intention of God, they ſay to them, *revolt not*, *al timeredou*; and the *Greek* hath it, *do not turn apoſtates*. Inſtances are without number, and 'tis ſufficient to have intimated it.

Joſh. 22. 18, 19.

According to this uſe of the word, which is certainly the Scripture uſe of it, 'tis evident that the *Papiſm* is a true *apoſtacy*, a *rebellion*, a *revolt*. To be an *Apoſtate* in the Scripture ſenſe, it is not neceſſary that a man ſhould utterly abandon the true God. When the *Iſraelites* on this ſide *Jordan*, accuſe the *Reubenites* of an intention to turn *Apoſtates*, *do not revolt*, they do not ſo much as ſuſpect, that they intend entirely to renounce God, but only to build an altar againſt the Altar of *Moſes*, to ſacrifice to that *God* that brought them out of *Egypt*. *Do not apoſtatize*, ſay they to them, *in building you an Altar beſides the Altar of the Lord our God*. When *Caleb* and *Joshuah* ſay to the *Iſraelites*, on the occaſion of their refuſing to go towards the Land of *Canaan*, *do not apoſtatize*, they did not apprehend, that the *Iſraelites* were minded to chuſe another God; but only that they would revolt from the orders

Apoſtacy doth not always ſignify a total defection.

of

of the true God, but yet without renouncing him for their God.

How the Papism destroys the Articles of faith.

It is not therefore necessary, that the *Papism* should be a formal and entire *renunciation* of the *faith*; it is enough that 'tis a *revolting* from the faith. Now certainly the *Papism* is so. There are none of the *Articles* of the *Christian faith*, which it doth not destroy, and against which it doth not plant its engines. There are rebels, that do in words acknowledge a Prince for their King, who yet do not cease to make war against him. This is the ordinary way of rebels. The *Papism* doth perfectly the very same thing. It doth homage in words to the principal *Articles* of the *Christian faith*, but indeed it fights against them, it destroys them. It acknowledges a *God manifest in the flesh*; but it *revolts* from this *Article*, and destroys it by another carnal God, or a God in the flesh, i. e. *the Bishop of Rome*, to whom it ascribes a double power, which agrees to Jesus Christ alone, and which even Jesus Christ himself would not exercise, while he was here upon Earth. It destroys also this *God manifest in the flesh* by another Jesus Christ, *incarnated*, *breaden*, *transubstantiated*, indivisibly united to the accidents of the bread; and of this false Christ it makes a true *Idol*. It believes *one Jesus*, *the redeemer of the World*; but it destroys this *article* of faith, and *revolts* from it, in saying, the *Saints* are our mediators, in offering to God their *merits*, besides the merits of Jesus Christ, and in praying to God in their name and by their intercession. *It believes one only God*; but it *revolts* from this *article*, in supposing new objects of worship, to which it renders a truly religious worship. It believes that *the blood of J. Christ cleanseth*

cleanſeth us from all ſin; but it *revolts* from this *Article* divers ways, in ſeeking out ſtrange ſatisfactions, and in ſuppoſing a *purgatory*, the uſe of which is to expiate the ſins of men.

'Tis an Apoſtacy from the faith to introduce that which is beſide the faith.

And that we may clearly underſtand, that all theſe things and others of the like nature, may very well be called an *Apoſtacy* from the *faith*, we muſt again make uſe of that paſſage in the 22th Chapt. of the book of *Joshua*, where the *Iſraelites* ſay to their brethren, *do not apoſtatize in building an Altar, beſides the Altar of the Lord.* Theſe words ſhew, that one may be an *apoſtate*, not only by bringing things into Religion, which are *againſt* Religion, but alſo in promoting things that are *beſides* Religion. For they do not ſay *againſt* the Altar, but *beſides* the Altar. Now in this ſenſe, it is clear, that the *Papiſm* is an *Apoſtacy*. For *beſides* the true object of worſhip, it introduces new objects of religious adoration; *beſides* the ſole and only Jeſus, it introduces many ſaviours; *beſides* the ſole Interceſſor, many interceſſors; *beſides* the ſole ſacrifice another ſacrifice; *beſides* the true Sacraments, falſe ones. The *Papiſm* introduceth doctrines & worſhip, both *againſt* the faith & *beſides* the faith, therfor 'tis a true revolting or *apoſtacy* from the faith.

The Papiſm is an Apoſtacy, if it be conſidered alone.

My third Obſervation is this, that to have a right knowledge of the *Papiſm*, we muſt not look upon it as is uſually done, as compounded with the opinions and worſhip of *Chriſtianity*, which it hath retained. This is one of the great artifices of the Devil and his Agents, to make us conſider, the *Papiſm* as a *Religion* that confeſſeth one only God, that worſhips J. Chriſt God co-eternal with the Father, the Redeemer of the World; that believes the reſurrection, the life everlaſting, Hell, and the laſt Judgment. The eye confounds

theſe

theſe fair and great objects, with the additions of *popery*. And this confuſed and indiſtinct view makes the additions to be eſteem'd as nothing, and appear very inconſiderable, on the account of that *Chriſtianity* that lies at the bottom. That therefore we may know the *Papiſm*, and what name we ought to give it, we muſt conſider it *alone*, by it ſelf, and as ſeparated from the *Chriſtian Religion*. Then it is certain, it will deſerve the name of an *apoſtacy* or a formal *revolt* from the *faith*. For do but look only on that Troop of ſecond *Gods*, of *Pilgrimages*, *Indulgences*, *Maſſes*, *Saints*, *Patrons*, *Interceſſors*, the *Saints*, *Images*, *Reliques*, *Idols*, the *bread* that is worſhipp'd, pray'd to, and before which men proſtrate themſelves. This is a true *Paganiſm*, and a formal *apoſtacy* from the *Chriſtian faith*.

My fourth and laſt Obſervation, to juſtify that the terms of *Apoſtacy from the faith*, which the Apoſtle makes uſe of here, are not too high, but agree very well to the *Papiſm* is, that *Apoſtacy*, though the word ordinarily ſignifies all ſort of *rebellion*, yet when *Religion* is ſpoken of, it particularly ſignifies *Idolatry*. So when the *Levites* confeſs the ſins of their Nation and of their Fathers, they ſay, *they were diſobedient, and they rebelled againſt thee*. The *ſeptuagint* renders it, *they departed from thee, and fell into apoſtacy*; by which, without doubt, is meant the *Idolatry* of the *Iſraelites*. For that was the ſin that did principally draw down the wrath of God upon them. And the *ſeptuagint* alſo ſays of *Ahaz*, that plunged himſelf into the *Idolatries* of the *Heathens*, that *he apoſtatized from the Lord with a great apoſtacy*: not that he did abſolutely abandon the God

Apoſtacy, eſpecially ſignifies Idolatry. Neh. 9. 26.

2 Chro. 28.

2 Kings 16. 15. God of his Fathers; for he kept *the brazen Altar to enquire of the Lord therewith.*

God gives ſuch an Idea of the popiſh Idolatry as ſeems very extravagant.

If all the *Idolatry* of the Church be called *apoſtacy*, and deſerves that name; it is certain, the *Idolatry* of the *Papiſm* may well be called *apoſtacy*. And hereupon, 'tis worth the while to enquire into the reaſon, why God ſpeaks in ſo high terms concerning the *Idolatry* of the *Papiſm*: He calls that *Church*, *the great Whore*, *that makes the Kings of the Earth drunk with the wine of her fornication.* He ſaith, *she holds in her hand a Cup full of abominations*; and all this, becauſe of her *Idolatry*. This looks as if it were very extravagant, when applied to the *Idolatry* of the *Papiſm*. For after all, its falſe worſhip doth not appear to be any great matter; the *Church of Rome* invocates *Saints*; but beſides that, they are the friends of God, *she* invocates them only in relation to God, becauſe he hath honoured them with his gifts. *She* believes, that the good things which are asked of the *Saints*, are not obtained of them, but becauſe thoſe *Saints* themſelves do obtain them of God by their interceſſions. *She* proſtrates her ſelf before *Images*; but the worſhip ſhe gives them is relative, and goeth up to their original. And laſtly, it doth not appear, that this *popiſh Idolatry* doth come near the *Idolatry* of the *Heathens*, to which nevertheleſs the Holy Spirit hath not given ſuch frightful names. Here then are two things to be enquired into. *Firſt*, why God gives us ſo odious an Idea of this *popiſh worſhip*. *Secondly*, why he ſpeaks of it in higher terms then he doth of the *heathen Idolatries*.

As to the *firſt* queſtion, I anſwer, that we need but plainly lay open the *invocation of Saints*, their mediation, their interceſſion and the adoration

tion of their *Images*, to ſee that there is nothing more *Antichriſtian*, that doth more ſubvert *Chriſtianity*, and one of its principal *Articles*, viz. that of *the exaltation of Jeſus Chriſt at the right hand of his Father*. This ſitting at the right hand of his Father doth not meerly ſignify, as is ſuppoſed, an elevation to the glory and dignity of Soveraign *Monarch* of the *Church*. It ſignifies alſo that perpetual *aſſiſtance*, if I may uſe this term in that ſenſe; that perpetual action, by which *Jeſus* is always preſent with God his Father, to ſpeak to him in our behalf, and to obtain of him all things that we ſtand in need of. He aſſiſts at the right hand of God, becauſe that is the hand of glory, and glory is for him. The right hand alſo is the hand of good omen. Therefore evil omens are called *ſiniſter* ones, *i.e.* very bad ones. Now in this reſpect he aſſiſts at the right hand of God for us, and therefore it is that ſitting at the right hand is immediatly joined with interceſſion. *Who is he that ſhall condemn? It is God that juſtifies; it is Chriſt that hath dyed, or rather that is riſen again, who alſo ſits at the right hand of God, and makes interceſſion for us.* And elſewhere, *he is entred into the holy places with his blood newly ſhed, and lives there, that he may make interceſſion for us.* So that the honour of the exaltation of Jeſus Chriſt conſiſts in theſe two things; *Firſt*, his royal dignity, that exalts him above all the Church. *Second*, the glorious priviledge of continually aſſiſting before the Father, to be our Mediator. Theſe two great advantages belong to Jeſus Chriſt in ſuch a manner, that they are incommunicable to every one beſides. This was what was typified by the *high Prieſt*, who alone entred into the Holy of holies to preſent

The invocation of Saints, and their interceſſion ruins the fundamental Article of the exaltation of J. Chriſt, at the right hand of his Father.

ſent his incenſe there. Whoſoever therefore communicates theſe two advantages to the creature, he deſtroys the *article* of *the exaltation of Jeſus Chriſt*, and conſequently promotes an abominable doctrine.

The Papiſm deſtroys the two parts of the exaltation of J. Chriſt.

Now this is that which the *Papiſm* doth, it deſtroys the exaltation of Jeſus Chriſt by dividing it. Firſt of all, it deſtroys his *exaltation*, that is to ſay, his royal dignity, in giving him an Aſſociate under the name of his *Vicar*, who aſſumes as well as Jeſus Chriſt, the name of *God*, *Holy*, *moſt Holy* and *Holineſs*. For to make a *Vicar* for a *King* without his order, and againſt his will, is to give him a Rival. Supposing therefore, that this great office of *Vicar of Jeſus Chriſt*, be not according to God's intention; it is certain, that it is the higheſt of all encroachments on his right and authority, and which deſerves the odious names of *apoſtacy and abomination*.

The privilege of aſſiſting before the Throne of God, is incommunicable to any one beſides J. Chriſt.

Secondly, It overthrows the myſtery of his *exaltation*, in giving Jeſus Chriſt companions in his incommunicable priviledge of ſtanding before the Throne of God, and being at his right hand to preſent our requeſts unto him. This is evidently that which makes the connection of this Text of *Saint Paul*, *now the Spirit ſaith expreſly, there ſhall be a departing from the faith*, with the foregoing one, *God manifeſt in the fleſh*, &c. *received up into glory*. Naturally *received up into glory*, ſhould follow after *juſtified in the Spirit*, and come before *ſeen of Angels*, *preached to the Gentiles*, *believed on in the World*. But he would place the words, *received up into glory*, at the end of the *myſtery of Godlineſs*, and immediately before the prediction of the *Apoſtacy*, to ſignify, that that *Apoſtacy* ſhould principally aim at the ruin of that

that *Article*. For in truth it ſeems, that the *myſtery of iniquity* did principally deſign to draw down Jeſus Chriſt from the Heavens, and tumble him again into a low eſtate. It encloſes him in a bit of bread, it makes him deſcend into unclean entrails, it ſends him to the draught, it cauſes him to be eat by Mice and Rats. It takes away from him his arms, legs, head, life, and leaves him without any action or defence. It ſets up rivals to him in all his offices, and divides his honour to wood and ſtone. All this well conſider'd, deſerves the name of *abomination and apoſtacy*.

The Papiſm pulls down the Lord from his glory.

That this may be more plain with reſpect to the *invocation of Saints*, and to take off the veil, under which they hide the horrours of that worſhip; we muſt obſerve, that that ſitting of Jeſus Chriſt at the right hand of his Father, imports a very near preſence of the Son, who aſſiſts perpetually before his Father, and who is perpetually before his face, environn'd and (as I may ſo ſay) buried by the rays of that glorious face of God. *Thou ſhalt not have other Gods before my face*. This face of God is a lively ſpring of light, that ſwallows up whatſoever there is of brightneſs in the moſt excellent creatures, in ſuch a manner, that they are as nothing in the preſence of God. There is but one *creature*, that is not ſwallowed up by theſe rays, and that is the *humane nature* of the Son of God. That is upheld by the glory of the ſecond Perſon, to which it is ſupernaturally united. By reaſon of this, the Son may be invocated before the face, and in the preſence of the Father, becauſe the glory of the Son is not ſwallowed up and annihilated by the glory of the Father. But it is a true abomina-

'Tis an abomination to invocate any creature before Gods face.

tion, to go and worſhip, and invocate a ſimple creature before the face of God, and at the foot of his Throne.

This conſideration doth utterly deſtroy that vain pretence, which ſo many take for a good reaſon. We lawfully pray the *Saints* on Earth to pray to God for us, ſay they; what greater harm is there to invocate them in the heavens? The difference is plain; the *Saints* that are upon Earth, are conceived as far from God, their rays are not ſwallowed up by the infinite brightneſs of the Divinity, we may give them ſome homage. But to go and ſerve them before the face of God; to give them a religious worſhip in Heaven, 'tis inſolently to violate the Majeſty of God. And under what pretence ſoever it may be done, 'tis a bold attempt, that is not pardonable. A *Subject* that is highly preferred, when he is alone, and far from his *Prince*, may receive great honours from thoſe that are beneath him. But both the ſmalleſt and the greateſt, when they are in the *Soveraign's* preſence, are equal. It would be a piece of *high Treaſon*, to render homage to a *Subject* before the *Soveraign's* face. The Sun ſwallows up all the Stars. The glory of God in his Throne annihilates all glory. 'Tis therefore an odious crime, to go and render homage to the *Saints* at the foot of the Throne of God. If I honour the *Saints* here below by my praiſes and my imitation of them, this doth not reach to the Throne of God, 'tis to men that I ſpeak; but my prayers reach Heaven. There is but one *Subject* that doth invocate in the behalf of others in the Heavens, and but one *Object* that may be invocated. This is what *St. Paul* means, *There is but one God, and one Mediator between God and*

One may pray the Saints which are on Earth, to pray to God for us; becauſe being far from the face of God, they are not ſwallowed up by his beams.

and men. There is but one *God*, that may be prayed to in the Heavens, and only one *Jeſus* that prayeth for men. So that I conclude, that the *invocation of the Saints* is an *abomination* and an *apoſtacy*, *becauſe it highly affronts Jeſus Chriſt*, in that double manner as we have ſaid, both becauſe it ſnatches away from him the priviledge of aſſiſting alone at the right hand of the Father, and becauſe it violates the Majeſty of God, in whoſe preſence all grandeur diſappears. So far are the *Saints* from being more worthy of adoration becauſe of their glorification, that on the contrary; the more they are glorified, and the nearer they are to God, the more are they as nothing and inviſible. Add to this, that *J. Chriſt* hath reſerv'd it to himſelf as an incommunicable piece of his glory, that we ſhould call on the Father in his name. The *Papiſm* calls on him in the name of *Saints*; for it invocates him by the merit and interceſſion of the *Saints*. This is another *abomination*. As to the adoration of *Images*, 'tis ſo plain an *abomination* and *apoſtacy*, that it cannot at this day any longer be defended, but by denying it, and ſaying, God forbid that we ſhould adore or ſerve *Images*; we only make uſe of them, as a means to aſcend to their originals.

The ſecond difficulty is, that the Holy Spirit ſpeaks of the *Antichriſtian Idolatry*, in more odious terms than it doth of the *heathen Idolatry*. Which is very ſtrange. But none will any longer wonder at it, when he conſiders in what manner God under the Old Teſtament ſpake of the *Idolatry* of the *Iſraelites*. One thing is as certain as it can be, *viz.* that the *Iſraelites* in their *Idolatries* did never totally abandon the true *God*. They worſhipped a *golden Calf* in the wilderneſs; but they

The Idolatry of the Jews was never carried ſo far as that of the Heathens.

pretended it was an *Emblem* of that great God that had brought them out of *Egypt*. They ſerved *Baalim*, the *Gods of ſtrangers*, 'tis true; but this was in aſſociating them with the true God, whoſe worſhip they never did reject. If ever there was a time of corruption, it was that of *Ahab*, who to the ſin of *Jeroboam* added all the abominations of the *Tyrians*, which his wife *Jezabel* taught him. Nevertheleſs at that very time, *Elias* confeſſes, that the nation halted between two, worſhipped *God* and *Baal* at the ſame time.

Yet it is deſcribed in higher terms.

It appears therefore, that the *Idolatry* of the *Heathens*, who worſhipped none but falſe Gods, was more criminal; however, the Holy Spirit ſpeaks againſt the *Idolatry* of *Iſrael*, with a thouſand times more violence and vehemence than againſt that of the *Heathens*. The Prophets deſcribe the *heathen Idolaters* as fools, as brutiſh perſons, that had loſt their ſenſes, who of the ſame *log of wood* made a *God* and a *foot-ſtool*. But when they ſpeak of the *Idolatry* of *Iſrael*, they do it in ſuch terms as make perſons of any modeſty to bluſh. For there are no odious Ideas in the moſt infamous proſtitution, which the H. Spirit doth not bring in in his deſcription of them. We need but conſult the 16th Ch. of *Ezech.* and many more places of the other Prophets, where the *Idolatrous Jewiſh Church* is repreſented as a *woman* void of ſhame, that proſtitutes her ſelf to every comer, that ſits in the croſs ways, that offers her ſelf, that opens her boſom, that ſpeaks ſuch words as modeſty can't hear, and doth abominable actions.

The reaſon of this difference is plain, 'tis becauſe the *Idolatry* of the *Heathens* is conſider'd only

only as a ſimple *fornication*, and the *Idolatry* of *Iſrael* as *adultery*. Every one knows the difference between ſimple Fornication and Adultery. Almoſt all nations have puniſh'd *adultery* with death. But the *Heathens* did ſcarce think that *fornication* was a ſin; the *Jews* themſelves counted it as a trivial matter. A man ſees the worſt of crimes committed upon a *woman* that belongs not to him, without being much moved at it; but the leaſt debauches of his own *wife* ſtir up his jealouſie, and kindle his anger. He can't ſpeak of them without vehemence, and in terms that ſignify the greatneſs of his grief. And 'tis not an unreaſonable reſentment. A *woman* with whom he hath made no treaty, that hath not plighted her troth to him, nor he his to her, doth him no wrong, there is no ſhame redounds to him thereby; whereas the crimes of his *wife* cover him with infamy. 'Tis the ſame with God; the *Idolatry* of the *Heathens* in his opinion is but a ſimple *fornication*, he hath made no treaty with them who are without the *covenant*; no ſhame, nor diſhonour is reflected on him from their debaucheries. But he hath treated with the *Church*, ſhe is his *Sponſe*; he calls her ſo; 'tis a figurative expreſſion that he every where uſes. We need not therefore wonder, if he be more ſenſible of thoſe wrongs, that are done him on her part. Although the *Idolatries* of the *Heathens* were greater, conſidering them preciſely in themſelves, than the *Idolatries* of the *Church*; yet however, God would not be ſo much offended by them. A *Huſband* is more offended by the light debaucheries of his *Sponſe*, than by the greateſt crimes of one that is only his *Kinſwoman*. It ſignifies nothing, that this *woman* doth not

The Idolatry of the Church is moſt criminal, and why.

deny her Husband her favours; if ſhe ſuffer others to ſhare with him, her crime is not the leſs. It ſignifies nothing alſo, that the *Church* doth not refuſe to give adoration to the true *God*; if ſhe ſuffer the creatures to be ſharers with him, ſhe is not leſs criminal; ſhe is ſtill an *Adultereſs*, and her crime is an *abomination*.

It is eaſy to apply all this to the *Chriſtian Church*; the bands of the *ſacred marriage* that unite her to her *God* are much more noble, glorious and ſtrait than thoſe that united God to the Synagogue. So her *adulteries* alſo are much more worthy to be condemned. It ſignifies nothing, that ſhe commits them with thoſe that are called the friends of God. A *King* is not the leſs offended by the diſorders of his *Spouſe*, that proſtitutes her ſelf to his *favourites*, than if ſhe proſtituted her ſelf to *ſtrangers*. And thus, I think, enough hath been ſaid to juſtify this, *that the Papiſm is a true Apoſtacy*, and that that term, and others, though higher, are not too big to ſignify the *abominations* of the *Antichriſtian Empire*.

CHAP.

CHAP. XX.

The deceiving Spirits which St. Paul *ſpeaks of, are Evil Spirits. The Doctrine of* Dæmons *is that Doctrine, that hath* Dæmons *for its Objects, and not that which hath* Dæmons *for its Authors. There is a perfect conformity between the Theology and the Religion of the* Heathens *about* Dæmons, *and that of the* Papiſm *about Saints and Angels, mediatory Spirits.*

Evil ſpirits are the firſt Authors of this Pagan Idolatry.

S*Aint Paul*, continuing to deſcribe the future *Antichriſtian Empire*, ſaith, that this *Apoſtacy* ſhall be joined with the *ſpirit* of ſeduction: They *ſhall give up themſelves to deceiving ſpirits.* 'Tis very indifferent whether by theſe deceiving *ſpirits*, or *ſpirits* of errour, as ſome copies have it, we underſtand *men*, or *ſpirits* ſeparated from matter; for both the one and the other yield a true ſenſe. It is true, that the *Antichriſtian Apoſtacy* was formed by the deceit of certain deceiving *ſpirits*, who being mad upon a falſe devotion, ſeduced others both by their examples and alſo by their bad arguments. Yet I rather encline to believe, that by *deceiving ſpirits* we are to underſtand *evil ſpirits*, which were the firſt Authors, in the firſt place, of the *worſhip of Reliques*, afterwards of the *invocation of Saints*, and at laſt of the *adoration of their Images.* This was the way whereby ſuperſtition began to be eſtabliſht, *viz.* the *viſions*, by which *Reliques*

were diſcover'd. We learn from *Saint Auſtine*, that the bodies of the Martyrs *Gervais* and *Protais* were found out by *St. Ambroſe* by the help of a dream. *The ſame time God revealed to this holy Biſhop in a dream, where lay the bodies of the Martyrs* Gervais *and* Protais, *who many years were kept in the ſecret of God, and preſerv'd free from corruption, to the end they might be diſcover'd, to ſtop the fury of a woman that was Empreſs, and mother of the Emperour.* I will not wrong *Saint Ambroſe* ſo far, as to accuſe him of feigning this *viſion* to deceive the people, to work falſe *miracles*, that he might make the party that were for the word *conſubſtantial*, to triumph over *Arianiſm*. But this is certain, it was a deceiving *ſpirit* that did abuſe *St. Ambroſe*, and did diſcover theſe *Reliques* to him to make *Idols* of them, becauſe then the *Reliques* of the *Saints* began to be abuſed. The *Miracles* that were wrought by *Reliques*, either are fabulous ſtories of *Impoſtors*, or the productions of him, who is the father of lies. *Saint Auſtin* ſaith, that *thoſe who were poſſeſs'd were deliver'd by them.* Beſides that, the greateſt part of thoſe that were *poſſeſſed* in thoſe ages, were *melancholy perſons*; it is not hard to conceive, that the *Devil* would play theſe pranks to eſtabliſh *Idolatry*, that was then receiving its birth. He could do no leſs than go out of a body, feigning to be forced to it by the vertue of *Reliques*, and merit of a *Saint*. *A blind man received his ſight* by putting a cloth to his eyes, that had touched the Coffin of the *Martyrs*. The people by their credulity make ſuch ſort of *Miracles* every day. *St. Auſtin* had a good ſhare of this credulity. But though it were true; the *Devil* might do things much harder than this, of

Confeſ. l. 9. c. 7.

The viſions whereby Reliques were revealed came from the father of lies.

The Miracles were falſe ones.

of reſtoring ſight to a man, that had not ſeen for ſome time. Beſides, God, that was willing, that his decrees ſhould be accompliſh'd, let looſe the reins to the *ſpirit of illuſion*. We need but follow the *Hiſtory* of the *Church*, and the *Legends* of the *Saints*, and there we ſhall find every where theſe *dreams*, theſe *viſions*, theſe *apparitions of Souls*; *Saints* ſpeaking, the *Virgin Mary* appearing to her *devotoes*; the whole deſigned, not to confirm the Doctrines of *Chriſtianity*, but the invocation of *Saints*, the adoration of the *Virgin*, the adoration of *Images*, the *Maſs*, *Purgatory* and other parts of the *Antichriſtian abomination*. And this fountain of ſeduction was open'd in part by deceiving *ſpirits* among men, wicked, ſuperſtitious wretches, *Prieſts* and *Monks*; in part by the wicked *ſpirits*, that perpetually ſurround men to deceive and mock them.

The laſt *Character* of the Religion of *Antichriſt* here expreſs'd, is the *Doctrine of Devils*, or of *Damons*, giving up themſelves to deceiving ſpirits, *and to Doctrines of Damons*.

The common opinion is, that by the *Doctrines of Devils*, or of *Damons*, we are to underſtand thoſe *Doctrines*, of which the *Devil* is the Author and inventor, and that bear upon them a Diabolical Character. *Joſeph Mede* hath made a new conjecture upon it, and which I believe we owe to him. He underſtands by *Damons*, not wicked *ſpirits*, that are repreſented as dwelling in *Hell*, but thoſe *ſpirits*, which the *Heathens* worſhipt as *Mediatours* between God and men, whom in truth in their *Theology* they called *Damons*. For then the word was not taken in an ill ſenſe, and *Damons* were properly in the *Heathen Religion*, ſecondary Gods, ſubject to the great Gods. By the

The Doctrines of Devils, or of Damons what they are.

the *Doctrine* of *Damons* he underſtands a *Doctrine* of which *Damons* are the object, not the authors. And according to him, the ſenſe is, that men in the *Antichriſtian Religion* would renew the Divinity and the worſhip of theſe mediatory *ſpirits* called *Demons*; that *Paganiſm* ſhall be introduced into *the Religion of Jeſus Chriſt*; that therein ſhall be eſtabliſht a ſecond order of *Divinities*, beſides the three adorable perſons of the Trinity; that dead men ſhall be invocated in this *new Paganiſm*, in the ſame manner as was practiſed under the *old*; that their *Reliques* ſhall be honour'd; *Statues* ſhall be erected to them; *Images* ſhall be conſecrated for them, which ſhall be worſhipp'd; that *Temples* ſhall be built for them, and *ſacrifices* be offer'd to their honour; that *apotheoſes*, or *canonizations* ſhall be renew'd; that *Miracles* ſhall be feign'd to be done by theſe *Images* and theſe *Demy-Gods*; that Trees ſhall a new be ſet up with Trophies, which are the *Croſſes*, before which men ſhall proſtrate themſelves; that it ſhall be pretended, that *God* comes to dwell here below in a piece of *conſecrated bread*, juſt as in the ancient *Paganiſm* it was pretended, that the *Gods* by vertue of the *conſecration* came to dwell in their *Images*.

Popery hath certainly Devils for its Authors.

Which interpretation ſoever we follow, 'tis certain, that *Antichriſtianiſm* is found here. It is compoſed of *Doctrines* that are truely *Diabolical*, and that have Devils for their Authors. 'Tis a *Doctrine of Devils*, that hath eſtabliſht that *Tyrant* in the *Church*, who hath exerciſed ſo much fury there, who pretends to be *King* of Kings, and *Lord* of the Lords of the Earth; who exalts himſelf above all that is called *God*; who ſaith he can't be judged by any one; but though he ſhould

ſhould lead men to *Hell* by troops, he muſt be ſuffer'd to do it, and be left to *God* to be judged. 'Tis a *Doctrine* that hath the *Devil* for its Author, which ſets up other objects of worſhip beſides *God*, that gives *Jeſus Chriſt* companions, and believers other Saviours. It was no other than the *Devil*, that could inſpire *Chriſtians* with the thoughts of *adoring Images*, and bringing in afreſh that *Paganiſm*, that was once buried. 'Twas the *Devil*, the father of lies, that form'd that monſter of *Tranſubſtantiation*, that hath contrived that prophane ſacrifice of the *Maſs*; and who of a *Sacrament* hath made a wretched *Idol* of it; and ſo to keep to the common opinion, the true Religion will not loſe any thing by it.

By Doctrines of Demons we muſt underſtand Doctrines, that have Demi-Gods for their object.

However, I confeſs I have reſolved on *Joſeph Mede*'s ſenſe. It hath not been without weighing things; and I did a long time believe, that this *interpretation* was much more ingenious than ſolid. But after I had well thought on it, I judg'd the quite contrary; and that for theſe reaſons.

I. *Firſt*, This expreſſion, *Doctrine of Damons*, doth not more naturally ſignify, that the Doctrine ſpoken of hath *Damons* for its *Authors*, than it doth that it hath them for its *Object*. For it is certain, that in all languages theſe ſorts of propoſitions are æquivocal. We ſay, *the love of God*, to ſignify the *love* of which God is the *object*, more naturally than to ſignify that *love* of which he is the *Author*. We ſay, the *knowledge of bodies*, to ſignify that knowledge of which bodies are the objects; the *knowledge of the ſtars*, to expreſs *Aſtrology*; a *treatiſe of Angels*, to expreſs a *book*, not made by the *Angels*, but treating of them. The ſame æquivocal ſpeech, and the ſame

uſage

uſage is to be met with in the ſacred books. In the ſixth Chapt. of the Epiſtle to the *Hebrews* the
Heb. 6. 2. Apoſtle ſpeaks of *the Doctrine of Baptiſms*, i. e. of the *Doctrine*, that hath *Baptiſm* for its object.
Act. 13. 12. *St. Luke* ſaith, that the *Pro-conſul* Sergius *was aſtonished at the Doctrine of the Lord*, i. e. the
Gal. 2. 20. Acts 3. 16. Doctrine treating *of* the Lord. *The faith of the Son of God*, and *faith of his name*, is the faith, not which hath Jeſus Chriſt for its *Author*, but its *object*. And thus you ſee, we have already gain'd one point, *viz.* that *Grammar* can put in no obſtacle to this *Interpretation*.

By the Doctrine of Damons, muſt be underſtood the Idolatry of Popery.

II. My *ſecond* reaſon is, becauſe explain it how you will, I am perſwaded that by the *Doctrine of Devils*, or of *Damons*, is meant the *Idolatry* which *Antichriſt* was to re-eſtabliſh in the *Church*. For this is that which diſtinguiſhes *that* Religion from the *Chriſtian* Religion, and which renders it abominable. It will be ſaid, that there are ſome things in the *Papiſm*, which are not leſs abominable than its *Idolatry*, that is, the uſurpation of Jeſus Chriſts power by the *Pope*. I confeſs it. But beſides, that this uſurpation is joined with *Idolatry*, ſeeing they make an *Idol* of the *Pope*, I ſay, there is in *Antichriſtianiſm* an *Empire* and a *Religion*. The Empire is *Diabolical*, *Tyrannical*, *Antichriſtian*, and may well be called an Empire of *Devils*, as having them for its Authors. And 'tis in this reſpect of an Empire and a Tyranny, that *St. Paul* principally conſiders *Antichriſtianiſm* in the ſecond Chapter of the ſecond Epiſtle to the *Theſſalonians*. For there he repreſents the *head* of this *Empire*, as a Tyrant that ſits himſelf down on the Throne of God, and was to poſſeſs the *Empire*, when he that then held it, was caſt down. 'Tis true, that he conſiders

ſiders it alſo a little as a *Religion*; for he calls it a *Myſtery*, and ſaith, it ſhall be eſtabliſht by falſe *ſigns* and falſe *miracles*. But in this fourth Chap. of the firſt Epiſtle to *Timothy*, he conſiders *Antichriſtianiſm* purely as a *Religion*, and not as an *Empire*. Therefore he ſpeaks only of *Apoſtacy*, *Spirits*, *Deceivers*, *and of Doctrines*. Now, that which is moſt abominable in the *Papiſm*, as 'tis a *Religion*, is without doubt its *Idolatry*, and not its *hereſies*; and conſequently, this is what we muſt here underſtand by the *Doctrine of Devils*, or of *Damons*. For the Apoſtle intends by that to note that which is moſt criminal in the *Papiſm*. Seeing therefore we muſt neceſſarily underſtand by theſe words *Doctrine of Damons*, the *Antichriſtian Idolatry*, why ſhould we not believe, that the Apoſtle *Saint Paul* calls it ſo by way of alluſion, and comparing it with the *heathen Religion* and *Theology?*

I have juſt before made a diſtinction, which I deſire may be obſerved, becauſe 'tis of great uſe for the underſtanding the *Prophecies* of the *Revelation*, on this argument of the eſtate of *Antichriſt*; 'Tis this, that the H. Spirit ſometimes ſpeaks of it as of a *Religion*, ſometimes as of an *Empire*. Indeed, he conſiders it much oftner under the notion of an *Empire*, than under that of a *Religion*. In the 13, 14, 16, 17, and 18th of the *Revelation*, where *Antichriſtianiſm* is repreſented as a *Beaſt* with two *horns*, or ſeven *heads* and ten *horns*, and as a *City* called *Babylon*, 'tis under the Idea of an *Empire*. For in the Prophetical viſions. *Beaſts* always ſignify *Kings* and *Empires*: But in the 11th Chap. *Antichriſtianiſm* is repreſented as a *Religion*; for it is called *Paganiſm*, and is ſhadowed forth under the emblem

Antichriſtianiſm is conſidered in the Prophecies, ſometimes as a Religion, ſometimes as an Empire.

of

of a *Temple* that is prophaned. *Leave out the Court, which is without the Temple, and meaſure it not, for it is given to the Gentiles.* In thoſe places where it is repreſented as a *Whore*, where the *Cup* of its abominations is ſpoken of, and where it is ſaid, it ſhall ſeduce the inhabitants of the Earth by the *ſigns* that it ſhall work, it is conſider'd as a *Religion*; becauſe *worſhip*, *idolatry*, *miracles* and *ſigns* belong to *Religion*.

The Doctrine of Damons & Antichriſtian Paganiſm are the ſame thing.

III. The H. Spirit's repreſenting the *Antichriſtian Religion* as a *Paganiſm*, is to me a new reaſon, that perſwades me, that in the Text of *St. Paul*, which we are now diſcourſing of, by *the Doctrine of Damons* we muſt underſtaud that doctrine, of which *Damons* are the *object*. For I look on theſe two Texts as Parallel; this of the *Revelation*, *the out ward Court is given to the Gentiles*; and this, the *apoſtacy* of the ſon of perdition ſhall be a *Doctrine of Damons*. Now it is certain, that in that Text in the eleventh of the *Revelation* is preciſely meant that *Paganiſm*, that *Pagan Theology*, and that *Pagan ſervice*, that were introduced into the *Chriſtian Religion*, and conſequently here by *the Doctrines of Damons*, we muſt underſtand the *Pagan Religion*, that worſhipt *Damons*, or *Antichriſtianiſm*, that hath made for it ſelf a *Religion* altogether like it in worſhipping *new Damons*.

God could not but predict the introduction of Paganiſm into the Chriſtian Church.

IV. But the principal reaſon that perfectly perſwades me, is, the *event*, which is always the beſt, or rather the only ſure Interpreter of *prophecies*. One thing is certain, *viz.* that there is a perfect conformity between the Thelogy and worſhip of the ancient *Paganiſm*, and the *Antichriſtian Religion* of the *Papiſm*. This was not done by chance. God permitted it, God foreſaw

ſaw it, and without doubt God hath predicted it. For there is no likelihood, that having carefully marked in the Prophecies *events* incomparably leſs conſiderable, he ſhould forget this. 'Tis true, one may ſay, that the *Prophecy* of it is found in theſe words of the *Revelation*, *the outward Court ſhall be given to the Gentiles*; and in thoſe places where the *Antichriſtian* and *popiſh Religion* is compared to *adultery*, and the corrupted *Church* to a *whore*. But the *firſt* ſeems to me to be too obſcure, and the *ſecond* too general. I can't believe, but that God would leave us ſome Oracles more clear and leſs general, to predict this admirable *conformity*, which is between the *worſhip* of the ancient *Paganiſm*, and that of *Antichriſtianiſm*. Now this Text more expreſs and more clear then the others, I do not find elſewhere.

To ſet forth this laſt proof in all its ſtrength, we muſt conſider ſome points of this *conformity*. They may be ſeen already in thoſe two Chapt. of the ſecond part of our *Prejudices*, where we have ſhewn the conformity between *Popery* and *Paganiſm*. But not to give any the trouble of leaving this book to find out the proof of this truth, that the *worſhip* of *Demons* among the *Heathens*, and this of the *Saints* in the *Papiſm* are alike, we will here give an abſtract of it.

The Articles of the Pagan Theology & Religion touching Demons.

The *Pagan Theology* about good *Demons* is referred to theſe *Articles*. I. They ſaid, that beſides the great Gods, there were inferiour Divinities, that received all their power from the ſuperiour Gods. II. The inferiour Divinities were either conſecrated Heroes, and deified ſouls, or ſpirits naturally and originally ſeparated from matter. III. Their office was to be mediatours between men and the great Gods, to execute their

their orders in favour of men, and carry the prayers of men to thoſe ſuperiour Gods. IV. To the honour of the one and the other, *i. e.* of *Damons* or ſpirits, as well thoſe that were conſecrated ſouls, as thoſe that were naturally ſeparated from matter, they made Images, built Temples, and by vertue of the conſecration, they made them come and dwell in thoſe Images and Temples. V. Beſides this, they did adore and worſhip the aſhes and the reliques of their Heroes. Theſe are the *Articles* to which the *Theology* of the *Pagan Damons* was reduced.

Paganiſm acknowledg'd inferiour Gods call'd Damons.

Firſt, They held inferiour Divinities, that were infinitely beneath the great Gods. 'Tis a thing ſo known, that there is no need to prove it. They called their great Gods, *Dii ſuperi*, *Dii cœleſtes*, Soveraign Gods, and heavenly Gods. They placed theſe Gods in the Stars, as ſouls in bodies; therefore the *Greeks* called them *ever-runners*, *as always going*, *and always running*, as *Plato* ſaith in the Dialogue entitled *Cratylus*. Theſe Gods were ſo very much above the others, that they believed them only immortal; for the ſame *Plato* ſaith ſomewhere, that the inferiour Gods were not immortal by their nature. They called theſe inferiour Gods *Damons*, and they aſcribed this diſtinction to *Zoroaſter*. *They*, ſaith Plutarch, *ſeem to have removed great difficulties, who have eſtablisht a ſpecies of ſpirits called Damons between the Gods and men. They have found, that they are theſe Damons, that do unite us with the great Gods, and do conciliate them to us; whether this Doctrine cometh from the Magi and Zoroaſter, or whether it drew its original from Thrace by Orpheus, or from Egypt, or from Phrygia.*

In lib. de defectu oraculorum.

The

The *Papiſm* acknowledgeth the very ſame diſtinction. And they muſt not tell us, that it ſuppoſes but one Soveraign God, and no inferiour Gods; for the *Saints* are its true inferiour *Divinities*. It calls them *Divus* and *Diva*, as well as he was called *Divus Auguſtus*. The *Heathens* put the very ſame difference between their great Gods and their inferiour ones, as the *Papiſm* doth between *God* and the *Saints*. For the ſuperiour Gods were almighty and eternal; and the other were created by the great Gods, did not act but according to their orders, and were not immortal in their own nature. The *Papiſts* can't make a greater diſtinction between *God* and the *Saints* than this. The ſuperiour Gods of the *Heathens* were according to them ſo heavenly, ſo ſublime, and ſo pure, that they could not by themſelves have any commerce with men, nor abaſe themſelves ſo far as to take care of humane affairs, to govern them immediately and by themſelves. Therefore they eſtabliſht a kind of *Demons, to be as Mediators and Agents between the Soveraign Gods and mortal men*, ſaid Plato. *God doth not converſe with men*, ſaith the ſame Author; *but all commerce between God and men is by the mediation of Demons. The Demons are Meſſengers and Interpreters, that come from God to men, and go from men to God. They bring to men the preſents of the Gods, and to the Gods the prayers and homage of men.* He that would ſee this *Theology* more at large, may find it in *Plutarchs* diſcourſe, *de Defectu Oraculorum*. In *Apuleius de Deo Socratis*, in *Jamblichus de myſteriis*, and above all in Saint *Auſtin*, in the eighth Book of the City of God, with *Ludovicus Vives's* notes. Now one drop of water is not more like another,

The Papiſm makes no more diſtinction between the Saints and God than the Heathens did between the Gods and Demons.

The Demons were Mediators between God and men.

Plato in Sympoſio.

than this *Pagan Theology* is to that of the *Papiſm*. *God* and *Jeſus Chriſt*, ſay they, who are their great Gods, are too ſublime for us to addreſs our ſelves directly to them. We muſt have *mediatours*, that may be more of our rank; the ſouls of *Saints* and the *Angels* do this office for us. They are the *interpreters* of our thoughts and our wants before God; and they receive commiſſion to do us good and ſerve us. Therefore it is that *prayers* are addreſſed to them. Therefore 'tis that *cures* and *deliverances* are expected from them. *Laſtly*, therefore 'tis that men put themſelves under their protection.

Heſiod the firſt author of the deifications of ſouls, the firſt order of Dæmons.

In the *heathen Theology* the mediators ſpirits were of two ſorts. One were humane ſouls; the other ſeparate intelligences. The moſt ancient of the *Greeks*, in which we ſee this deification of ſouls expreſly, is *Heſiod*, who ſaith, *that by the counſel of Jupiter, the great men after their death are eſtabliſht guardians and patrons of mortal men, inſpectors of their good and evil works, diſtributors of riches, and that in this conſiſts their royal dignity.* Therefore afterwards this ſort of Gods were called the *Gods of Heſiod*. *Plato* entirely adopted this Theology, and *Euſebius* quotes from this *Philoſopher* theſe words touching the Heroes; *We will for the future ſerve and adore their ſepulchers, as of the Dæmons, following the advice of the Oracle.* Thoſe that have the ſmalleſt acquaintance with the *Pagan Theology* and *Hiſtory*, know this, that the greateſt part of their *Gods* were deified *men*. They themſelves made no ſecret of it: it may be ſeen in *Plutarch's* book about the ceaſing of *Oracles*. The Laws of ancient *Rome* are expreſs and remarkable hereupon. *Divos, & illos, qui cœleſtes ſemper beati habiti ſunt, colunto;*

Euſeb. l. 3. c. 11. de præpar. Evang.

The Laws of ancient *Rome* about the worſhipping of Saints, exactly like thoſe of new *Rome*.

colunto; & eos, quos in cœlum merita vocaverint, That the Saints should be worshipped, as well thoſe that had been always eſteemed the happy inhabitants of Heaven, as thoſe that by their merits have been exalted into Heaven. See another Roman Law like it. *Deorum manium jura ſancta ſunto, hos letho datos divos habento. That the rights of the Gods Manes should be inviolable, and that they should be reputed for Saints after their death.* Is there not an admirable Providence in this, that *new Rome* hath re-eſtabliſht the ſame Laws almoſt in the ſame terms. And who can doubt after this, whether *Antichriſtian Rome* hath renewed *ancient Rome*'s Doctrine of *Dæmons?*

A ſecond rank of Demons, ſeparate ſpirits.

De Deo Socratis.

But beſides, theſe *men* become *Dæmons*, that ancient *Pagan Theology* did acknowledge others that were always ſuch, and that never had been men. All the monuments of *Paganiſm* that we have, are full of this Theology. *Apuleius* expreſſes it in theſe words; *There is another ſort of Dæmons that are ſuperiour and more auguſt, who being free from the bonds and diſ-engaged from the chains of body, have each of them received a certain particular ſtrength and power. 'Tis from this rank of ſuperiour Dæmons, that* Plato *hath taken thoſe Dæmons, of which he believes every man hath one all his life time for a witneſs of his actions and a guardian.* How is it poſſible, that one ſhould not perceive this perfect conformity, between the *Pagan Theology* and the *popiſh Theology?* Exactly as the *Heathens* did, ſo do the *Papiſts* make two orders of *ſpirits*, that are the *mediatours* and *protectors* of men: humane *ſouls* or glorified *Saints*, and *Angels* naturally ſeparate from matter. The *Heathens* took *Guardians* from among thoſe *Dæmons*, who had never been *men*; the *Papiſts*

The Papiſts alſo make two ſorts of mediatory ſpirits.

pists assign to each man a *guardian spirit*, but he is taken out of the order of *Angels*. They call him the *guardian Angel*; and every devout person recommends himself to his *guardian Angel*, when he undertakes any thing of danger.

The *Papism* in the erection, consecration and worship of *Images* hath perfectly brought back the worship of Dæmons.

The *Heathens* to render these *Dæmons*, or these *Demi-Gods*, favourable to them, erected their *pictures*, and made *Images* of them; all the world knows that. They *consecrated* these *Images*, and perswaded themselves, that by vertue of that *consecration*, the spiritual *Gods* came to dwell in that matter, to which they had given a shape. *The makers of Images*, saith Tertullian, *give bodies to the Dæmons*. One may see this *Theology* very distinctly expressed in a *Dialogue* entitled *Asclepius*, attributed to *Hermes Trefmegistus*, which at least is of some antiquity, and was in some esteem among the *Heathens*, seeing *Apuleius* took the pains to translate it into *Latin*. *'Tis a marvel*, saith he, *that surpasseth all other marvels, that man hath found a way to make Gods. Our Ancestors were greatly deceived by their incredulity touching the Gods, and had but little regard to religion and the purity of the Divine service. They invented an art of making Gods; Because they could not make souls, and join them to insensible bodies, they called the souls of Dæmons and of Angels, to put them into their Images, and in the holy mysteries, by which means these Images obtain the power of helping or hurting.* See altogether pure *popery*. They may say what they will, that they believe not that there is any vertue in the *Images*: yet however, it is true, *First*, That in the *Papism*, an *Image*, that hath not been *consecrated*, according to the *Ritual*, cannot be exposed to the publick *devotion* of the people. *Secondly*, That

That *Images* not *consecrated*, are reputed of no vertue; whereas those that are *consecrate*, do often work *miracles*, or the *he* and *she-Saints* work miracles by them. But if you would have any thing that is yet more like to the Doctrine of the *Heathens*, touching the power of *consecrations*, to draw the *Gods* into their *Images*, you will find it in the *Doctrine of Transubstantiation*, and the *real presence*. As the *Heathens* believed, they did by their *invocations* draw down their *Gods* into their *brass* and *marble*; so the *Papism* by the vertue of *consecration* draws down its *God* into a morcel of *bread*, and there encloses it fast.

The ancient *Heathens* defended themselves in this matter, just as our *new* Heathens. *You deceive your selves*, said they; *we worship neither copper, nor silver, nor gold, nor other matter of which the Images of the Gods are made*, &c. *But in these signs we adore and worship the Gods.*

Lastly, the *Heathens* did adore and serve the *Reliques* of their dead *men* and of their *Damons*. 'Twas to the honour of these *dead men*, that the feasts were made, that are called *inferiæ*, *parentalia*, *parentationes* and *novemdialia*, and a hundred other things, whence we have elsewhere shew'd its perfect *conformity* with the *services* of the *papism* for the *dead*. We have heard *Plato* quoted by *Eusebius*, telling us, we must worship the sepulchers of the Hero's. *Clemens Alexandrinus*, *Arnobius*, *Eusebius*, &c. tell us, the *Temples* of the false *Gods* were nothing else but the *Tombs* of the *Heroes*. And this is exactly what the *papism* imitates; its *Temples*, and its *Altars* are garnisht with *Reliques*; and it would believe, that a *Temple* would not have all that it must have, if there were not some *bones of a Saint* under the *Altar*.

Thus you have that which perſwades me, that the Apoſtle deſigns the *worſhip* of the *papiſm* by *the doctrine of Damons*? 'Tis this exact conformity that is found between the *ancient* Doctrine of *Damons* and the *new*. I think nothing can be objected but this, *viz.* that the word *Damon* in the H. Scriptures is never taken in a good ſenſe. It always ſignifies thoſe wicked *ſpirits*, that ſeduce men in this World, and muſt torment them in the other. Whereas the *Heathens* in their *Theology* by *Damons* underſtood thoſe kind *ſpirits*, which are the mediatours of commerce between *God* and *men*. *Joſeph Mede* anſwers to this, two things.

The word *Damon* in the Scripture is not always taken in an ill ſenſe.

Firſt, That the uſage of this word *Damon* in the *ſenſe* of the *Pagans*, for *Gods* of the ſecond rank, was not unknown to the writers of the new Teſtament. Saint *Luke* in the 17th Chap. of the *Acts*, introduceth the *Athenians*, ſaying of Saint *Paul*, that he is *a ſetter forth of ſtrange Damons*. In the ſame Chap. Saint *Paul* ſaith, that he found the *Athenians* too much addicted to the *worſhip* of *Damons*. In the 9th Chapter of the *Revelation* Saint *John* ſaith, that the horrible plague that fell on men, hindred them not from worſhipping of *Damons*. The people there ſpoken of, that came from above *Euphrates*, horſemen to the number of twenty thouſand times ten thouſand, are in all likelihood the *Turks*. And thoſe that are ſmitten with that plague, are the *Chriſtians*, to whom the adoration of *Damons* is attributed, becauſe they worſhipped *Saints* and *Angels*.

The *ſecond* thing, that *Joſeph Mede* anſwers, which is very certain and very ſolid, is, that the *Heathens* ſacrificed and render'd their homage to *evil*

evil ſpirits, and not as they pretended to *Angels*, and to the *happy Spirits*; that are Adminiſtratours under God. Becauſe theſe holy creatures are too much given to the ſervice of God, and too much in the intereſts of their great maſter, to arrogate to themſelves and receive any of that homage that men would render to them. The *Heathens* therefore in their intention ſerved good *Genius's*, but indeed the wicked *Demons*? 'Tis the ſame with the *Heathens* of the *Antichriſtian Empire*. They intend to ſerve the *Saints* and *Angels*; but thoſe pure and happy *Spirits*, have no mind to receive ſuch *worſhip*. It goes to them that refuſe it, it goes not to God who abominates it. It goes therefore to the *Devils*, that take it for themſelves, and rejoyce in it; ſo the *Antichriſtian Idolatry* may juſtly be called by the ſame name as the *Heathen Idolatry*. For they have the ſame *model*, the ſame *principles*, the ſame *ceremonies*, and they go to the honour of the ſame *Prince of darkneſs*, whoſe *Empire* they encreaſe.

The *Heathens* & the *Papiſts* in believing they worſhip good Genius's, ſerve the wicked ſpirits.

CHAP. XXI.

What is the Character of thoſe, that were to eſtabliſh Idolatry in the Chriſtian Religion. *They are* Prieſts *and* Monks, *Authors of the Laws of Celibacy and of faſts. How many fables and fictions have been invented by theſe men feared in their Conſciences.*

WE are much obliged to the H. Spirit ſpeaking by the mouth of S. *Paul*, that he would in this Text add the *Character* of the *perſons* that

What must be the Characters of those, that should teach Doctrines concerning *Damons*.

were to cause this *Apostacy*, and teach this *doctrine of Damons*. For at last these terms of *Apostacy* and *the doctrine of Devils, or of Damons*, being general, the Subjects of *Antichrist* would always have been able to have saved themselves, by the help of the doubtfulness and ambiguity of them, in saying, that every *heresy* is *apostacy*, and every *lye* is a *doctrine of Devils*. But see here, that which makes the meaning of Saint *Paul* exceeding clear. The *doctrines of Damons* were to be taught by *Hypocrites*, enemies to *Marriage*, and such as shall forbid the use of *meats*. *By the hypocrisy or fiction of lyars, seared in their conscience, that will forbid to marry, and command to abstain from meats, which God hath created for them that believe.*

It may be, there is nothing in the *Prophecies* more admirable, and more particular. We have already observ'd, that we must not take this as if it were here the *doctrines of Devils*, which the *Apostates* from the *Christian Religion* were to teach. The Holy Spirit shews it us by what they have of fair and specious, to the end we may know them by those particulars, for which they greatly value themselves.

We here see their *Character*, and afterwards the means whereby they are to advance this *Apostacy* and worship of *Damons*. Their *Character* is, that they greatly affect outward austerity, in abstaining from *Marriage*, and depriving themselves of the use of ordinary *meats*. The means they use to establish this *Worship* of *Creatures*, and the *Theology of Damons*, is Hypocrisy, Fiction and Lying.

I know not whether one cannot see in this pourtraiture the *Roman Clergy* in general, and the *Monks*

Monks in particular, that ſo greatly value themſelves upon the *Law of Celibacy*, their *Faſts*, and their abſtinence from certain *Meats*. And hereupon, that we may ſee how admirably the event anſwers to the Prophecy; we muſt obſerve, that *idolatry* began in the *Church* preciſely the very ſame time, and in the very ſame age, and, which is more, by the very ſame Authors as the *Laws of Celibacy* and the *Monaſtick* life did.

Idolatry was eſtabliſht in the Church the ſame time the Laws of faſting, and Celibacy were by the Monks.

It was in the 4th age, *Paul the Theban* and *Anthony*, the two Patriarchs of the *Monks*, lived pretty late in this fourth age. Saint *Anthony* died Anno 358, and *Paul the Theban* was dead a little before. 'Twas at the ſame time that men began to ſpeak of the *Reliques* of the *Martyrs*, to ſeek after them, and attribute *Miracles* to them. And a little time after, the *Monks* that had been hid in the deſerts of *Syria* and *Thebais*, ſpread themſelves every where. Saint *Bazil* in the *Eaſt*, aſſiſted by *Gregory Nazianzen* and *Gregory* of *Nyſſe*, eſtabliſht them in *Greece*; from a *Hermites* life he made them paſs to a *Monaſtick* one, and gave them rules. Saint *Ambroſe* in the *Weſt* was as great a *Zealot* for the *monaſtical life*. In the ſame age, *Lent*, and the *Faſts*, that conſiſt in the diſtinction of *Meats*, began to be eſtabliſht. And it was the authors, or and zealots for theſe ill-underſtood auſterities, that puſhed forwards alſo the *worſhip* of creatures. For St. *Baſil*, St. *Ambroſe*, and the two *Gregories*, are the moſt ancient Authors, in whom we begin to find the *worſhip* and invocation of creatures. If we proſecute the *Hiſtory* of the *Monks*, we ſhall admire how they have been in all ages the promoters of *Idolatry* and *Superſtition*. We have a paſſage of *Eunapius* the Heathen, who lived in the time of *Theodoſius* the

the great, which informs us, that the *Monks* were the original cauſe of *Idolatry*, the guardians of *Reliques*.

In the life of *Edeſius* he makes a long complaint concerning the violence, which the *Chriſtians* had offer'd to the *Temples* of the falſe Gods in *Egypt*, and ſaith, that *Monks were eſtabliſht in the place of Canopus, inſtead of intelligible Gods to worſhip ſlaves.* So he calls the Martyrs for Chriſtianity; and adds, that *theſe Monks reducing into aſhes the heads and the bones of perſons condemned to death for their crimes, made Gods of them, and proſtrated themſelves before them.* Let us ſee what they did in Saint *Auſtin's* time. *Satan*, ſaith he, *ſpread abroad a great number of hypocrites, who in the habit of Monks run over all the Provinces, without being ſent, never ſtaid long in one place, never ſtood, and never ſate; they ſold the members of a Martyr, falſe or true. They addreſſed themſelves to all the World, and required a reward of a rich poverty, or of a falſe and appearing holineſs.* *Gregory* of *Tours*, that lived in the following age, *i. e.* in the 6th, ſaith, that *the Monks came to Rome, in the night digged up the bodies near the Church of Saint* Paul, *and that being gone away, they confeſſed they intended to carry them into* Greece, *and there make them paſs for the Reliques of the Martyrs.* He alſo gives us the *Hiſtory* of a *Monk*, that pretended to come from *Spain*, with Martyrs Reliques, and *it was diſcovered, that they were only roots of certain herbs, with rats teeth and ſome other ſuch like things.* He adds, *that there were many the like cheats at that time, who ceaſed not endeavouring to ſeduce the poor people and the ignorant.*

Lib. de opere Monachorum.

Hiſtor. Franc. L. 9. c. 6.

They were the ſame *Monks* that were the zea-

lous

lous defenders of *Images* in the ſeventh and eighth Age, on which account they ſuffer'd ſo much, which gives occaſion for the ſad complaints of thoſe both ancient and modern *Hiſtorians*, that are worſhippers of *Images*, on account of the great violence that was offer'd to the *Monks* by the *Emperours* that were breakers of *Images*. *Conſtantine* ſurnamed *Copronymus*, was their mortal Enemy, as well as he was ſo to *Images*. He made ſome of them be whipt, and others of them be dragged through the ſtreets. He is accuſed of having burnt a whole *Convent*, with the beſt *Library* of the *Eaſt*. He did cruſh, as far as he was able, this generation of vipers, and did ſeverely chaſtiſe thoſe that would not renounce this ſort of life, full of hypocriſy. The Monk *Theophanes*, and lately the Jeſuite *Maimbourg* in his Hiſtory of the *Iconoclaſte*, deſcribe theſe pretended cruelties in a tragical manner. There is ſomewhat of lying without doubt in what theſe Authors ſay; but however, 'tis true, *Conſtantine* did uſe ſome ſeverity againſt the *Monks*, becauſe in a violent manner they oppoſed the deſign, which the *Emperours* had to cleanſe the *Church* again from the abomination of *Images*. This is not a point that needs proof; the *Hiſtorians* that are for the worſhipping of *Images* confeſs it, and glory in it.

The *Monks* are zealous defenders of Images.

In the following Ages the new orders of *Monks* were in the *Weſt* the corrupters of *Religion*. They were thoſe that brought *Tranſubſtantiation* and the Corporal Preſence of J. Chriſt in the *Sacrament* into the World. It was one *Paſchaſe* a Monk of *Corbia*, which firſt lick't this Bear into ſhape. They are the mendicant *Fryars*, that have carried the *worſhip* of the *creatures*, of *Saints*, and the *bleſſed Virgin*, to thoſe extravagant heights,

Monks are the authors of all the corruptions introduced into the Church.

heights, that they are at this day abhorr'd by all men of good ſenſe, without excepting the *Papiſts* themſelves. One need not have very much underſtanding in *Hiſtory* to be aſſured of this: The proofs of it may be ſeen in our *juſt prejudices againſt Popery*; for there I have ſhewed theſe exceſſes, that ſmell of the ſpirit of reprobation; and that they have had for their authors a *Saint Dominick* and his *Jacobins*, *a Saint Francis* and his *Cordeliers*, and generally all the orders of the *Monks*.

The Idolatry of the *Papiſm* was eſtabliſht by the Fables and fictions of the Monks.

By what means did theſe perſons eſtabliſh *Idolatry*? by hyprocriſy and lying: *by the hypocriſy of liars ſeared in their conſciences*. Behold preciſely the very way by which the *Roman Clergy*, and generally the *Prieſts* and *Monks*, as well thoſe of the *Eaſt* as of the *Weſt*, have eſtabliſht *Idolatry*; by profound hypocriſy, by lies and fables. How many falſe *viſions* were there to eſtabliſh the *invocation of Saints*? How many falſe *miracles*? You ſhould conſult the *Legends* on this point; and if any will not give himſelf that trouble, let him read eleven Chapters of our *prejudices* in the ſecond part, from the 11th to the 23th. We have given our ſelves the trouble to make a conſiderable collection of the horrid, filthy, ſhamefull falſities, which the *Papiſts*, its *Prieſts* and *Monks* have advanced, to uphold the idolatrous worſhip of *Saints*, *Reliques* and *Images*. And it ſhould be obſerv'd, that this *ſpirit* of fables was introduced into the *Church*, exactly at the ſame time that the *Antichriſtian Idolatry* began to enter into it. The *lives* of the ancient Monks *Paul*, *Anthony*, *Hilarion*, &c. were written by *St. Jerom*, without honeſty and judgment. The *Hiſtory* of the *Church* from this very time begins to be a *Romance*,

stance, where 'tis extreme difficult to distinguish truth from lies.

For near 350. *years*, there was not a *miracle* wrought by *Reliques* ever heard of. But under the reign of *Julian the Apostate*, who succeeded the children of *Constantine*, *Babylas* the *Martyr*, sometime *Bishop* of *Antioch*, made a Martyr in *Decius*'s persecution, interred in a Suburb of *Antioch* called *Daphne*, more than a hundred *years* after his death, thought of working the first miracles. *Julian the Apostate* would consult the Oracle of *Apollo of Daphne*, who not being willing to answer, and conjured at least to tell the reason of his silence, said it came from hence, that the *bones* of the *Martyr Babylas* were interr'd near his *Temple*. This is the most ancient *History* of a *miracle* wrought by *Reliques*, that we have been able to discover. So the corruption of *Christianity* began in the same place, where the faithfull began to be called *Christians*. It was not very long, before *miracles* were seen wrought by other *Reliques*. *St. Ambrose* was inform'd in a vision, where the *bones* of the Martyrs *Gervais* and *Protais* were interred: they went to seek them, they carried them in great pomp to the *Church*, and they did not fail immediately to work great *miracles*. This was found so good and so proper to beat down the remainders of *Heathenism*, that this torrent gained ground every where.

Under *Julian* the Apostate *Babylas* the Martyr begins to work miracles by his Reliques.

But that which is highly observable, is, that the Authors who report these facts as true, confess, that this was *new*, and had not been seen since the *Apostles* time. *St. Chrysostom* speaking of *Babylas* faith; *if any one will not believe the things done by the Apostles, let him mind those that are done in this age, and cease impudently to deny*

Miracles wrought by Reliques were look'd upon as new in the 4th Age. Orat. ad versus Gentes.

the

the truth. He doth not ſend them back to the times immediately fore-going, he doth not ſay, if any one will not believe the *Miracles* that are always wrought in the *Church*, let him believe that which he ſees at preſent. But he ſends them back to the *Apoſtles*, as if nothing of the like nature had been ſeen ſince them. *St. Ambroſe* alſo ſaith it plainly enough, ſpeaking of the *Miracles* wrought by the *Reliques* of *Gervais* and *Protais*. He reckons up the Miracles of theſe two *Saints*, and finds nothing like it ſince the *Apoſtles* time. Wherefore after he hath made an enumeration of the *Miracles* of theſe *Saints*, he makes one of thoſe of *Jeſus Chriſt* and his *Apoſtles*, which he ſees renewed, and ſaith nothing of any that were wrought in the ages immediately fore-going. *St. Auſtin*, that was very fond of the ſame *ſuperſtition*, makes the ſame acknowledgement in the 8th Chapter of the 22th Book of the *City of God*, whence the *Papiſts* pretend to draw ſo great advantage to themſelves. 'Tis true, he there makes a *Hiſtory* of many *Miracles* wrought by *Reliques*, but he acknowledgeth this is all new. *We have given order*, ſaith he, *for the making publick memoirs and books, for the reading of theſe Miracles before the people, ſeeing that in our time the ſigns and miracles of the ancient times were renewed.* It was therefore new, and had not been ſince the ancient times.

Epiſt. ad Marcell. Soror. l. 7.

Now it is certain, that theſe pretended *miracles* had for their Author the *Spirit* of *lying*, and for their ſpring the *Hypocriſy* of *Lyars*. It was the *Devil* that abuſed theſe good men, to lead them to *ſuperſtition* and *idolatry*. That which St. *Ambroſe* himſelf ſaith of thoſe Saints *Gervais* and St. *Protais*, is very proper to make one ſuſpect a cheat.

The fable of *Protais* and *Gervais* very plain in St. *Ambroſe*.

cheat. The inhabitants of *Milane* desire him to build in their *City* a *Temple* like that at *Rome*. *I will do it*, saith he, *provided I can but find some Reliques.* He had them not as yet, he knew not where to find them, but lo, he is in quest of them, and hereupon *subiit veluti cujusdam ardor præsagii*; behold, he was inflamed with a certain fire, that savoured of presage and inspiration. He makes them search in a certain place, he there finds two bodies of *Giants*. *We found two men of extraordinary bigness, such as the ancient time did yield. Invenimus mira magnitudinis viros duos, ut prisca ætas ferebat; Ossa integra, sanguinis plurimum. The bones were yet entire, and there was a great deal of blood.* Would you not say, that he speaks of the time wherein *Polyphemus* and the old *Giants* lived? *Men*, I warrant you, were much bigger in the third Age under the Empire of *Decius*, than under that of *Gratian* and *Valentinian*. I don't know whether it be apparent, that God chose *martyrs* from among the *Giants*. They are a sort of people, the enormous mass of whose bodies is usually a sign of the vices of their souls; at least of that fury and warlike heat, which is not the *Character* of a *Saint*. But it was necessary every thing in the fable should be great, even to the bodies of those that were found. [Ubi supra.]

This *spirit* of lying and fables increased and grew with the reign of *Idolatry*. In the sixth Age the two *Gregories*, one the *Bishop* of *Rome*, the other the *Bishop* of *Tours*, stufft their Books with these Fables, designed to establish *Idolatry*, and make us invocate the *Saints* as our patrons. He of *Tours* made a book on purpose, entituled *de Gloriâ Martyrum*. These Fables go to this very point of impudence, as to bring in the *martyrs* them-

themſelves deſiring of God, that the men that invoke them, and the prayers that are made in their name, may be heard. *Simeon Metaphraſtes* reports, that Saint *Barba*, as ſhe was a dying, deſired of God, that all thoſe who ſhould in their prayers make mention of her combat and her martyrdom, *ſhould be kept from all ſorts of contagious diſeaſes, and that they ſhould not be touch'd with any evil in their bodies and their perſons.* And he ſaith of *St. Blaiſe*, that on a certain day he pray'd to God in theſe words; *If any evil happen to any man, or child, or even any beaſt, and my name be called upon over them, ſaying, Haſten to help by reaſon of the interceſſion of thy ſervant* Blaiſe, *give preſently a cure every where, to the glory of thy holy name.* He makes him alſo ſpeak after the ſame rate to a *Woman*, to whom he had reſtored her *Hog*, which a *Wolf* had eaten up, and who return'd him thanks for it: *Woman, always celebrate my memory, and nothing ſhall be wanting in thy houſe; and if it ſhall come to paſs, that any other in imitation of thee ſhall celebrate my memory alſo, he ſhall obtain of my God a perpetual Bleſſing all the days of his life.* One may eaſily ſee whither the ſpirit of lying in theſe Fables tended; it was to cauſe men to invocate theſe *Saints*.

The Fables of *Simeon Metaphraſtes* tending to make men invocate the Saints.

We muſt alſo ſee the *Hiſtory* of the eſtabliſhment of *Images*, and how many *miracles* were wrought to introduce this abominable devotion. 'Tis the ſame with reſpect to the Adoration of the *Sacrament*, of which they have made an *Idol*. Books are full of fabulous *miracles*, which the *Devil* wrought, or made the *Monks* write, for the eſtabliſhing this *Idolatry*. This is ſo notorious, that it would be uſeleſs to bring proof of it.

The

The Apoſtle to perfect the pourtraiture of theſe *Impoſtors*, that have corrupted the *Chriſtian Religion* in introducing *Antichriſtianiſm*, ſaith, that *they are ſeared in their conſciences*. All parts where the Fire and the Searing-iron have paſſed, become callons, hard, and conſequently inſenſible. The Apoſtle could not better deſcribe to us the diſpoſition of theſe Authors of *Lies*, that have written *Legends* for us. For in truth they have loſt their ſenſe, they are ſuch fools, ſtupid and ſenſeleſs. There is nothing that is ridiculous and abſurd, which they are not capable of digeſting. The moſt plain abſurdity and impiety they are not ſenſible of, and their conſcience is as if it were of iron and marble. *They have a heart of lead, and a mouth of iron*, ſaid *Canus*, Biſhop of the *Canaries*, concerning them. The Fables of *Heathenism* are not more filthy, nor more ſhamefull than theirs. They introduce the *Virgin Mary* embracing the *Monks*, ſuffering them to feel her boſom, giving them milk out of her breaſts, wedding them, and marrying her ſelf with them. They make *Images* of wood and ſtone to ſpeak, they make their *Saints* do filthy and fooliſh actions, which they would have to paſs for *miracles*. This may be ſeen largely proved in the ſecond part of our *juſt Prejudices*.

The Authors of the Legends had conſciences ſeared, inſenſible, and hard.

I know not of any thing further in this Oracle of the fourth Chapt. of the firſt Epiſt. to *Timothy*, that can leave any ſcruple behind it, unleſs it be the pronoun *Some*; for this word doth not ſeem to agree with this ſo general an *Apoſtacy*: ſeeing on the contrary, it ſeems to ſignify, that the number of *Antichriſtian Apoſtates* ſhall not be great in compariſon of others. 'Tis anſwered.

The pronoun *Some* doth not exclude the multitude.

1*ſt*. That the pronoun *Some* doth not always

exclude the multitude, but only signifies, there will be Exceptions. We need no other instance than that of the *Jews*, of whom *St. Paul* speaking in the 11th Chap. to the *Romans*, saith, *Some of the branches were cut off*.

'Twas the revolt and rejection of the *Jews* that was signified thereby. And what is this *Some?* that is to say, almost all. For the entire Nation of the *Jews* is engaged in this revolt. There was but a small number of the *Jews* that believed on Jesus Christ, and believed truely. And certainly, the proportion that is between the small company of the faithful, that love not the *Beast*, and those that adore him, is greater than that which was between the converted *Jews*, and those that have remained unbelievers these 16 hundred *years*. The same Apostle speaking of the *Israelites* in the Wilderness, that worshipped the *golden Calf*, saith, *Be not ye Idolaters, as some of them were*. Now these *Some*, were all; for *Moses* saith expressly, that *all the people brake off the golden ear-rings which were in their ears*. In the same manner he saith in the same place, *Let us not tempt Christ, as some of them tempted him; Let us not commit fornication, as some of them committed*. Now it is certain, that these *some* signify the far greater part: and it only shews, that there were some exceptions. The Apostle might the rather use this like expression, because the *Antichristian idolatry* and *Apostacy* were shadowed forth by these revolts of the people of the *Jews* in the Wilderness.

1 Cor. 10. 7. Exod. 32. 3.

To this we may add, that the Apostle *St. Paul* considers this evil not in its last *period*, but in its beginning. Now it is certain, that the introduction of *idolatry* into *Christianity* began by a small number of bigots, superstitious men and false devoto's.

Other

Other perſons, beſides thoſe againſt whom we diſpute, may wrangle alſo about this term, *the later times*, and ſay, that we cannot reaſonably call the times that laſt 12. or 13. hundred *years*, and that began ſo long before the end of the world, *the later times*. The *Papiſts*, I ſay, againſt whom we diſpute, can't make uſe of this difficulty, becauſe they apply this Oracle to the *Encratites* and the *Manichees*, the firſt of which were known in the ſecond *Age*, and the others in the third. Thoſe were times yet further diſtant from the end of the world; than thoſe ages where we place the *Antichriſtian Empire*. When we ſhall ſpeak of the duration of the *Antichriſtian Empire*, we ſhall have occaſion to ſay, why the *ages* of its Empire are called *the later times*.

Theſe words, with which the Oracle begins, *the Spirit ſaith remarkably* or *expreſly*, would well deſerve ſome conſideration, to know whether they ought to be underſtood of ſome Oracles in the Old Teſtament; ſo that the ſenſe ſhould be, *The Spirit hath ſaid expreſly by the ancient Prophets*; or of a preſent inſpiration, ſo that the Apoſtle would ſay, *the Spirit gives me to underſtand very clearly*. But 'tis of very little importance to know by what *Spirit* this hath been expreſly ſaid, by that of the *Prophets*, or that of *St. Paul*, ſeeing it is the ſame Spirit. And beſides this, we ſhall have occaſion to ſay ſomething of it in one of the following Chapters.

CHAP. XXII.

The Characters of Antichriſt *in the* Papiſm *confirm'd by the great type of* Antichriſt, Antiochus Epiphanes. *That which is ſpoken literally of this* Antiochus, *agrees myſtically to the* Pope *and the* Papiſm.

THere is but one ſpring more, whence I would draw the *Characters* of the *Antichriſtian Empire*; viz. thoſe Chapters of the *Revelation* of the Prophet *Daniel*, where the moſt famous of the perſecutors of the *Jewiſh* Nation is literally ſpoken of, and the moſt fatal perſecution that Nation endured. The firſt Text of this prophecy is found in the 28th verſe of the 11th Chapter to the end.

In the 28th verſe of the 11th Chap. of *Daniel*, *Antiochus Epiphanes* is found according to the letter.

28. *Then ſhall he return into his Land with great riches, and his heart ſhall be againſt the holy covenant, and he ſhall do exploits, and return to his own Land.*

29. *At the time appointed he ſhall return and come toward the ſouth, but it ſhall not be as the former, or as the later.*

30. *For the Ships of* Chittim *ſhall come againſt him: Therefore he ſhall be grieved, and return, and have indignation againſt the holy covenant: ſo ſhall he do, he ſhall even return, and have intelligence with them that forſake the holy covenant.*

31. *And arms ſhall ſtand on his part, and they ſhall pollute the Sanctuary of ſtrength, and ſhall take away the daily ſacrifice, and they ſhall place the*

the abomination that maketh desolate.

32. *And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God, shall be strong and do exploits.*

33. *And they that understand among the people shall instruct many; yet they shall fall by the sword, and by the flame, and by captivity, and by spoil many days.*

34. *Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.*

35. *And some of them of understanding shall fall to try them, and to purge, and to make them white, even to the time of the end; because it is yet for a time appointed.*

36. *And the King shall do according to his will, and he shall exalt himself, and magnify himself above every God, and shall speak marvellous things against the God of Gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.*

37. *Neither shall he regard the God of his Father, nor the desire of Women, nor regard any God; for he shall magnify himself above all.*

38. *But in his estate shall he honour the God of forces, and a God whom his fathers knew not, shall he honour with gold, and silver, and with precious stones, and pleasant things.*

39. *Thus shall he do in the most strong holds with a strange God, whom he shall acknowledge, and increase with glory; and he shall cause them to rule over many, and shall divide the land for gain.*

40. *And at the time of the end shall the King of the South push at him, and the King of the North shall come against him like a whirlwind, with cha-*

riots, and with horſemen, and with many Ships; and he ſhall enter into the Countries, and ſhall overflow and paſs over.

41. *He ſhall enter alſo into the glorious Land, and many Countreys ſhall be overthrown: but theſe ſhall eſcape out of his hand, even* Edom, *and* Moab, *and the chief of the children of* Ammon.

42. *He ſhall ſtretch forth his hand alſo upon the Countries; and the Land of* Egypt *ſhall not eſcape.*

43. *But he ſhall have power over the treaſures of gold, and of ſilver, and over all the precious things of* Egypt; *and the* Libyans, *and the* Ethiopians *ſhall be at his ſteps.*

44. *But tidings out of the Eaſt and out of the North ſhall trouble him. Therefore he ſhall go forth with great fury to deſtroy, and utterly to make away many.*

45. *And he ſhall plant the tabernacles of his palace between the ſeas, and in the glorious holy mountain; yet he ſhall come to his end, and none ſhall help him.*

I find a pretty great agreement among *Interpreters* on this Chapter, and the Verſes which we have juſt now read. By thoſe of both communions it is agreed, that 'tis *Antiochus* called *Epiphanes*, one of *Alexander's* ſucceſſors, that is here literally ſpoken of. It is the very ſame that the other Prophecy reſpects, in the eighth Chap. where the H. Spirit having repreſented to *Daniel* in a viſion, the *Empire* of the *Medes* and *Perſians* under the Emblem of a *Ram* with two *horns*, he deſcribes the *Empire* of the *Greeks*, under the Emblem of a *he-goat*, that had at firſt only one *horn* in the middle of his fore-head, which being broken, four other *horns* leſs than the firſt came in its place. Afterwards, from one of theſe four *horns* comes

comes forth a *little horn*, of which the prophecy thus ſpeaks.

C. 8. v. 9. *And out of one of them came forth a little horn, which waxed exceeding great toward the South, and toward the East, and toward the pleaſant land.*

v. 10. *And it waxed great even to the hoſt of Heaven, and it caſt down ſome of the hoſt and of the ſtars to the ground, and ſtamped upon them.*

11. *Yea, he magnified himſelf, even to the Prince of the hoſt, and by him the daily ſacrifice was taken away, and the place of his ſanctuary was caſt down.*

12. *And an hoſt was given him againſt the daily ſacrifice by reaſon of tranſgreſſion, and it caſt down the truth to the ground, and it practiſed and proſpered.*

13. *Then I heard one Saint ſpeaking, and another Saint ſaid unto that certain Saint which ſpake, How long ſhall be the viſion concerning the daily ſacrifice, and the tranſgreſſion of deſolation, to give both the ſanctuary and the hoſt to be trodden under foot?*

14. *And he ſaid unto me, unto two thouſand and 300. days, then ſhall the ſanctuary be cleanſed?*

'Tis alſo to the ſame *Antiochus* that we muſt refer the whole 12th Chapt. of the ſame book of *Daniel.*

C. 12. v. 1. *And at that time ſhall Michael ſtand up, the great Prince, which ſtandeth for the children of thy people, and there ſhall be a time of trouble, ſuch as never was ſince there was a Nation, even to that ſame time; and at that time ſhall thy people be deliver'd, every one that ſhall be found written in the book.*

2. *And many of them that ſleep in the duſt of the Earth ſhall wake, ſome to everlaſting life,*

and ſome to everlaſting ſhame and contempt.

3. *And they that be wiſe, ſhall ſhine as the brightneſs of the firmament; and they that turn many to righteouſneſs, as the ſtars for ever and ever.*

4. *But thou, O* Daniel, *ſhut up the words, and ſeal the book even to the time of the end: many ſhall run to and fro, and knowledge ſhall be increas'd.*

5. *Then I* Daniel *looked, and behold there ſtood other two, the one on this ſide of the bank of the river, and the other on that ſide of the bank of the river.*

6. *And one ſaid to the man clothed in linnen, which was upon the waters of the river, How long ſhall it be to the end of theſe wonders?*

7. *And I heard the man clothed in linnen, which was upon the waters of the river, when he held up his right hand and his left hand to heaven, and ſware by him that liveth for ever, that it ſhall be for a time, times, and a half; and when he ſhall have accompliſhed to ſcatter the power of the holy people, all theſe things ſhall be finiſhed.*

8. *And I heard, but I underſtood not. Then ſaid I, O my Lord, what ſhall be the end of theſe things?*

9. *And he ſaid, Go thy way,* Daniel, *for the words are cloſed up, and ſealed, till the time of the end.*

10. *Many ſhall be purified, and made white, and tried; but the wicked ſhall do wickedly, and none of the wicked ſhall underſtand, but the wiſe ſhall underſtand.*

11. *And from the time that the daily ſacrifice ſhall be taken away, and the abomination that maketh deſolate, ſet up, there ſhall be* 1290. *days.*

12. *Bleſſed is he that waiteth, and cometh to the thouſand three hundred and five and thirty days.*

13. *But*

13. *But go thou thy way till the end be: for thou shalt rest, and ſtand in thy lot at the end of the days.*

As Interpreters agree, that theſe *Prophecies* in the literal meaning of them are concerning *Antiochus Epiphanes*, the great perſecutor of the *Jews* and the true Religion; ſo almoſt all agree alſo, that this myſtically referrs to *Antichriſt*. And 'tis a truth, I do not at all doubt of. *Antiochus* was a type of *Antichriſt*: we ſhall ſee ſuch clear proofs of it, that it will not be poſſible to doubt of it. As the principle is commonly perceived. I will ſuppoſe it, and will not give my ſelf the trouble to prove it, any otherwiſe than in applying all that to *Antichriſt* that is ſaid of *Antiochus*. I will only make ſome remarks to confirm this truth.

Both good and bad under the N. Teſtament have had their types under the Old.

I. We muſt obſerve that all the things, that were to happen under the New Teſtament, had their *types* under the Old. It is not only *Jeſus Chriſt* that had *types* for his perſon, for his offices, for his good works; his enemies alſo have had their *types*. The actions of the *Saints* have been *typical*; the victories of *Sampſon* over the *Philiſtins*, thoſe of *David* over *Goliah*, were *types* of the victories of *Jeſus Chriſt*. All the world believes it, and no one doubts it. It muſt be acknowledged alſo, that the criminal actions of eminent perſons have been *typical* likewiſe. If on one hand there have been perſons and actions *typical* of the good, there have been alſo perſons and actions *typical* of the evil. *Cain* was a *type* of the enemies of Jeſus Chriſt coming of the ſeed of the woman, he was a *type* of the ſeed of the Serpent; and his action againſt his brother was a *typical* ſin, that repreſenteth the perſecution, which the Devil

was to bring upon Jeſus Chriſt and his Church. The ſin of *Eſau*, that deſpiſed the right of primogeniture, and ſold it for a meſs of broth, was a *type* of thoſe prophane ones, that renounce the benefits of the World to come, for the vanities of this preſent World. *Lots wife*, that looked towards *Sodom*, and the *Iſraelites* that turn'd their eyes towards *Egypt*, after they were gone forth from it, are *types* of thoſe miſerable perſons, who after they have been drawn from ſin by the grace of Jeſus Chriſt, are eager after the World from which they were departed, and return to it again.

Antichriſt hath had his types as well as J. Chriſt.

As therefore *Jeſus Chriſt* hath had his *types*, without doubt *Antichriſt* had his too, and that in great number. *Cain*, *Goliah*, *Pharaoh*, *Nebuchadnezzar*, and the other oppreſſors of the truth and the faithful, have been *types* of *Antichriſt*. Among theſe *types* there was not any one more noted and more plain than *Antiochus*, who made the continual *ſacrifice* ceaſe for three *years* and a *half*, who made the *Church* deſolate, who made almoſt the whole Nation fall into *Apoſtacy*, who prophaned the *Temple*, and cruelly perſecuted thoſe that perſevered in the *true Religion*. So that as in the *types* of *Jeſus Chriſt* we ſeek for and find his *Characters*, in like manner in *Antiochus* and that which the *Prophecies* ſay of him, we may find the *Characters of Antichriſt*.

But we muſt obſerve, there are two ſorts of *Prophecies*; one that directly reſpect the principal ſubject, the other that reſpect it only mediately and indirectly, and by the means of ſome *type*, to which the literal ſenſe of the *Prophecy* doth belong. For example, the Prophecy of the 53. Chap. of *Eſai*, reſpects *J. Chriſt* immediately and without the

the intervention of any *type*. But the 45th *Pſal.* and the ſecond reſpect *Jeſus Chriſt*, but mediately and by the intervention of the *type*. In the ſecond *Pſal.* the *type* is *David*, to whom belongs the literal ſenſe of the *Pſalm*. In the 45th *Pſal.* the *type* is *Solomon*, and 'tis him the literal ſenſe of the Text reſpects. Theſe two ſorts of *Prophecies* ought to be handled differently. Thoſe of the firſt rank, *i. e.* thoſe that refer only and immediately to *Jeſus Chriſt*, muſt be applied only and uniformly to Jeſus Chriſt in all their parts. But thoſe of the ſecond rank are much harder to be diſintricated. For there are ſome things that belong only to the perſon that is the *type*. Others that belong only to the perſon that is repreſented by the *type*; and laſtly, others that belong both to the one and the other. For example, in the 45th *Pſal.* theſe words, *Thy throne, O God, is for ever and ever; the ſcepter of thy Kingdom is a ſcepter of Righteouſneſs*, &c. *O God, thy God hath anointed thee with the oil of gladneſs above all thy fellows.* Theſe words, I ſay, cannot without great violence be applied to *Solomon*. For *Solomon* is not a God, and it can't be to him that the H. Spirit ſaith, *Thy throne, O God*, &c. There are other words in the ſame *Pſalm*, which certainly reſpect *Solomon* as a *type*, and *J. Chriſt* as the perſon repreſented by the *type*. For example, *Thou art fairer than any of the children of men: Grace is poured into thy lips, becauſe God hath bleſſed thee for ever.* Laſtly, I am certain, there are other words that agree only to *Solomon*, and that it is not at all neceſſary to refer them to *Jeſus Chriſt*. For example, theſe words; *Daughters of Kings are among thy honourable women: upon thy right hand did ſtand the Queen in gold of*

There are Prophecies wherein the things agree partly to the *type*, partly to the perſon ſignified by the *type*.

v. 3.

v. 10.

v. 14. *of Ophir*, &c. *She ſhall be brought unto the King in raiment of needle-work: the virgins her companions that follow her, ſhall be brought unto thee.* Suppoſing the Spouſe to be the *Church*, it will be very difficult to tell what theſe daughters ſignify, that are introduced to Jeſus Chriſt, different from the Church. I know well indeed, one may eaſily imagine ſomething thereupon, but I do not believe that it would be ſolid. 'Tis the fault which they fall into, that do explain the *types*: they ſtretch the parallels, and fain would have the pictures in every thing reſemble the original. Whereas we muſt not ſearch after the reſemblance, but in the principal ſubject. All the reſt is but as the leaves that do adorn the picture.

'Tis according to theſe principles, that we muſt explain the *Prophecies* of the eighth, eleventh and twelfth of *Daniel*. As to the latter, 'tis the hiſtory of *Antiochus*. This *Antiochus* having been the moſt conſiderable *type* of *Antichriſt*, as *David* was the moſt glorious *type* of *Jeſus Chriſt*; 'tis not to be doubted, but that there are in the *Prophecies* that reſpect *Antiochus*, many things that muſt have a myſtical reference to *Antichriſt*. But 'tis not neceſſary, that all that is ſaid of *Antiochus* in the literal ſenſe, muſt be applied to *Antichriſt* in a myſtical ſenſe. In ſome places *Antichriſt* is there with *Antiochus*, in ſome other places *Antiochus* is there alone, and it may be there are ſome places where *Antichriſt* is alone. Let us briefly review them.

Ch. 8. v. 9. Why *Antiochus* is called a little horn.

From one of the four *horns* of the *he-goat*, which ſignified the *Empire* of the *Greeks*, *came forth another little horn toward the South, and toward the Eaſt, and toward the pleaſant Land.*

'Tis

'Tis certain, this *little Horn* is *Antiochus*. He is described by a *little Horn*, because he climbed the throne not by the lawful right of succession, publickly and with full right; but by subtilty he ravisht the Kingdom from *Demetrius* the son of his brother *Seleucus*. Therfore the H. Spirit explaining the *Prophecy* in the following part of the 8th. Ch. saith, *and at the end of their Kingdom, a King of a fierce countenance, and understanding dark sentences, shall stand up.* climbed. v. 23.

And in the 11th. Ch. where the *History* of *Antiochus* is more large, it is said, *And in his estate shall stand up a vile person, to whom they shall not give the honour of the Kingdom, but he shall come in peaceably, and obtain the Kingdom by flatteries.* It was because *Antiochus* was an hostage at *Rome* that he was reputed as a stranger, and that he had no right to the *crown of Asia*, having an elder *Brother*, who left a *Son*, a lawful *heir* of his Estate. *Antiochus* being returned from *Italy*, applies himself to be liberal to the people. He was affable and familier, he bathed in the publick baths, and by these means he got away the *Kingdom* from his *Nephew*. This agrees well enough to the head of the *Antichristian Empire*, who is also called a *little Horn* in the 7th. Ch. This is plainly that which hath deceived two of our Interpreters, who would have the *little Horn* in the 17th. Ch. also to be *Antiochus*. Which I call a mighty great oversight, and utterly unworthy of great men. For for this we must metamorphose the 4th. *Beast*; and wheras by the consent of all Interpreters, it signifies the *Empire* of the *Romans*, it must be made the *Empire* of the *Greeks*, in despight of as great evidence as can be found in the *Prophecies*. For one must be blind, not v. 21.

The little Horn in the 8th. Ch. is not Antiochus. A strange oversight of some Interpreters.

not to ſee the *Roman Empire*, the 4th. *Monarchy*, in this 4th. *Beaſt*.

The Pope is myſtically the little Horn.

The *Empire* of *Antichriſt* therfore is a *little Horn*, deſpicable in appearance, that raiſeth it ſelf up from a low place; and from a beginning that ſeemed to promiſe nothing that was great, is mounted to that grandeur, that hath given it both the form and the power of an *Empire*. The *head* of this Empire is of *underſtanding in dark ſentences*, &c. it is by ſubtilty, that he made himſelf maſter of the *Weſtern Empire*. The *little Horn* of the 8th. Ch. which ſignifies *Antiochus*, *waxed great, even to the hoſt of Heaven, caſt down ſome of the hoſt, and of the ſtars to the ground, and ſtamped upon them. Yea he magnified himſelf even to the Prince of the hoſt.*

The Pope exalts himſelf againſt God.

Theſe words agree to *Antiochus* and to *Antichriſt*. To *Antiochus*, becauſe he inſolently exalted himſelf againſt God, the head of the heavenly armies, and of the Church; made a great part of the nation, and even ſome of the Prieſtly race, fall into *Apoſtacy*. To *Antichriſt*, and the *Papiſm*, becauſe he hath exalted himſelf againſt *J. Chriſt*, and engaged the whole *Church* in his revolt.

The Pope makes the daily Sacrifice to ceaſe.

Antiochus makes *the daily ſacrifice to ceaſe by reaſon of tranſgreſſion, and caſteth down the truth to the ground, and proſpers.* The hiſtory of the *Macchabees* informs us, that this was accompliſht according to the literal ſenſe of it. And the ſame thing hath been accompliſht by the *Antichriſtian Empire*, that hath aboliſht the continual ſervice, becauſe it hath deſtroyed the true ſervice of God, and the ſacrifices of pure prayers, in mingling with them the worſhip of creatures, the invocation of he and ſhe ſaints, the adora-

adoration of Images and their reliques, and in eſtabliſhing a new continual ſacrifice in the room of the true one. It hath proſper'd, for its ſucceſſes have been prodigious for 8 or ten *Ages*.

In the 11th. Ch. the Prophet begins from the 21 h. verſe to ſpeak of *Antiochus*. But we muſt not look for *Antichriſt* therein till the 34. v. The ten firſt verſes are a deſcription of the victories, which *Antiochus* obtain'd over his neighbours; and of his quarrels with the *Kings* of *Egypt*, quarrels which in my opinion had nothing *Typical* in them. And the reaſon of it is clear, becauſe *Antiochus* was not a *Type* but in what he did againſt the *Church*. For the itrange nations had no reference to the *Church*; nothing that the Tyrants did againſt them is myſticall. At the 31. v. begin the violences which this perſecuting *Prince* was to offer to the *Church* of *Iſrael*. *Arms ſhall ſtand on his part, and they ſhall pollute the ſanctuary of ſtrength, and ſhall take away the daily ſacrifice.* This is what was already ſaid in the 8th. Ch. and what we have applied to the *Papiſm* and its *head*. The Prophet adds, *And ſuch as do wickedly againſt* v. 32. 33. *the covenant ſhall he corrupt by flatteries; and they that underſtand among the people ſhall inſtruct many.* He continues to the 36th. v. to deſcribe the ways full of fraud and violence, which the *Tyrant* was to make uſe of, to pervert the nation of the *Jews*, the conſtancy of ſome, the falling of many. And all this without doubt agrees to the *head* of the *Papiſm*, as well as to *Antiochus*; the application is eaſy, every one may make it. For all the world knows, how many frauds have been uſed by the *Papiſm* to engage the true believers in a revolt, and how always violence hath been uſed together with fraud. In the 36. v. the H. Spirit

The Papiſm was eſtabliſhed by fraud and violence.

Spirit purſues the deſcription of the Tyrant, and ſaith, *This King ſhall do according to his will, and ſhall exalt himſelf, and magnify himſelf above every God, and ſhall ſpeak marvellous things againſt the God of Gods, and ſhall proſper till the indignation be accompliſht; for that that is determin'd ſhall be done.* This is ſo like what *St. Paul* ſaith, that *the ſon of perdition ſhall exalt himſelf above all that is called God, and that he ſhall ſit in the Temple of God as if he were God*; And to that which *St. John* ſaith of the Firſt *Beaſt* in the 13th. Ch. that *there was given to him a mouth ſpeaking great things, and blaſphemies, and that he open'd his mouth in blaſphemy againſt God, to blaſpheme his name, and his Tabernacle, and them that dwell in Heaven.* This, I ſay, is ſo like, that 'tis impoſſible not to ſee that 'tis the ſame thing. This paſſage of *Daniel* gives us a great deal of light for the underſtanding that of the *Revelation*. When we would apply theſe words to the *Papiſm* and its head, *he ſhall exalt himſelf above all that is called God, and ſpeak blaſphemies againſt God*, they cry out 'tis notorious to all the world that the *Pope* calls himſelf the moſt obedient *ſervant* of the true God, and doth not blaſpheme his name. Juſt the very ſame is ſaid of *Antiochus*, *he ſhall magnify himſelf above every God*; *He ſhall not regard the God of his Fathers, and he ſhall not regard any God.* This doth not appear in his *Hiſtory*. 'Tis well ſaid that he was a wicked perſon, and I would eaſily believe it; but the *Prophecies* do not predict the thoughts of the heart, but *events*. Now as to the event, ſo far was *Antiochus* from being impious towards his *Gods*, and from exalting himſelf above them, that on the contrary he had a furious and outragious zeal to cauſe them to be worſhipped. Never did any idolatrous

The *Pope* exalts himſelf above all that is called God.

Antiochus and the *Pope* have exalted themſelves above every God, not by Atheiſm, but by Pride.

ſatrous Prince carry this falſe zeal ſo far. He did not perſecute the *Jews* to make them become *Atheiſts*; but to make them worſhip *Jupiter Olympius*, whoſe Idol he had cauſed to be placed in the Temple. This is to exalt ones ſelf above God, to mount to that pitch of Pride to which *Antiochus* and the *Popes* have mounted.

CHAP. XXIII.

A notable Prophecy of the Mahuzim, *that Antichriſt was to worſhip. The whole found admirably accompliſht in the* Papiſm. *What is the literal ſenſe of the Prophecy with reſpect to* Antiochus. *An explication of the beginning of the* 11th *Chap. of* Daniel *applied to* Antiochus *and the* Papiſm.

IN this *Prophecy* which literally reſpects *Antiochus*, and myſtically *Antichriſt*, the moſt conſiderable paſſage is this. *Neither ſhall he regard the God of his Fathers, nor the deſire of women; nor regard any God; for he ſhall magnify himſelf above all. But in his eſtate ſhall he honour the God of forces: and a God whom his Fathers knew not, ſhall he honour with gold, and ſilver, and with precious ſtones, and pleaſant things. Thus ſhall he do in the moſt ſtrong holds with a ſtrange God, whom he ſhall acknowledge, and encreaſe with glory: and he ſhall cauſe them to rule over many, and ſhall divide the Land for gain.* Dan. 11. v. 37, 38, 39.

The *Papiſm* doth not only agree that we underſtand this Oracle of *Antichriſt*, but with its utmoſt force endeavours to have it ſo underſtood,

A notable Oracle concerning the *Mahuzim*, which Antichriſt muſt worſhip.

becauſe it hopes to draw great advantages to it ſelf thereby, pretending that nothing of this doth agree to the *Pope*. He hath not abandoned the God of his Fathers, he doth not worſhip the God of *Mahuzim*: That's the word in the original, which our tranſlation renders *the God of forces*. Our *Ioſeph Mede* thinks quite contrary to this; he is ſo far from believing, that this cannot agree to the *Pope* and to the *Empire* of the *Papiſm*, that he believes, that *St. Paul* had a regard to this Oracle, when he ſaith in that paſſage of the fourth Chapt. of the firſt Epiſtle to *Timothy*, that *the Spirit ſaith remarkably*, or *expreſly*, *that ſome ſhall depart from the faith, and ſhall teach Doctrines of Damons*. To underſtand his notion, which aſſuredly is pretty and ingenious, we muſt repreſent the Text of *Daniel* according to his verſion, which is much better than our ordinary one.

36. *And a King ſhall do according to his will*, &c. In this *Verſe* there is no eſſential difference between our *vulgar* tranſlation and that of *Ioſeph Mede*.

37. *He ſhall not regard the God of his Fathers, nor the deſire of women, nor regard any God, but ſhall magnify himſelf above every God.*

38. *For he ſhall honour the God of Mahuzim beſides the true God, in exalting them together with him in his ſeat. And together with this God whom his Fathers knew not, he ſhall worſhip the Mahuzim with gold, ſilver, precious ſtones and deſirable things.*

39. *He ſhall make ſtrong holds of the Mahuzim, with the ſtrange God, whom he ſhall acknowledge, he ſhall multiply the honour, and make them rule over many, and ſhall divide the Land for a recompence.*

Here

Here *Joſeph Mede*, by the *unknown God* underſtands *Jeſus Chriſt*, whom ancient *Rome* knew not, and whom the *new Romans* know and worſhip. *Together with this God whom his Fathers knew not, he ſhall worſhip the Mahuzim.* Interpreters ordinarily confound theſe *Mahuzim* with the unknown God; and the *Papiſts* ſay, 'tis the *Idol* that *Antichriſt* ſhall worſhip. But it is clear, that the *Mahuzim* are diſtinguiſh'd from the unknown God. For in the 39th verſe, the H. Spirit clearly diſtinguiſhes the *Mahuzim* from the ſtrange or unknown God, in ſaying, he ſhall make ſtrong holds of the *Mahuzim* with the ſtrange Gods. *hhim Elohah necar.* So that theſe words ſerve as a comment on thoſe that go before; which have the ſame ſenſe, but are a little different. The Prophet doth not uſe the præpoſition *hhim* which ſignifies *with*, *beſides*, but uſes the particle *L.* which uſually ſignifies *to*; *L'Elohah Mahuzim*, which may be tranſlated *to the God of Mahuzim. He ſhall give honour to the God of Mahuzim.* So in the ſame Verſe the Spirit adds, *and he ſhall glorify*, or he ſhall give glory and honour, *L'Elohah, to the God whom his Fathers knew not.* But they that underſtand the Holy tongue, know alſo, that the particle *el*, and *L* ſignify *beſides, together with*, as well as *to*. For example. The Law ſaith, *thou ſhalt not take a woman*, el ahotah, together *with her ſiſter.* They that conſult the *Hebrew Lexicon-writers*, will find in them an infinite number of the like examples. So that inſtead of tranſlating it, *He ſhall honour the God of Mahuzim*, it ſhould be rendred *together with God, he ſhall honour the Mahuzim.* And that which determins the Text to this ſenſe is, 1. That the noun *Elohah*, God, is in the ſingular number, and *Mahuzim*

Mahuzim & the unknown God in this Prophecy, are not the ſame thing.

the plural. Now in all regular conſtructions, the nouns that are conſtrued together, ſhould be of the ſame number. It ſhould be ſaid *the Gods Mahuzim*, or in the ſingular number *the God Mahu.* 2. A barbarous conſtruction is made, in ſuppoſing, that the Prophet ſaith of him concerning whom he ſpeaks, *He ſhall honour TO the God Mahuzim.* The particle *L* is a ſign of the Dative caſe, and ſignifies *to*; now in the holy Tongue as well as in ours, 'tis a barbarous conſtruction, and without example to place a dative caſe after *honour. He ſhall honour to any one.* This barbarity is taken away, in giving the particle of the Hebrew Text the ſignification of *together with* or *beſides*, which it alſo uſually hath. *He ſhall honour Mahuzim* beſides *God*, *or* together with *him.* 3. The Prophet clearly explains himſelf, as I have already obſerv'd. What he ſaid *le Elohah*, he repeats by *hhim Elohah* together with God; *he ſhall build ſtrong holds to Mahuzim* together with *the ſtrange God.* 4. This word *vehimishelam, and he ſhall cauſe them to rule*, ſhews, that he ſpeaks of many Gods, for he ſaith *them*, which ſhews that the word *God* in the ſingular number, that is joined with *Mahuzim* in the plural, is not the ſame thing.

Underſtanding Jeſus Chriſt by the unknown God, it is clear, that by *Mahuzim* we muſt underſtand the *he* and *ſhe-Saints*, the *Angels*, *Mediators*, and ſecond *Gods* of the *Papiſm.* One may almoſt as well number the ſtars of the Heavens, as the conjectures of the learned about theſe *Mahuzim.* So that I will not endeavour to give an account of them. I will only obſerve, that this word properly ſignifies *the ſtrong*, or *forces* or *fortreſſes.* There is no word that we oftner meet with

The unknown God is J. Chriſt, and the *Mahuzim* are the Saints and guardian Angels.

in

in the *Pſalms* of *David*. *Jehova Mahuzzi* the Lord is my ſtrength, my ſtrong one, or my fortreſs. And it is certain, that by that *David* meant, the Lord is my *protector* and my *patron*. It is very remarkable, that the *Septuagint* often tranſlate this *Hebrew* word by *Hyperaſpiſte*, a *Greek* word, that ſignifies *defender*, *protector*, *patron*. Now this is exactly the name that the *Papiſts* give to *Saints* and *Angels*; they call them their *patrons*, *protectors*, *defenders*, *guardians*. And if they ſpoke in *Hebrew*, they could not call them otherwiſe than *Mahuzim*; for 'tis the proper ſignification of the word. They vow themſelves to their ſervice, put themſelves under their protection, & they worſhip them, ſeeing they give homage to them. Therefore following the true Text of *Daniel*, and the true tranſlation, we find an admirable ſenſe in it, and what agrees to the *popiſh Antichriſtianiſm* more than all that can be ſaid; which may be ſeen by the application of the Prophecy to the events. See Pſal. 27. 1. 28. 8.

V. 36. *This King ſhall do according to his will, and ſhall magnify himſelf above every God, and ſhall ſpeak marvellous things againſt the God of Gods.* So doth the *Antichriſtian Empire* do, that treads under feet all the *Gods*, i. e. all the *Kings* of the Earth; and who by its *idolatries* and *ſuperſtitions*, exalts it ſelf even againſt God himſelf by an unſupportable pride. He calls himſelf the *Vicar of God*, and ſaith, he is clothed with the fulneſs of his power.

37. *He ſhall not have regard to the God of his Fathers.* That is to ſay, he ſhall not worſhip the *Gods* of the ancient *Romans*, he ſhall reject the *Jupiters*, the *Damons*, and the other *Pagan* divinities.

He ſhall have no regard to the deſire of Women. Behold, a place that cries, that ſpeaks aloud, and

It hath been foretold, that Idolatry ſhould be promoted by perſons that were enemies to marriage.

which alone is capable of making us acknowledge the *Antichriſtian Empire* of the *Papiſm*. This cannot be underſtood in a general ſenſe, neither of *Antiochus*, that gave himſelf over to all manner of debauchery, and came to that height of impudence as to ly with his Miſſes in publick; nor of the *Popes* and their *Clergy*, the perſons of all in the World moſt diſſolutely given to women and Sodomy. But by *the deſire of women*, marriage is meant, the lawful deſire of *women*. 'Tis exactly the *Character* by which *St. Paul* would have us know the Teachers of the *Chriſtian* Apoſtacy, *forbidding men to marry*. Now this is that which diſtinguiſheth *new Rome* from the *old* one. In *old Rome* celibacy was diſgraced, *marriage* had great priviledges, as appears by the *Julian* and *Papian* Laws. *New Rome* hath deſtroyed theſe Laws, and hath transferred to *celibacy* all the honours of *marriage*. According to the *Roman* Laws, a man 25 years old that was not *married*, could not inherit, nor receive any Legacies by Will, no not of thoſe that were neareſt of kin to him: *Conſtantine* aboliſht this Law, and not only made *unmarried perſons* capable of receiving by will, but permitted thoſe of the one and the other Sex that were unmarried, to make Wills, though they were not at age. So *Rome* began no longer to have regard to the *deſire of women*. But quickly after, ſhe began utterly to deſtroy the honour of *marriage*, which the *Empire* paſſed to and was devolved upon thoſe perſons, that make it a matter of glory and *religion* to live unmarried.

Sozom. l. 3. c. 4. Euſeb. de vita Conſt. l. 4. c. 26. 33.

devolved

The Popes have lived as without God.

He ſhall not regard any God. That is to ſay, he ſhall act like a man without any *religion*. We need but ſtudy the *lives* of the *Popes*, to ſee with how much exactneſs this *prophecy* hath been accompliſht.

pliſht. For they have been *proud, uſurpers, cruel, diſturbers* of the publick peace, *whore-mongers, ſodomites, adulterers*, and every thing the moſt horrible that can be imagin'd. This is to live as without God, and not to care for God.

He ſhall worſhip Mahuzim beſides the true God. For he worſhips J. Chriſt; but beſides this, makes himſelf new protectors of the *Saints* and *Angels*, whom he calls his *interceſſors* and his *patrons* with God. *In exalting them together with him in his ſeat.* Indeed proportionably as the *See* of *Rome* exalted it ſelf above other *Sees*, the *Idolatry* of *Saints* and *Reliques* was eſtabliſht; they were born the one and the other, *i. e. tyranny* and *idolatry*, in the fourth Age. *And together with this God, whom his Fathers knew not, he ſhall honour them.* Together with *J. Chriſt*, the God unknown to the ancient *Romans*, he ſhall worſhip ſecond Gods and patrons. *He ſhall honour them with gold, ſilver, precious ſtones, and deſirable things.* We need only ſee the places famous for the devotion of the *Papiſm*. Thoſe places I ſay, where ſome *Saint*, or ſome one of *our Ladies* is famous for her *miracles*, there are ſeen treaſures, where ſilver, gold, and precious ſtones are in abundance.

Tyranny and Idolatry were advanced on the ſame ſeat.

He ſhall make ſtrong holds of the Mahuzim. Certainly, ſo we may call the *Temples*, the *Chapels*, and the places conſecrated to the devotion of *Reliques* and of the *Saints*. Theſe are *fortreſſes* for the people, look on them as their preſervers. When a *City* would obtain a favour from Heaven, ſhe ſets up the *ſhrines* of her *Saints*; when ſhe hath loſt them, ſhe believes ſhe hath loſt her *protectors*; when in the war they have been taken away, peace being reſtored, ſhe brings them again into the *Churches* in pomp, as tutelary *Gods* and pro-

The Saints and the Reliques are the fortreſſes of the *Papiſm*.

tectors. One *City* hath a bit of the true *Cross*, and other the head or body of a *Martyr*; Lo, what is to her instead of a *fortress* and a *citadel*, under which she believes her self to be in safety. This is the idea, which superstitious persons have had of this criminal devotion, from the very time that it began to appear in the world. We must see what *Saint Ambrose* saith to his sister in the Epistle which we have cited above. He speaks of the bodies of *Protais* and *Gervais*, as of two tutelar *Angels*, under whose care they had been without knowing it. *St. Bazil* in the *Homily*, on the 40 *Martyrs* saith of them, *These having taken possession of this Country, are to it like so many towers joined together against the invasions of our enemies.* *St. Chrysostome* speaking of the *Reliques* of *St. Paul* and *St. Peter*, that are at *Rome*, saith, that *those bodies do fortify that City more than the towers, and ten thousand ramparts.* *Venantius Fortunatus* a Christian *Poet*, who lived about an age after the birth of *Idolatry*, calls the bodies of *St. Peter* and *St. Paul* at *Rome*, ramparts and towers.

Hom. 32. in Epist. ad Rom.

A facie hostili duo propugnacula præsunt
Quos fidei turres urbs caput orbis habet.

Those that followed, spoke after the same rate.

He shall multiply the honour, and make them rule over many, and shall divide the Land for a recompence: Is not this exactly what the *papism* doth to its *Saints*? It makes them rule over *States*, it divides the Earth among them; *St. James* rules over *Spain*, *St. Denis* and the *Virgin* over *France*; every Country hath its Protectors and its Patrons. So you have in a few words, the exposition of this famous and important *Text*. That which follows to the very end of the Chapt. seems to belong more to *Antiochus* than to *Antichrist*. However it may agree

agree both to the one and the other. But I find no great neceſſity to find *Antichriſt* there, becauſe we find him enough elſewhere.

It may be asked, whether the Text touching the *Mahuzim*, and the worſhip of a ſtrange God can agree to *Antiochus* in the literal ſenſe? To ſpeak the truth, this part of the *prophecy* ſeems to be one of thoſe that do not agree to the *type*, but only to the *perſon* repreſented by the *type*. For we do not find that *Antiochus* made himſelf new Gods, nor that he rejected the God of his Fathers, nor that he worſhipt an unknown God, nor that he had *Mahuzim*, that is to ſay, *protectors* beſides his old falſe Gods. But ſee what I believe. All this with reſpect to *Antiochus* is a prophecy that referrs to the Temporal, not the Spiritual, the *Empire*, not the *Religion*. And on the contrary, with reſpect to *Antichriſt*, it principally reſpects *Religion*.

The Prophecy of the *Mahuzim* may have a literal ſenſe with reſpect to *Antiochus*.

So that with reſpect to *Antiochus*, theſe are his adventures with reſpect to the *Romans*; This Tyrant was the moſt inſolent and the proudeſt of all men; he exalted himſelf above all the Gods, *i. e.* above all the neighbouring Countries, and all the *Kings* his allies. The Countries are often meant by the Gods that ruled there. Bel *boweth down*, Nebo *ſtoopeth*. That is to ſay, the *Chaldeans* and the *Babylonians* are periſht. This uſe of the word is uſual enough with the Prophets. So *Antiochus* is ſaid to have exalted himſelf above all the Gods, *i. e.* above all the Countries, the protection of which is committed to divers Gods. *He regarded not the deſire of women*, *i. e.* being a debauched perſon, he deſpiſed *marriage*, but he worſhipt *Mahuzim* in his ſeat. If one would tranſlate this word into *Greek* word for word, it muſt be rendred by *Romaiοις* the *Romans*. For the word *Romans* in *Greek*,

They are his adventures with the Romans that are here declared.

If. 46. 1.

Greek ſignifies *ſtrong* or puiſſant, being derived from the word *Rome*, that ſignifies *ſtrength*; and this is alſo what the *Hebrew* word *Mahuzim* ſignifies. So that having reſpect to the ſignification of the word *Romaioi*, it cannot otherwiſe be rendred in *Hebrew* than by *Mahuzim*. Now this is what did exactly come to paſs. This ſo fierce a Prince was obliged to render homage to the *Romans*, to pay them tribute of gold, of ſilver, and precious ſtones. The ſecond Book of *Maccabees* ſaith, that *Nicanor appointed a tribute to King* Antiochus Epiphanus, *that was to come to the Romans, to wit, two thouſand Talents. He ſhall build ſtrong holds for* Mahuzim; that is to ſay, the *Romans*. This alſo came to paſs: *Antiochus* was obliged to leave to the *Romans* the *Provinces* of *Aſia*, which are on the other ſide *mount Taurus*. And ſo he put that great liſt of *mountains* in *Cilicia*, as a rampart and a fortreſs between the *Romans* and him. Theſe *Romans* were *Gods, whom his Anceſtors knew not*. For the firſt founders of the *Empire* of the *Greeks*, *Alexander* and his Succeſſors, had not heard the *Romans* ſo much as ſpoken of. It was *Antiochus* the Grand-father of *Antiochus Epiphanes*, that firſt of all felt the effort of their might, that left *Aſia* to them, and obliged himſelf to pay them 500. *Talents* for the charges of the war, 2500. *Talents* when the *Senate* ſhould ratify the Treaty, & ten thouſand five hundred *Talents* at ſeveral payments within twelve *years*. Hereupon this difficulty may ariſe, that it was then the father of *Antiochus* that rendred homage to the *Romans*, and not he himſelf. It muſt be anſwer'd, that *Antiochus Epiphanes* muſt not here be diſtinguiſht from his *father*. Firſt, becauſe it was in his time that this ſervitude began, and he himſelf was given as an *Hoſtage* to the *Romans*

Antiochus rendred homage to the *Romans*, new Gods, whom his Anceſtors knew not. Appian. in Syriacis. Titus Livius. l. 38.

Romans for a pledge of the fidelity of his father. *Secondly*, He continued the ſame ſervitude, and payed Tribute. And his being *Hoſtage* at *Rome* many years, going to render Homage to this God even in his own ſeat, makes the ſervitude and the homage principally fall on him, and they may be juſtly attributed to him. *Thirdly*, Though the ſervitude began in the time of his *father*, nevertheleſs the Prophecy particularly fixes it on the *Son*, becauſe of that pride which was peculiar to him. As if the Holy Spirit would have ſaid, the *Kingdom* of *Aſia* ſhall feel the force of the *Romans*, for the mortification of this proud *Antiochus*, who ſhall endeavour to exalt himſelf above all the *Kings* of the Earth.

This is an accident that to me ſeems marvellous, that this *prophecy* found its accompliſhment in *Rome* and in the *Romans*, as well in the temporal as in the ſpiritual ſenſe. I ſaid above, that *Antiochus* was not a *type* of *Antichriſt*, but in the things he did againſt the *Jewiſh Nation*. Becauſe the ſtrange Nations having no reference to the *Church*, nothing that Tyrants do againſt the Nations, is myſtical. Therefore we muſt not ſeek after a myſtery in that, which the Prophecy fore-tells that *Antiochus* ſhould do againſt the *Egyptians*, againſt *Ptolomee*, and in reference to other people. But 'tis reaſonable to except the *Romans* from this rule. Though they then were a nation eſtranged from the *Church*, yet however they had a reference to the *Church*. For *Rome* was to be the *head* of the *Antichriſtian Church*. And already in the Prophecies *Rome Pagan* that then was, made but one *beaſt*, *i. e.* one *Empire* with *Rome Chriſtian* and *Antichriſtian*; ſo that it was proper to the genius of the Prophecy, that the *type* of the *Roman Antichriſt* ſhould

ſhould be a *type* in what he did with reſpect to the *Romans*.

Beſides, it can't be thought ſtrange, that the ſame *prophecy* ſhould have two proſpects, and conſequently two accompliſhments. For ſo it is always in thoſe Prophecies, that turn on a *typical* ſubject. That which may make ſome difficulty, is, that the temporal adventures of the *type* have uſually their figurative reſpect to the ſpiritual adventures of the thing repreſented by the *type*. Which doth not appear here: for the homages which *Antiochus* rendred to the *Romans*, do not appear to have any typical reference to the homages, which the *new Romans* give to their *Demi-gods*. They have however, and it is certain, that the homage which the *new* ſubjects of the *Roman Empire* do render at *Rome* to its *head*, to its *Saints* and *Idols*, have the reſpect of a figure, and the thing figured to the homage, which the people of the world did render to ancient *Rome*, whoſe Citizenſhip they did under-hand labour for, and whoſe *Eagles* and other military Enſigns they *worſhipt*.

Tertul Apolog. c. 16.

Religio Romanorum tota caſtrenſis,
Signa veneratur, ſigna jurat,
Signa omnibus Diis præponit.

St. Peter, and *St. Paul*, and the *H. Virgin* at this day, are in the banners of *Rome*, juſt as the *Eagles* were heretofore; and all the world gives homage to theſe *banners*, and to that which is repreſented by them, juſt as during the *Empire* of ancient *Rome*, men did proſtrate themſelves before the *Eagles*.

The 12th. Chapt. of Daniel reſpects alſo Antiochus Epiphanes.

I hold that the twelfth and laſt Chapter of *Daniel*, doth alſo refer to *Antiochus* and *Antichriſt*, *And at that time ſhall* Michael *ſtand up, the great Prince, that ſtandeth for the children of thy people; and there ſhall be a time of trouble, ſuch as never*

was

was ſince there was a nation, even unto that ſame time; and at that time thy people ſhall be deliver'd, every one that ſhall be found written in the book of life.

This Prophecy literally reſpects *Antiochus*'s laſt perſecution of the *Jews*, that was terrible and cruel, but ended by the victories of the *Maccabees*. This *Michael* is the Son of God himſelf, who always watched for the preſervation of his *Church*. Spiritually and myſtically this agrees to *Antichriſt*, and reſpects the laſt perſecution that he muſt cauſe the *Church* to ſuffer, after which he himſelf is to be ruin'd, and the people of the Saints deliver'd. 'Tis the ſame victory as is deſcribed to us in the 19th Chapter of the *Revel.* The words that follow make it very plain, that this Prophecy muſt be underſtood of that victory that *J. Chriſt* muſt obtain over *Antichriſt*, at the end of the *Antichriſtian Empire.*

And many of them that ſleep in the duſt of the Earth ſhall awake, ſome to everlaſting life, and ſome to everlaſting ſhame and contempt. And they that be wiſe, ſhall ſhine as the brightneſs of the firmament; and they that turn many to Righteouſneſs, as the ſtars for ever and ever. What, I pray, ſhould the *reſurrection* do here in the middle of the Chap. in which the adventures only of *Antiochus Epiphanes* are ſpoken of? 'Tis plain, that this is perfectly the ſame Prophecy as that of *St. John*, in the 20th Chapt. of the *Revel.* where the Apoſtle predicts the deliverance of the Church, and the coming of the *Kingdom of Chriſt* by a reſurrection. *They that were beheaded for the Name of Jeſus, muſt be raiſed up, and reign with him a* 1000. *years.* This is what *Daniel* ſaith here, that they that have turn'd many to Righteouſneſs by their Doctrine, and

Daniel brings in the reſurrection here, to ſhew that he ſpeaks of the victories of J. Chriſt over *Antichriſt.*

and by their Martyrdom, ſhall be as ſhining and ruling *Stars* in the Kingdom of J. Chriſt.

The Prophecy of *Daniel* joins together the two reſurrections, the firſt & the ſecond, though they are diſtant each from the other a 1000 *years*.

'Tis not the laſt *reſurrection*, nor the laſt coming of Jeſus Chriſt, that *St. John* ſpeaks of, no more than *Daniel*. 'Tis of that coming that *St. Paul* ſpeaks of, when he ſaith, that Jeſus Chriſt, *ſhall deſtroy Antichriſt by the brightneſs of his coming*; when he ſhall come to eſtabliſh his Kingdom of a 1000 *years* on the Earth. 'Tis that *reſurrection* which the *Revelation* calls the firſt reſurrection. And therefore *Daniel* doth not ſay, And *ALL* thoſe that ſleep in the duſt ſhall awake, but he only ſaith *MANY of thoſe that ſleep in the duſt*: even as *St. John* ſaith ſo expreſly, that then all the dead ſhall not ariſe. 'Tis true, that *Daniel* alſo joins the *reſurrection* of the wicked; *and ſome ſhall awake to ſhame and everlaſting contempt*. But we muſt not conclude, that this reſurrection of the wicked muſt be at the ſame time; one Prophecy muſt be explained by the other. The reſurrection of the wicked, which *Daniel* joins here with the firſt *reſurrection*, is diſtant from it at leaſt a 1000 *years*. But he ſpeaks of it as of two things joined together, becauſe he who ſpeaks is God, before whom a 1000 *years* are but as one *day*. Beſides this, when our eyes look on things very far off, always thoſe things that are far from one another ſeem to be near. The *Stars* ſeem to us to be near the *Moon*, and yet they are at a prodigious diſtance from it. So the Prophet looking on theſe two *reſurrections*, the firſt and the laſt, it is not ſtrange that beholding them at ſo great diſtance, he looked on them as joined together, though they are a 1000 *years* diſtant from each other. Moreover, the H. Spirit from this firſt *reſurrection*, in which the *Church* muſt be deliver'd,

and

and which it may be, is but a figurative reſurrection, would raiſe us up to the contemplation of the laſt and general *reſurrection*; becauſe this firſt reſurrection, that muſt be before the 1000 *years* of the reign of *Jeſus Chriſt*, muſt be but an Embleme of the great deliverance of the *Church*, when it ſhall be in one body tranſlated from earth to heaven by the laſt reſurrection. 'Tis uſual with the Prophets to have holy ſallies, that from temporal things do tranſport them to ſpiritual and eternal ones. *Iſaiah* ſpeaking of a *ſign* that God would give to *Ahaz*, and which he refuſed, paſſes over many ages, leaves there *Ahaz* and his *ſign*, and ſaith, *the Lord God ſhall give you a ſign, behold a Virgin ſhall bear a ſon.* Iſai. 7.

The reſt of the twelfth Chapter is not leſs profound; but as it reſpects the duration of the perſecution of *Antiochus* literally, and myſtically the time of the duration of the *Kingdom* of *Antichriſt*, we ſhall reſerve it for that Chap. where we muſt ſpeak of the duration of his Kingdom.

CHAP. XXIV.

In which are gather'd together 35. *Characters of* Antichriſt, *that perfectly agree to the* Papiſm, *and cannot agree to any but it.*

A ſhort pourtraiture of *Antichriſt* and his features.

After ſounding all the fountains whence the pourtaiture of *Antichriſt* is drawn, I believe it will not be unuſeful, to gather together here all the ſtrokes, that we may ſee them all with one view, and that we may diſcern the perfect *conformity*,

formity, that is between that *Antichriſt* and the *Papiſm*.

Rev. 13.1. 1. It muſt be an *Empire*; for it is called *a beaſt*: now in the Prophetick ſtyle, *a beaſt* always ſignifies an *Empire*, when Kings are treated of. The *Papiſm* is an *Empire* in all the forms of worldly *Empires*, ancient and modern. We have proved it with the greateſt evidence in our *prejudices*.

2 Theſ. 2. 2. It muſt alſo be a *Religion*; for it is called a *myſtery*; and it muſt be a *falſe Religion*, for it is called a *myſtery of Iniquity*, and an *apoſtacy*. There is only the *Papiſm*, in which an *Empire* and a *Religion* are found both together. 1 Tim. 4. 1, 2. 'Tis true, *Mahomet* made an *Empire* and a *Religion* at the ſame time. But in *Mahometaniſm*, the *Religion* is not the *Empire*, nor the *Empire* the *Religion*; and the *Prieſts* are not Soveraign Lords under the pretext of Religion. *Mahometaniſm* is divided into many *Empires*, and yet there is but one *Religion*; a proof that the *Religion* and the *Empire* are not the ſame thing.

The Papiſm is the only Religion that boaſts of a Prophet always living. Rev. 19. 20. 3. *Antichriſt* muſt have a *Prophet*, *i. e.* a man that ſaith he is *infallible*, and that pretends to pronounce Oracles as well as the ancient Prophets. For with the *beaſt* is joined the falſe Prophet. *The beaſt was taken, and together with him the falſe Prophet, that wrought ſigns before him.* There is no *Religion* in the World but the *Papiſm*, that pretends to have an *infallible head*, always pronouncing Oracles when it is neceſſary, always ſpeaking, and always living. This is a very peculiar Character, and which ſhould make us well diſcern him.

1 Tim. 4. 2 Theſ. 2. Rev. 17. 4. The corruption of the Religion of *Antichriſt* muſt principally conſiſt in *Idolatry*; for it is called *apoſtacy*, *a Doctrine of Damons*, *ſpiritual whoredom*.

The

The *Papiſm* is a Religion, in which *Idols* are re-eſtabliſht under new names. We have alſo clearly proved it.

5. This *Antichriſtian Idolatry* muſt be an *idolatry of Chriſtians*, which muſt be exerciſed in the *Church*, and not without; by the *Spouſe* of Jeſus Chriſt, and not by a ſtranger. For this *idolatry* is called *adultery*, and conjugal unfaithfulneſs. The *Papiſm* with its *Idolatry*, retains the foundation of the *Church*, and preſerves Chriſtianity. The Idolatry of Antichriſt muſt be an idolatry of Chriſtians. Rev. 17.

6. The chief *City* of this *Empire* and of this *Religion* muſt be a City *ſeated on ſeven Mountains*, and *the great City* which in the time of *Saint John ruled over the Kingdoms of the Earth*; that is to ſay, *Rome*. The *Papiſm* hath for the capital of its Empire and Religion *new Rome*, built where the ancient one was. Rev. 17. 9, 18.

7. This *Empire* was to form it ſelf, not by force, but by *craft*, by ſeduction and by the conſent of the *Kings* of the Weſt, *that were to give their power to the beaſt*. The power of the *Papiſm* and the *Biſhop of Rome* come by illuſion, rather than by the violence, that both Kings and people have ſuffer'd. Rev. 13. 13.

8. This *Antichriſtian Empire* muſt be a continuation of the fourth *Monarchy*, which is that of the *Romans*, as hath been ſhewn by the viſion of *Daniel's Statue*; by that of the four *beaſts*, and by the *beaſt* of the 13th of the *Revel.* The *Papiſm* is a true continuation of the *Roman Empire*, having the very ſame ſeat, and very near the ſame *Provinces*. Dan. 2. 7. Rev. 13.

9. This *Empire* muſt be only an *Image* of an Empire, an Image of the *Roman Empire*. Yet this *Image* muſt ſpeak, and muſt be worſhipped in all the Earth. The *Papiſm* hath no arms, not Rev. 11. 14, 15.

citadels, that really make an *Empire*; it hath nothing but ſuperſtition and fooliſh fondneſs for all its arms; however it ſpeaks, it threatens, it promiſeth, it teacheth, it ſeduceth, and by this means it *reigns*.

Rev. 13. end 17. 10. The *Empire of Antichriſt* muſt have ten *horns*, that is to ſay, ten *Kings*, vaſſals and ſubjects, props and upholders of its throne. The *Papiſm* hath always had under it ten *principal Kings*, that have worſhipt and maintain'd its power.

Rev. 13. 5. 11. *Antichriſt* muſt ſpeak great things in his own behalf, but againſt God, for they muſt be *blaſphemies*. The *Papiſm* ſaith of it ſelf and its capital, great and mighty things, ſaying that *Rome* is eternal, that ſhe is *infallible*, that the *Pope* is *Superiour* to all the *Kings* of the Earth, the *Spouſe* of the Church, the *Vicar of J. Chriſt*, *God* upon Earth, his *Holineſs*, and moſt *holy* Lord. And theſe arrogant pretenſions are true *blaſphemies* againſt God, againſt J. Chriſt, and againſt the true Church the Spouſe of J. Chriſt.

Rev. 13. 7. 12. *Antichriſt* muſt raiſe *wars* and cruel perſecutions on the account of *Religion*. *For 'tis given to him to make war againſt the Saints, and to overcome them.* The *Papiſm* hath bathed it ſelf in humane and Chriſtian blood for ſix or ſeven hundred *years*.

Rev. 13. 3. 13. The *Empire of Antichriſt* muſt be an *Empire* raiſed up again, *an head mortally wounded, but healed again.* The Empire of the *Papiſm* is the *Roman Empire*, that was brought to nothing by the *Goths* and *Viſigoths*, but is raiſed upagain by the *Popes*.

Rev. 13. 11. 14. *Antichriſt* muſt aſcribe to himſelf two *powers*, like to thoſe which J. Chriſt hath. Now the Lord hath temporal and ſpiritual *power*. There

is

is no Potentate in the World, that ſaith he hath this double power, but the *Pope*, the head of the *Papiſm*.

15. *Antichriſt* muſt be an *Empire*, as hath been proved; and the name of this Empire muſt contain the *number* 666. There is no *Empire* in the World whoſe name contains 666, but that of the *Latin* and the *Roman*; which is the name that the *Papiſm* glories in. And this ſhould be well obſerved, to lay open the vanity of the obſervations of the *Papiſts*, who to elude this ſo plain a Character ſeek for certain names of men, in which they would find 666. They would fain find it in the name of *Luther*; and very lately *M Simon* would find it in *Roterodami*. We muſt let them know, they do nothing; that here 'tis not the name of a *man*, but of an *Empire*, that is treated of. Now they will ſearch in vain, they will not find any *Empire* in the world whoſe name contains 666, beſides the *Roman*, or *Latin* Empire. Rev. 13. 18. The number 666. muſt be in the name of an Empire, and not in the name of a man.

16. The Kingdom of *Antichriſt* muſt be a *Sodom*, full of impurities and abominable *crimes*. The *Papiſm* in all the fore-going ages, hath been a ſink of all the abominations of the Earth. There are no filthy and odious *crimes*, of which its *Clergy* and its ſubjects have not made themſelves guilty. The proof of it at large may be ſeen in our juſt *prejudices*. Rev. 11.

17. This *Antichriſtian Empire* muſt be a cruel *Egypt*, a *Babylon*, in which God will preſerve his people notwithſtanding its corruptions. *Come forth of Babylon my people.* There is no falſe Religion, that hath poſſeſſed the *Church* more ages, and in which God hath been able to preſerve his Elect than the *Papiſm*. Rev. 18. 4.

18. *Antichriſtianiſm* muſt be eſtabliſht in the *Temple of God*, i. e. in the *Church*. There is no King-

dom, Empire and corrupt Religion together with it, that is eſtabliſht in the *Chriſtian Church*, but the *papiſm*.

2 Theſ. 2. 19. The *Antichriſtian Empire* muſt be exceeding *proud*. For its head muſt *ſit in the Temple of God, as if he were God*. The *papiſm* hath carried *pride* beyond whatſoever can be imagin'd. 'Tis notorious.

20. *Antichriſt* muſt worſhip *Mahuzim*, *i. e.* Patrons and Protectors. The *Papiſm* worſhip its *Guardian Angels* and *Saints*, under whoſe protection it puts it ſelf.

Rev. 11. 21. *Antichriſtianiſm* muſt be a *Paganiſm* raiſed up again. For *the outward Court muſt be left to the Gentiles for 42 months*. The *Papiſm* hath all the parts of a *paganiſm* built on Chriſtianity, as hath been ſo evidently proved.

Rev. 13. 11. 22. *Antichriſt* muſt uſurp the *power* of J. Chriſt. For he *ſhall have the horns of a Lamb, and ſhall ſpeak as a Dragon*. The *Papiſm* hath uſurp'd all the *power* of J. Chriſt. The *Pope* acts, ſpeaks, cenſures, abſolves, damns, dethrones Kings, &c. in the name and by the authority of J. Chriſt.

The Empire of the Papiſm aſcended out of the Earth by little and little. 23. The *Antichriſtian Empire* muſt not be formed with noiſe; this *beaſt* muſt not aſcend out of the ſea, as a monſter that comes out of the deep, very great and wholly formed in the twinkling of an eye, and which devours as ſoon as it is on the Earth. It muſt ariſe out of the Earth as a plant, that is nothing in the beginning, and which after many years grows a great Tree. For *the ſecond beaſt aſcendeth out of the Earth*, and not out of the *Sea*. The *Empire* of the *papiſm* came by little and little as a Tree, which for many years hath been but a little herb.

Rev. 13. 11.

24. The Empire and the Religion of *Antichriſt*, muſt be eſtabliſht by falſe *ſigns* and falſe *wonders*.

'Tis

'Tis impoſſible to reckon up the falſe *miracles*, which the *papiſm* hath produced to eſtabliſh its ſuperſtitions and its power. 'Tis at this day the only *religion* in the World that pretends to work *miracles*. Popery is the only religion that boaſts of working ſigns and miracles.

25. The *Chriſtian Apoſtacy* muſt be promoted by perſons given to *lies*, lovers of fables. 'Tis the true ſignification of the word which *St. Paul* uſes *Pſeudologoi*. There never was a *religion* in the World, that hath produced ſo many fables as the *papiſm*. I have proved it in my *juſt prejudices*. 1 Tim. 4.

26. The Teachers of *Antichriſtianiſm* muſt have a great appearance of Auſterity, they muſt deſpiſe and diſcredit *marriage*, and command abſtinence from *meats*. The Teachers of the *papiſm* make it neceſſary for them to remain unmarried, and think they merit greatly by abſtinence from meats.

27. *Antichriſtianiſm* was to appear in the world, when the head of the *Roman Emperors* was beaten down. The *papiſm* in the time that the *Roman Empire* was deſtroyed by the *Goths* and the *Vandals*, began to be ſenſible in its *idolatry* and its *tyranny*.

28. This *Empire* muſt have its courſe in the later *times*. It is unqueſtionable that we are in the later *times*; therefore the *Empire* of the *papiſm* at this day ſubſiſting is the *Empire of Antichriſt*. 1 Tim. 4.

29. The *Antichriſtian Empire* muſt ſubdue three *Kings* of the ten. The *Empire* of the *papiſm*, beſides that it hath ſubdued more than a third part of the temporal power of the *Weſtern Kings*, it hath actually ſubjected to it ſelf in fief and temporal homage many *Kingdoms*. Among others, that of the *Lombards*, of which he poſſeſſeth one part, the *City of Rome* and its juriſdiction, and the *Kingdom of Naples*, for which even at this day he makes homage be paid him every year. Dan. 7.

Rev. 11. 30. The *Antichriſtian Empire* muſt put to death the *Witneſſes* of the Truth of God. The *papiſm* uſes all imaginable attempts to extinguiſh thoſe *Societies*, that give teſtimony to the truth, and that oppoſe *Superſtition* and *Idolatry*.

Rev. 13. 31. The *Antichriſtian Empire* muſt interdict *fire* and *water*, *i. e.* all commerce with thoſe that will not pay homage to it, and carry its mark and its name. The *Papiſm excommunicates*, *damns*, *proſcribes* and puts under *interdict* all thoſe that will not ſubmit themſelves to its *Laws*, and that will not bear the names of *Roman Catholiques*.

Rev. 18. 32. *Spiritual Babylon* muſt be a *Merchant*, and there muſt be great traffique in all precious things, even in ſouls. Therefore they that live of its Traffique, ſhall weep bitterly upon her ruins. Of all the *Religions* in the World there was never any, where *avarice*, *ſimony*, and the *ſale* of ſpritual things reigned to that degree, as they have done in the *papiſm*. If any one can tell of any one, they would much oblige us to ſhew it to us.

Rev. 18. 33. This *Babylon* muſt make all the Nations of the Earth *drunk*, to make them her *ſlaves*. The *Papiſm* hath poured out on the people a ſpirit of *dulneſs*, a *drunkenneſs*, a *charm*, which hath bewitch'd them to run after her.

Rev. 18. 34. The colour of *Antichriſt* ſhall be *purple* and *ſcarlet*; his magnificence muſt be extraordinary, he muſt be adorned with *gold*, *precious ſtones*, and *pearls*. The *Court* of *Rome* hath *purple* for its colour, its *chief Prieſt* in the days of ceremonies is covered with *gold* and *pearls*, its *Cardinals* are as *Kings*.

35. The *reign of Antichriſt* muſt endure 1260. *years*, which ſhall be proved afterwards. The *Empire* of the *papiſm* hath endured very near ſo long already.

CHAP.

CHAP. XXV.

How Antichriſt *came to be miſtaken, being ſo well Characteriſed in the Prophecies. A compariſon of* J. Chriſt *and* Antichriſt *in the accidental circumſtances of their coming.*

SEeing the *Empire* of the *papiſm* ſo expreſly mark'd with the *Characters* of *Antichriſtianiſm*, one can't ſufficiently wonder that men have ſo generally miſtaken him. 'Tis a ſcandal on the faithful, and a prejudicable opinion that ſeems favourable to the *papiſts*. Therefore we muſt ſay ſomething of the reaſons, that have made *Antichriſt* be miſtaken when he did come.

The firſt and the fundamental reaſon is, the profound will of God, who will not have *prophecies* be underſtood, to the end they may have their *accompliſhment* with the more eaſe. If the *Jews* had underſtood the *prophecies* touching the *Meſſiah*, if they had apprehended that he muſt have been a man of griefs, accuſtomed to weakneſs, that he muſt have been led as a Lamb to the ſlaughter, and offer up his ſoul as an oblation for ſin; and that he was not to be a temporal *King*, at leaſt in his firſt coming, they would have been on their guard. Moreover ſeeing *J. Chriſt* working of miracles, teaching ſo holy a Doctrine, leading ſo holy a life, they would not have miſtaken him, though he had not been a *King*. They would not have crucified him, and the Prophecies would not have been fulfilled. This example of *J. Chriſt*, miſtaken by that whole Nation for which he came, will be very uſeful to us.

God will not have the Prophecies underſtood, that they may be accompliſhed.

J. Christ mistaken by the Jews, instructs us how Antichrist might be mistaken by the Christians.

First, It will teach us, that we ought not to be scandalized in any manner at this, because the whole *Church* during so many ages did mistake *Antichrist*, nor grant that as a favourable opinion for the *papism*. For the thing is not more strange than what happened to the *Jews*. All the whole Nation except a small number knew not *J. Christ*. All the whole *Church* except a few persons, did not know that the *papism* was *Antichristianism*.

To the end that the Prophecies touching Antichrist might be accomplisht, it was necessary that they should not be understood.

Secondly, This example teaches us, that as it was necessary for the accomplishment of the *Prophecies* touching *J. Christ*, that he should not be known; in like manner it was necessary that the *Prophecies* touching *Antichrist*, should not be understood by the *Church*, to the end they might be accomplisht. If the *Church* had understood that *Rome* was to be the seat of *Antichrist*, that the *Bishop of Rome* was to be the *head* of the *Antichristian Empire*, that the invocation of *Saints* was to be a Christian *Apostacy*, that the worship of *Reliques* and the adoration of *Images* was to be an *abomination*, by which the Sanctuary should be defiled, the Doctors of the *Church* would never have suffer'd the establishment of *tyranny* at *Rome*, and *idolatry* in the *Temples*.

A comparison of the accidents of the coming of Christ and Antichrist.

Thirdly, This event common to *Jesus Christ* and *Antichrist*, not to be known by those in the midst of of whom they came, gives occasion to make a reflection on the profound and mysterious dispensation of *providence*, that would make this conformity between two *subjects*, in other respects so different and opposite. But as opposite as they are, they agree in the manner of their coming, and in the accidents of that coming; which we will presently see by the comparison that we will forthwith make.

Antichrist is a false Christ; he is a false *Image* of him. Now 'tis of the essence of false *Images*, to have some-

something that imitates the things for which they would pass. *First*, *Jesus Christ* is the Holy of Holies; *Antichrist* calls himself *his Holiness, and most holy Lord*. *Secondly*, *Jesus Christ* is the true Bridegroom of the Church; *Antichrist* assumes the name of the second Bridegroom. *Thirdly*, *Jesus Christ* is the Vicar and Lievtenant of the Father, sent on the Earth to act in his name. Our *Antichrist* also calls himself the Vicar of Jesus Christ. *Fourthly*, *Jesus Christ* is he who opens, and no man shuts; 'tis he that distributes the indulgence of his Father, and gives remission of sins. *Antichrist* arrogates the same rights to himself. *Fifthly*, *I. Christ* was promised by the Prophets: so *Antichrist* hath been fore-told. *6ly*, *Jesus Christ* was described by such lively strokes, that it was almost impossible not to know him; for is there any thing more express than the 53th Ch. of *Esai*, & the 9th of *Daniel*? Yet he was not known. *Antichrist*, though so exactly described as we have seen, was not acknowledged by them that nourisht him in their bosom. *7ly*, The coming of *I. Christ* was mark'd by a circumstance so notable, that one could not but know it. 'Tis the destruction of the *Jewish* nation. *Shiloh was to come, when the Law-giver, and the Scepter were departed from Judah.* The coming of *Antichrist* was mark'd by the ruin of the temporal *Roman Empire*; a circumstance so remarkable, that all the World saw it. *8ly*, *I. Christ* was expected at the time when he came. The *Jews* perceived, that the time of the fulfilling the Oracles did draw nigh, they reckon'd up the 70 *weeks*, and apprehended that the end of them could not be far off. The *Christians* expected *Antichrist* at the time when he was revealed. We learn it from *St. Jerom*, who seeing the *Empire* run to ruin by the invasion of the

A parallel between what Jesus Christ is, and what the Pope pretends to be, or is.

Gen. 49.

the *Quades*, *Goths*, *Burgundians*, &c. confeſſes the time of the coming of *Antichriſt* could not be far off. 9ly, *I. Chriſt* not known by ſo many people, was however acknowledg'd by ſome of the nation of the *Iews*. *Antichriſt* not known almoſt by the whole *Church*, however hath been ſo by divers particular perſons, whoſe teſtimonies we have produced in the firſt part of our *prejudices againſt popery*.

That which is more admirable in this *parallel*, is, that *I. Chriſt* and *Antichriſt* were not known almoſt for the very ſame reaſons.

The figurative high expreſſions are the cauſe why Chriſt and Antichriſt are not known.

The *Prophecies* that were deſigned to make known *I. Chriſt*, were in part the cauſe why he was not acknowledged. For if in ſome places he be repreſented to us in his natural and true eſtate, in others he is repreſented in lively & bright colours, with magnificent and pompous figures. So that by theſe deſcriptions one would have taken him for a *King* of this World, and his *Empire* for an earthly one. The *Iews* ſtretching theſe deſcriptions of the H. Spirit, not comprehending the ſenſe of them, and not entring into the meaning of thoſe figures, had an Idea of the *Meſſiah* quite different from what in truth he was to be in his firſt coming. In like manner the *Prophecies* concerning *Antichriſt*, are expreſt ſometimes in terms plain and natural enough, but at other times in high terms borrowed from the moſt hideous objects that are in the Old Teſtament, of *Sodom*, *Egypt*, *Babylon*, *the apoſtacy*, *a revolt* from the faith, *the Doctrine of Damons*, *the Cup of abominations*, *adulteries*, *whoredoms*; every thing is brought in here, and upon theſe high expreſſions men have ſtretcht the Idea of *Antichriſt*.

The two comings of *I. Chriſt*, that gave occaſion

to

to these two sorts of *Prophesies*, were the occasion of the mistake. *I. Christ* was to come in a state of humiliation and abasement, and he must come in a state of grandeur and glory. The *Prophets* often speak of this last state, the *Iews* give heed only to this sort of *Prophecies* and neglect the others, affixing them to another subject. The two degrees of *Antichrist's* coming have done the same thing. The *Antichristian Empire* in its beginning was low, creeping, its first years did savour of weakness and infancy. The *malice*, the *corruption*, the *pride*, the *tyranny*, the *Idolatry* of this *Empire*, were but in their beginning, they were buds and the first draughts, which men did not perceive.

The chief reason why *Antichrist* was not known, was the means of his original, and the insensiblenes's of his growth.

And this is the great reason why *Antichrist* hath not been known. If the *Papism* in the fourth age had endeavoured to introduce into the *Church*, both the *tyranny* of the *Bishop of Rome*, and the *idolatrous worship* of the creatures, such as it was afterwatds, all the world would have revolted from him, and the *Antichristianism* would easily have been observ'd. But in that way that the Devil took, it was impossible that it should not succeed. The first degree of *tyranny* and *superstition* was so small, that though it was new, yet it was not at all perceived. What evil could one imagine, for instance, in having a respect for the memory of the *Martyrs*, and making an honourable mention of them in the celebration of the mysteries? How could one have been on ones guard, when nothing was treated of as yet, but some honour of *precedency* between a *Bishop* and a *Priest*, and between a *Bishop* of one *see* and of another? I am also sure that the *mystery of iniquity* was advanced by ways where the Apostles had no suspicion of evil. For instance, it was the custome in the Apostles times sometimes to hold

their

their assemblies in the *Dormitories* and on the *tombs* of the *martyrs*. I believe, 'tis to this that *Saint Paul* referrs, in that famous passage in the 15th of the first Epist. to the *Corint. If the dead rise not, why are they then baptized for the dead?* That is to say, to what purpose do you honour the *martyrs*, so as to celebrate the mysteries on their *tombs*, if they are no longer any thing, and must never return? *a* To pray to God in a *Dormitory*, and upon the *tomb* of a dead man, to testify that one would dye in the same faith wherein the *Martyr* died? Yet this was the first fountain of the *popish Idolatry* about Saints. From the first degree to the second, there is but one step; in like manner the passage is insensible from the second to the third. And men found themselves sunk down into *superstition*, and swallowed up in *tyranny*, without perceiving it, and without its being possible for them to perceive it. When corruptions are insensible in their progress, those that are engaged in them, cannot know them. They must be without. When one is carried in a vessel, one doth not perceive its motion, one must be out of the vessel and in a fixed point to discern it. In this manner it was, that the Devil laboured about this *mystery of iniquity* in the time of *St. Paul*; *he began to work*, as he speaks, he began with vending a little wicked Philosophy about the mediation and intercession of *Angels*: *Platonick Philosophy*, which is the very same that the Apostle calls *the Doctrine of Damons*; by which some would introduce the serving of Angels, from which *Saint Paul* would remove the *Colossians*, in saying to them, *beware lest any man spoil you through Philosophy and vain deceit, after the tradition of men*, &c. *Let no man beguile you of your reward in a voluntary humility and worshipping of Angels, intruding into those things*,

a This did appear the most innocent thing in the world.

Coloss 2.

Ch. 2. v. 8.

v. 18.

things, which he hath not ſeen. Satan alſo beat out a path for *tyranny* by thoſe diſputes for *precedency* and *honours*; of which we may ſee a pattern in the differences that reign'd in the *Church of Corinth*, where one ſaid; I am of *Apollo*, I am of *Paul*, and I am of *Chriſt*. But who would have ſuſpected, that things could have gone ſo far, as they have ſince proceeded?

Laſtly, The ancient Writers, and the prejudices which men took from their errours and overſights, did mightily ſerve to the cauſing *Antichriſt* not to be known. The further one is removed from the accompliſhment of the *Prophecies*, the leſs one underſtands them. So 'tis certain, the *Fathers* of the ſecond and third *age* underſtood almoſt nothing of the *Revelation*. Yet they did buſy themſelves to interpret it, and have vented nothing but vain imaginations about it. They had in their minds a Chimæra of an *earthly paradiſe* yet in being. This terreſtrial Paradiſe muſt not be uſeleſs; one dream draws another after it, as one deep calls on another. This *earthly paradiſe* then muſt be deſigned to receive ſouls, and contain them before they were tranſlated into the *heavenly paradiſe*, which was not to be till after the day of judgement. Into this terreſtrial Paradiſe were tranſlated in body and in ſoul, according to them, *Enoch* and *Elias*. For there was no colour for the putting them in the ſuperiour *Paradiſe*, while all the *Saints* and *Patriarchs* were only in the inferiour one. Now why were *Enoch* and *Elias* tranſlated both body and ſoul into that place? It hath been found very convenient to place them there, expecting the laſt day of judgement to be ſent back into the World to encounter *Antichriſt*. And ſo *Enoch* and *Elias* are transformed into thoſe two *witneſſes*, that were to prophecy clothed in ſack-cloth

The falſe Idea which the ancients had of *Antichriſt*, before he was revealed, hath been one cauſe of *Antichriſt*'s not being known when he did come.

for

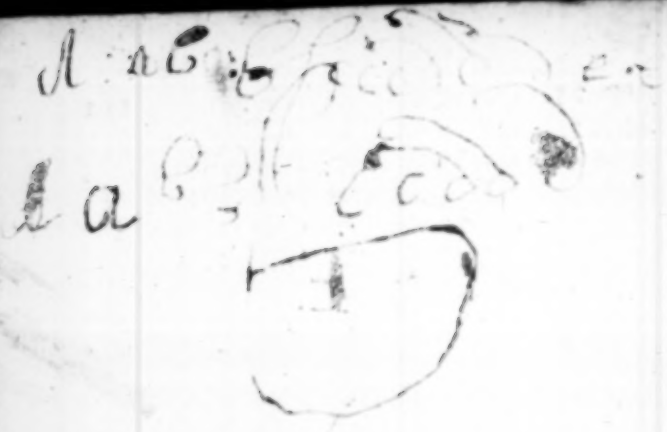
for three *years* and a *half*, which are the *days* of *Antichriſt*. There was no colour for making *Enoch* and *Elias* ſojourn on the Earth 1260. *years*. So that it was neceſſary to take the 1260 *years*, of which the *Revelation* ſpeaks, for ſo many natural *days*, which make three natural *years* and a *half*. The name of *Antichriſt* made them believe he would call himſelf *Chriſt*. The *Temple of God*, where *St. Paul* ſaith, that the ſon of perdition muſt ſit, hath made them think of the *Temple of Solomon*, and they have concluded that *Jeruſalem* was to be the ſeat of this *Empire*. Conſequently that *Antichriſt* muſt be a *Jew*; and for the reaſons we have obſerv'd above, he muſt moreover be of the tribe of *Dan*, and by conſequence a ſingle perſon. Behold the viſions which *St. Irenæus* vends in his fifth book againſt *Hereſies*; viſions for which we are apparently indebted to him, that forged the falſe Oracles of the *Sibyls* in the ſecond *age*. They that came after him adopted theſe vain imaginations, and added others to them. The Ancients did copy one another, almoſt without any judgement, and always without conſideration. Thoſe that were very fond of this vain phantome of a Chimerical *Antichriſt*, could not diſcern the Character of the true *Antichriſt*. The later ages have been much more enlightned. The differences of the *Popes* with the *Kings* of *Europe*, & particularly with the *Emperors*, open'd the eyes of many, and made them ſee the *Antichriſtian Empire* in *Rome Chriſtian*. But being in part very fond of the old Idea of *Antichriſt*, in part being kept in by that reſpect they had for a *See*, which they believed was once the *Chair of Saint Peter*, in part through cowardice and want of zeal; and above all becauſe the time deſigned by providence was not yet come, they ſtopt in the way, and never reached to a perfect Idea of the *Antichriſtian*

Why *Antichriſt* was not known ſooner. The Fathers did copy one another, without conſideration.

christian Empire. And in this manner the prejudices, the ignorance, the passions, the interest of the flesh, and the subtilty of the Devil have detain'd the truth in profound darkness, till in these later times God hath set them in a perfect light.

But one can't sufficiently wonder, that in so great a light, yet there have been two persons sufficiently prepossessed or ill enough disposed, for the mistaking this *Antichrist*. The learned *Grotius* and Dr. *Hammond* have unhappily, and to the scandal of all *Protestants*, used great endeavours to turn these *prophecies* of the *Revelation* another way. The one through his being wedded to the *papism*, which he defended with all his might against the late *Andrew Rivet*. And the other apparently for the same reason as *Grotius*, and it may be so through his jealousy for the *Episcopal order*, imagining that if the *Pope*, who calls himself the *head* of the *Bishops*, should be made *Antichrist*, some disgrace would redound thence to the whole *Episcopal order*. But *Joseph Mede*, the learned *Usher* Arch-bishop of *Armagh*, the learned *Andrew Willet*, and so many other learned *English men*, that appear so zealously for the government and order of *Bishops*, have continued to find *Antichrist* and the *Pope* in the descriptions, which the *prophecies* have left us of him. And to speak freely, I am so strongly perswaded of this as an *Article* of the *faith* of the true *Christians*, that I can't hold them for good ones, who deny this truth after the events, and the labours of so many great men have made it so very evident. I reckon the blindness of the *papists*, and of their favourers in this point, among those *prodigies*, wherein we must acknowledge something super-natural.

The end of the First Part.



THE ACCOMPLISHMENT OF THE PROPHECIES, OR THE Approaching Deliverance of the CHURCH.

A work, wherein it is proved, that the *Papism* is the *Antichristian Empire*; that that *Empire* is not far from its *ruin*; that the *present persecution* may end in *three years and a half*. After which, the destruction of *Antichrist* shall *begin*; which shall be *finished* in the beginning of the *next Age*; and lastly, the *Kingdom of Jesus Christ* shall come on the *Earth*.

The second Edition Corrected and Enlarged by almost a third part, and the explication of all the *Visions* of the *Revelation*, and of many Chapters concerning *mystical Theology*.

Tome the second.

Written in French by Mr. PETER JURIEU, the present Minister of the *French* Church at *Rotterdam*. And from this second Edition faithfully Englished.

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XUM

THE ACCOMPLISHMENT OF THE PROPHECIES, OR THE Approaching Deliverance of the CHURCH.

THE SECOND PART.

Of the end of the *Antichriſtian Empire*; when it muſt be *deſtroyed*; the circumſtances of its *ruin*, and what ſhall be the *Eſtate* of the *Church* after the ruin of that *Empire*.

CHAP. I.

Of the duration of the Kingdom of Antichriſt. A refutation of that dream, that it muſt laſt but three years and a half. Ten Arguments which demonſtrate, that that ſuppoſition is falſe and impoſſible.

IN the *Firſt Part* of this Work, we have found *Antichriſt* and the *Antichriſtian Empire*; in this we proceed to ſeek out the time and the circumſtances of its end. That we may ſucceed well in this enquiry, we muſt do *four* things. I. We muſt know, *how long the Antichriſtian Empire muſt laſt*. II. We

Part. 2. muſt ſee, *where* we ought to *begin the* 1260 *days*, which the Holy Spirit aſſigns it. III. Afterwards we ſhall ſee, *where they muſt end*. IV. And laſtly, we ſhall ſeek for that which hath not yet been found in the *Revelation*; that is, *the circumſtances of the fall of that Antichriſtian Empire*. We ſhall begin with that queſtion, which we have above laid down as the chiefeſt one; that is, *The time of the duration of that Antichriſtian Empire*.

The importance of this queſtion, whether *Antichriſt* muſt reign 1260 days, or 1260 years.

The *Roman Church* ſuppoſeth, that this duration cannot be above three years and a half, *i. e.* 1260. *natural days*; and we pretend, this muſt be underſtood of 1260. *prophetical days*, which are 1260. *years*. 'Tis ſo important a matter, that on this all the reſt depends. If this ſuppoſition of the duration of *Antichriſt* meerly and ſimply for *three years and a half*, be falſe; all that the *Roman Church* ſaith of *Antichriſt*, is falſe. And if we have reaſon to ſay, that the *Antichriſtian Empire* muſt endure 1260. *years*, this Empire muſt of neceſſity have begun a long time ſince; and having begun a long time ago, it muſt of neceſſity alſo be the *papiſm*. This is therefore a particular, which we muſt carefully mind; and in the beginning we muſt lay down theſe three indiſputable principles.

I. That the duration of the 1260. *days*, wherein the woman in the 12th Chapt. of the *Revelation*, muſt be fed in the deſart; which is alſo called in the ſame place *a time, times, and half a time*: The 42 *months*, during which the *Court* muſt be left to the *Gentiles*, according to what is ſaid in the 11th Chap. The 1260 *days*, during which the *two witneſſes* are to prophecy clothed in ſackcloth, as 'tis fore-told in the ſame 11th Chapter. And laſtly, the 42. *months* given to the firſt *beaſt* of

The 1260 days. The 42 months. The three years and half; a time, times, and half a time are the ſame period.

of the 13th Chapter of the *Revel.* to exerciſe his power. All theſe different periods, I ſay, are one and the ſame period, and ſignify the duration of the *Antichriſtian Empire.* This can't be diſputed. Part. 2.

The *ſecond* principle is this, that in that Prophecy, the *days*, the *years*, and the *months*, may be taken for *natural* days, months, and years; or for *prophetical* ones, a *day* for a *year*. This might ſignify natural days: for ſometimes the Prophets do ſo ſpeak; they reckon the time as other men do. *Jeremy* reckon'd 70 *years* for the duration of the captivity; and theſe years are natural ones. 'Tis certain alſo, that in the period of the *thouſand years*, deſigned for the reign of the *Church* after the deſtruction of *Antichriſt*, the years are taken for *natural* years.

Sometimes the Prophets count the time as other men do.

But it is not leſs certain, that theſe days and theſe years may be taken myſtically for *prophetical* days and years. 'Tis confeſt, that the 70 *weeks* of *Daniel* ſignify 70 weeks of years. God ſaid to *Ezekiel*, *Thou ſhalt ſleep on thy left ſide, and lay the iniquity of the houſe of Iſrael upon it; according to the number of the days that thou ſhalt lye upon it, thou ſhalt bear their iniquity. I have appointed thee each day for a year.* God ſaid to the Iſraelites, *according to the number of the days in which ye ſearched the Land, even 40 days, each day for a year, ſhall you bear your iniquities, even 40 years.* This could not be obſcure to the *Iſraelites*, who were accuſtom'd to this ſtyle; and who knew there were weeks of years in their *Calendar*, as well as weeks of days; and that a week of years anſwered to that of days, one year for one day?

The *Papiſts* cannot deny, but that the 1260 *days* may ſignify 1260 *years*. Chap. 9. Chap. 4. v. 4. 6. Numb. 14. 34

The *third* principle is this, that here the number of three *years* and a *half*, 42 *months*, and 1269

Part. 2. The number 1260 muſt be a definite number, not an indefinite one.

days, cannot ſignify an *indefinite time*. As it ſometimes happens, that the Holy Spirit by a determinate number means an undetermin'd one. A way that would be extreamly advantagious to the partiſans of *Rome*. For when one ſhall have demonſtrated, that 'tis abſolutely impoſſible, that that which is predicted concerning the *Antichriſtian Empire*, can be fulfilled in the compaſs of three *years* and a *half*, it would be very uſeful for them, if they could ſay, we muſt not take this ſo ſtrictly in the literal ſenſe; that it may ſignify three times ten, three times twenty, or more, according as the Holy Spirit oftentimes means an indefinite *number* by a definite one. But here that cannot be. There are certain *numbers* by which the *Prophets* uſe to deſcribe an indefinite time, by reaſon of a certain priviledge thoſe numbers have. As that of three, becauſe 'tis the firſt odd number, & the number of the perſons of the *Trinity*; that of ſeven, becauſe of the ſeven *days* of the *creation*; that of twelve; becauſe of the twelve *Patriarchs*, the twelve *Tribes*, and the twelve *Apoſtles*; that of 100, and that of 1000, becauſe theſe are numbers, that according to the cuſtome of men, are often deſigned to ſignify a great undetermin'd quantity. But we ſhall not find any examples of broken *numbers*, as that of three and a half, of 42, and 1260 taken for indefinite numbers. 'Tis true, the *Revelation* ſpeaks of the 144 thouſand ſealed ones. Now the number of 144, is not leſs a broken one than that of 42. But 'tis, becauſe 144 is the product of that of 12 multiplied by it ſelf. The Holy Spirit takes twelve thouſand ſealed perſons of every *Tribe*, 12 times 12 make 144. Here a reaſon can't be given, why God ſhould chooſe 1260 *days* to mark out an indefinite time.

time. There is no middle way therefore; they must be ſo many *years*, or ſo many ſimple *days*. So that when we ſhall have proved, that the courſe of this *Empire* is not three *years* and a *half*, we ſhall have proved alſo that 'tis 1260 *years*. To prove that 'tis not three *years* and a *half*, we need but run through the *Hiſtory* of this *Empire*, according as we find it in the book of the *Revelation*. Part. 2. It muſt be 1260 *years*, or 1260 *days*, and no more.

Firſt of all we muſt know, that according to the greateſt part of *Interpreters*, almoſt the whole *Revelation* is ſpent in fore-telling us, and ſetting in order the events that muſt happen to the *Church* during this reign of *Antichriſt*. At leaſt, it is certain, that 'tis the ſubject of one half of this book: the 11th 13th 14th 15th 16th 17th 18th and 19th Chapters contain the *birth*, *progreſs*, *finiſhing*, *ruin*, and *fall* of this *Antichriſtian Kingdom*. Let any one judge, if there be any likelyhood, that this only *prophetical book*, which the *Apoſtles* have left us for the time of the *N. Teſtament*, moves but upon three *years* and a *half*, and hath omitted the events of almoſt two thouſand *years*. So that the general Idea of this *Prophecy* can't bear this imagination; but let us come to particulars. The firſt Argument againſt the three years and half. One half of the *Revelation* would be taken up, in giving an account of the events of only three years and a half.

Second, The 11th Chapt. begins to ſpeak of this *Antichriſtian Empire*; but becauſe this is but as a general Hiſtory, and an abridgement, 'tis in this general account, that the viſion of the three *years and a half* is hid, and 'tis from hence it hath been taken. Let us ſee if this can agree with the places where the Prophet enlargeth this ſhort deſcription. We have in the 13th Chap. a repreſentation of this *Empire* under the emblems of two *beaſts*, of which one had ſeven *heads* and ten Second Argument, theſe three years and a half can't agree with what is ſaid of the *firſt beaſt* in the 13th Chap. of the *Revelation*.

Part 2. *horns*, and the other but one *head* and two *horns*. We there ſee in the firſt place a beaſt with ſeven *heads* and ten *horns*. It hath been confeſſed to us, that this is *Antichriſt*. We have proved, that the word *beaſt* ſignifies an *Empire*, conſiſting of a *founder* and his *ſucceſſors*. Now ſee a fine ſucceſſion, and a very conſiderable time, that ſame of three *years and a half*, to be called an *Empire*, and to be meant by a *beaſt*. Certainly this beaſt with ſeven *heads* and ten *horns*, is the *Roman Empire* in its whole extent, from its founder *Romulus* even to *Antichriſt*, who muſt be according to *Bellarmine*, the laſt *Roman Emperour*, though without the *name* of a *Roman Emperour*. And this *Roman Empire* is brought in anew expreſly, for the ſeventh *head* with ten *horns*, which make *Antichriſt*, *i. e.* the ten *Kings* his vaſſals, which give him their power. In truth, *three years and a half* would they well deſerve, that the Holy Spirit ſhould repreſent them to us, and lay before our eyes afreſh, all this great *Empire* of almoſt 3000 *years* duration? For by the confeſſion of our adverſaries, the *Roman Empire* doth yet laſt, and ſhall continue even to *Antichriſt*, who ſhall be the laſt King of it. Now there is about two thouſand four or five hundred *years* ſince the firſt foundation of *Rome*. Moreover *Antichriſt* is the ſeventh *head* of the *Roman Empire*. This is ſo evident, that it can't be gain-ſayed. Now muſt there not be ſome proportion between the *heads* and their *durations*? The *head* of the *Kings* laſted near 200 *years*, that of the *Emperors* above 500 *years*: what proportion is there between ſo long a duration, and this of *three years and a half*? As for us, we pretend, that the laſt *head* muſt endure as long as the other ſix. *Rome* under *Kings*, *Conſuls*,

ſuls, Decemvirs, Tribunes of the people, perpetual *Dictators*, and *Emperors* hath laſted about 1250 *years*; it muſt be as long under the *Popes*. But at leaſt, the *head* of *Antichriſt* ſhould laſt at *Rome* ſome ages, to have its duration proportionable to that of the other *heads*. It ſignifies nothing to us what period is aſſigned to it, provided it be not that of *three natural years and a half*. Part. 2.

For we have proved that if it can't be taken for three *natural* years and a half, it muſt neceſſarily be taken for *prophetical* years.

Third Arg. in three years and a half *Antichriſt* can't prevail over the Nations of the earth, neither by violence, nor by ſeducing them.

Thirdly, In the ſame Chapter, the ſame *Antichriſtian Empire* appears again under the form of a ſecond *beaſt*, that hath but one *head* and two *horns*. Yet once more, ſee a great myſtery, for a matter that is to endure but *three years and a half*, in a period of 2000 *years*. Of the firſt *beaſt* the Prophet ſaith, that *it was given to him to make war with the Saints, and to overcome them; and alſo to him was given power over every Tribe, Tongue and Nation*. And of the ſecond, that he ſhould *deceive them that dwell on the Earth, by reaſon of thoſe miracles, which he had power to do*, &c. *and that all, both ſmall and great, free and bond ſhould receive his mark in their hand, and in their foreheads*. Afterwards 'tis ſaid of this *Antichriſtian Empire*, under the emblem of a woman ſitting on a beaſt with ſeven heads and ten horns, that *all the Kings of the Earth have committed whoredom with her, that ſhe made drunk all the Inhabitants of the Earth with the wine of her whoredoms, and that all the Nations drank of the wine of her whoredom*. This ſignifies two things; one, that this *Antichriſtian Empire* muſt ſubdue all Nations; the ſecond, that it muſt ſeduce them by its ſigns and

Part. 2. and falſe miracles. Now can any one imagine, that *three years and a half* ſuffice, firſt to conquer an *Empire* and overcome all *Nations*; ſecondly, to ſeduce and pervert them, and bring them to deny the *Chriſtian Religion*. If *Antichriſt* were to uſe that method that is uſed in *France*, and were to uſe no other but that, it may be in *three years and a half*, he could make many *Kingdoms* abjure *Chriſtianity*, as in *ſix months* he hath made the *reformation* be abjured by more than a *million of perſons*. But 'tis plain, the *Antichriſt* of the *Papiſts* is not to uſe this way. So that one may ſay, *the Clergy of France* have outſtript their *Antichriſt*, and that there never was a more helliſh ſort of *perſecution*. It is clear, I ſay, that *Antichriſt* is to carry away men by ſeducing them; for otherwiſe, why ſhould he work *ſigns and miracles?* and though he were to pervert the *Chriſtians* with *Dragoons*, at leaſt certainly he ought to have conquer'd them by arms before hand, and have overturn'd every other Empire. Can he conquer all the World in *three years?* where are the examples of ſo ſwift a conqueſt? *Alexander the Great* is repreſented in the viſion of the four *Beaſts*, as a *Leopard*, by reaſon of the ſpeedineſs of his conqueſts. Yet he ſpent more than three *years* and a *half*, and had conquer'd but one part of *Aſia* when he died. Are three years and a half ſufficient to reaſſemble the *Jews* from all the Countries of the World, to make them *maſters* of the whole *Univerſe*, to re-eſtabliſh the *moſaical worſhip*, and rebuild the *Temple* of *Solomon?* Only the building of the *Temple* the firſt time, took up ſeven *years*. They labour'd more than 40 years about that of *Herod*; and this of *Antichriſt*, which will apparently be more magnificent, ſhall be finiſht in a

few

few *months*. If there were therefore nothing else Part. 2.
but what were to be done by the *violence of Antichriſt*, according to the very ſuppoſition of the *popiſh Doctors*, it would be impoſſible to be done in 30 *years*.

How much more impoſſible is it, that he ſhould attain his end in ſo ſhort a time, in what he is to do by the means of *ſeducing*? His falſe Prophet muſt ſeduce all the inhabitants of the Earth, *i. e.* all the Subjects of the *Roman Empire*, according to the ſtyle of the Writers in thoſe times, who defined the *Roman Empire* by the habitable earth. There muſt be much more time to *ſeduce* the Nations than to *conquer* them. If *Antichriſt* was to eſtabliſh his *Religion* by *violence* only, it might be ſaid that in building up his *Empire* he would build up his *Religion*; but it is clearer than the day, that he muſt *perſwade and ſeduce*. 'Tis for this purpoſe that he worketh *Signs*. There's no need of *miracles* to eſtabliſh a Religion by *arms*. The Prophecy ſaith expreſly, that *he ſhall make drunk the Nations of the Earth with the wine of his whoredoms*. Which ſignifies great obſtinacy, drunkeneſs of mind, perſwaſion. Now behold a ſtrange thing, in *leſs* than *three years and a half*, a *ſeducer* utterly deſtroys the whole *Chriſtian Religion*, and by the means of *perſwaſion* ſeduces all the *Chriſtians*, and perſwades them to become *Jews*.

Fourth Argument, the moſt fall of the *Antichriſtian Empire* muſt take up more years, according to the 14th Chap. of the Revel.

Fourthly, We have in the 14th Chap. an abridgement of the *Hiſtory* of the ruin of ſpiritual Babylon. *She is fallen, ſhe is fallen, Babylon that great City*. We have proved before, that *Babylon* and the *Antichriſtian Empire* are the *ſame* thing. Now the Prophet in this Chapt. concerning the end of the *Antichriſtian Empire*, makes two periods of

Part. 2. of his laſt ruin; the firſt is called the *harveſt*. *Then*
c. 14. 2. *he that ſate on the Cloud thruſt in his ſickle on the*
v. 16. *Earth, and the Earth was reaped.* The ſecond is
v. 19. called the *vintage*. *And the other Angel thruſt in his ſickle into the Earth, and gathered the Vine of the Earth, and caſt it into the great wine-preſs of the wrath of God.* It is plain, at leaſt, that theſe two *periods* muſt be *diſtant* one from the other, as much as ordinarily the harveſt is from the vintage. Now 'tis well known, that the prophecies repreſent in a *little*, what the events ſhew in the *great*; and conſequently as the harveſt is many days diſtant from the vintage, it will be neceſſary that the two parts of the fall of the *Antichriſtian Empire*, ſhould be many years diſtant one from the other. Now if meerly the *fall* of the *Babyloniſh Empire* takes up *many years*, the *flouriſhing and the ſtrength* of this Empire muſt take up much *more time*. An Empire ſo ſtrong, can't be ruin'd in the *twinckling of an eye*, and in *one months* time. Moreover, there muſt be an *interval* of reſt *between* the harveſt and the vintage. All this neceſſarily ſuppoſeth more than *three years and a half*.

The 15th and 16th Chapt. contain the viſion of the *ſeven viols* of the wrath of God, that muſt be poured out on the Earth. It is evident that all theſe ſeven viols reſpect the *Antichriſtian Empire*. The firſt plague is an ulcer, that ſeizes on the
c. 16. 2. *men that had the mark of the beaſt*. The 5th viol
v. 10. is *caſt on the ſeat of the beaſt*; at the ſeventh, *the*
v. 19. *great City*, which is the ſame beaſt, *is divided*
c. 17. 2. *into three parts*. And before the viols were given to the ſeven Angels, *they that had obtained victory over the beaſt, over his image, over his mark, and over his name*, are repreſented as rejoycing in the

the preſence of the ſeven Angels, that had recei- Part. 2.
ved the ſeven plagues.

Fifthly, All this makes it appear, that theſe *ſeven viols* are *ſeven periods*, included in the duration of *Antichriſts Empire*, under which God muſt pour out his terrible judgements on that Empire. Theſe *ſeven periods* muſt divide his duration into ſeven parts, very near equal, even though one ſhould ſuppoſe that the ſeven periods contain this *whole* duration, every *viol* and every *period* would have but *ſix months* to laſt, according to the ſuppoſition of the *Romiſh Doctors*. The truth is; that theſe *ſeven viols* are included in the *half* of the duration of *Antichriſts Empire*, or a little more; For 'tis the Hiſtory of the *fall* of that *Empire*. If it laſts but *three years and a half*, it is neceſſary, that at the leaſt it ſhould be two years a growing; ſo there will remain no more than eighteen months for theſe ſeven viols, and to every period we muſt aſſign a little more than two months. This is very plainly abſurd. There is no example of the like matter in all the Prophecies. The *ſeven ſeals*, the *ſeven trumpets* of the *Revelation* contain *many ages*; 'tis ridiculous to ſuppoſe that the *ſeven viols* contain but *ſome months*. We ſhall ſee afterward, that every *viol* extends it ſelf to more than a 100 *years*.

The fifth Argument, the ſeven viols of the 15th Chap. are ſeven periods of the fall of the *Antichriſtian Empire*; & every one of theſe periods contains more than an Age.

Sixthly, The 17th Chapt. repreſents to us the *Empire* and the *Religion* of *Antichriſt*, under the emblem of a *woman* ſitting on a *beaſt* with ſeven *heads* and ten *horns*. 'Tis ſaid, this woman muſt *make her ſelf drunk with the blood of the Martyrs*. That firſt of all, *the ten Kings muſt give their power to the beaſt*; that afterwards, they *muſt fight againſt the Lamb* in favour of the beaſt; and that at laſt, theſe

The ſixth Argument, what is foretold in the 17th Chap. cannot come to paſs in three years and a half. c. 17. 6. v. 13. v. 14.

Part. 2. theſe very ſame Kings muſt change their ſide and
v. 16. their opinion, *Strip the whore, make her deſolate, eat her fleſh, burn her with fire: can ſo many changes* in mens ſpirits, and in the world, can *ſo many revolutions* happen in *three years and a half?*

In the ſame Chapt. we find a *head* that laſts a
v. 10. little. *The ſeven heads are ſeven Kings, five are fallen, the other is not yet come, and when he cometh, he muſt continue a ſhort ſpace.* I once believed, that *he that was to come*, and *was to continue a little time*, was *Antichriſt*. But looking more carefully into the *Text*, with reference to the events, 'tis plain that that can't be. We muſt
v. 11. therefore; by him *that was to continue a little time*, underſtand the eighth King. *And the beaſt that was, and is not, even he is the eighth King.* And this King is the ſecond part of the *head* of the *Emperors*, which being divided into two, *Chriſtian Emperors*, and *Pagan* ones, makes eight *heads*, or eight *Kings*, together with the other ſix. This eighth *head*, which is that of the *Chriſtian Emperors*, in truth laſted but a very little while, *viz.* from *Conſtantine* to *Valentinian*, who was aſſaſſinated by *Maximus*, about 130 or 140 *years*. See what the Holy Spirit calls a *little time*. Judge if the *Empire of Antichriſt*, that muſt laſt longer than the eighth *head*, muſt laſt but *three years and a half.*

The 7th Argument, the duration of the Empire of old Babel is the figure of the duration of the Antichriſtian Empire.

Seventhly, The 18th Chap. contains a larger deſcription of the laſt ruin of this *Antichriſtian Empire*. 'Tis there repreſented, as a great *City* called *Babylon*, rich, merchandizing, puffit up with the concourſe of people, and of their riches carried thither for many ages.

Its inhabitants are deſcribed, as Merchants grown

grown rich by its commerce. She is deſcribed as a *City* abounding in *pleaſure*, as well as in *riches*. For all that contributes to pleaſure and luxury, enters into this deſcription. *Gold, ſilver, precious ſtones, pearls, purple, ſilk, ſweet ſmelling veſſels, and moſt precious wood; braſs, iron, marble, cinnamon, perfumes, ointments, incenſe, wine, oil, muſicians, players on the harp, pipers, trumpetters*; In conſcience, is this the deſcription of an *Empire* and of a *City*, that muſt laſt but *three years and a half*; that in that little ſpace of time muſt be built, raiſed, enriched, and ruined? Part. 2. Chap. 18. v. 12. 13. v. 22.

Firſt of all, the *Antichriſtian Empire* is called *Babylon*, becauſe ancient Babylon was its type and figure. That Empire of *old Babel* laſted *many ages*; and ſhould theſe *many ages* be the *type* and figure of theſe *three years and a half*? Can this be ſaid or thought? It happens well, that the Prophets repreſent *future* things that are *great*, by *types* that are much *leſs*. This is the very *nature* of types. They are little *draughts* of that, which the event muſt produce at *large*. So *days* in the types, muſt naturally repreſent *years*. But 'tis abſurd to ſay, that *years* in the types repreſent but *days* in the things ſignified by the types.

Eighthly, Moreover, doth a City become *rich in three years and a half*? What kind of commerce then muſt that of this *Antichriſtian Empire* be, that ſhall make the fortunes of her merchants in ſo *little* a time? The H. Spirit borrows theſe figures from what is done and ſeen in humane life. 'Tis ſeen therein, that Cities become rich and powerful by *long commerce*. But never were any of them ſeen to attain to a ſurprizing greatneſs, by *two* or *three years commerce*. The 8th Argument, ſpiritual *Babel* is repreſented as a City enriched by a long commerce.

Laſtly,

Part. 2. The 9th Argument, ſpiritual *Babylon* is repreſented as having enjoyed a long peace.

Laſtly. A *City* and an *Empire*, that are raiſed and deſtroyed in *three years and a half*, have not time to gather together voluptuous things, and to enjoy them. It muſt *always fight* to conquer, to grow greater, or to defend it ſelf. If the *Antichriſtian Empire* laſts but three years and a half, this is not too much to eſtabliſh its greatneſs by ſword and by fire, and to repell that force that muſt deſtroy it. Of neceſſity *Antichriſt* and his adherents muſt *always* be in *violent motion*, in *trouble* and in *war*. Whereas the deſcription of *ſpiritual Babylon* imports the poſſeſſion of a *long peace*, during which ſhe muſt heap together both all the riches, and all the pleaſures of the World.

The 10th Argument, the ruin of the Babylonish Empire according to its deſcription in the 19th Ch. cannot be wrought in three years and a half.

The 19th Chapt. is the laſt, wherein the *ruin* of this *Empire* is deſcribed to us. We there ſee him who is called, *the faithful and the true, and the Word of God*, *i. e.* J. Chriſt, that prepares himſelf for the combat, that cauſes the armies of Heaven to follow him, that calls all the birds of Heaven and all the beaſts of the Earth to the ſlaughter, that gives battels, that obtains the victory, that caſts the beaſt and the falſe Prophet into the lake of fire and brimſtone. For *this* alone, *more* is neceſſary than *three years and a half*. For an Empire *ſo vaſt*, *ſo large*, and *ſo ſtrong* as that of *Antichriſt* muſt be, is not deſtroyed in a *few days*.

CHAP.

CHAP. II.

The laſt Argument againſt the Chimæra of three years and half, taken from the time, during which the Temple was prophan'd by Antiochus. *Four quite different times ſet down for that in* Daniels Prophecies. *An explication, and a reconciling of thoſe four times. An application of theſe four times to the Kingdom of* Antichriſt, *and the ruin of that* Kingdom.

I Draw my laſt Argument againſt this chimerical duration of *three years and a half*, from the moſt famous of all the types of *Antichriſt*, viz. *Antiochus Epiphanes*. 'Tis he that perſecuted the *Church*, that oppreſſed it, that defiled the *Temple*, that cauſed the daily *ſacrifice* to ceaſe for the ſpace of *three natural years and a half*. Wherein it is evident, that God hath ſet him as a type of *Antichriſt*, who during the ſpace of *three prophetical years and a half*, was in like manner to ſeize on the *Church*, to fill the *Temple* of God with *Idols*, and make the pure ſervice of God, the continual ſacrifices of praiſes and prayers, which God hath reſerved for himſelf alone, to *ceaſe*. Now we muſt remember this maxime, which we have already advanced in the fore-going Chapter, *viz.* that *types* are œnigmatical, and *ſhort* pictures of great events, great in their *extent* as well as in their *qualities*. This maxime is evident, it hath no need of proofs. And according to this principle, ſeeing the *times* muſt be ſhort, as well as the other

Types are ſhort pictures in a little.

Part 2. ſtrokes, it is clear, that *contracted years* cannot be better repreſented than by *days*, not by *months*, for a month is the *revolution* of the *Moon*, and conſequently it can't be proper to repreſent the *revolution* of the *Sun*, which is a quite different *Star*. But the *day* and the *year* are the revolutions of the *Sun*; the *year* is the *great* revolution, the *day* the *little* one. If one would repreſent in ſhort the *great revolution* of the *Sun*, one can't do it better than by the *ſmall revolution* of the *ſame* Star. And thence I conclude, that the oppreſſion of the Church by *Antiochus*, who was the *type*, having laſted 1260 *little revolutions* of the *Sun*, they muſt repreſent *ſo many* of the *great revolutions* of the ſame *Star*. I ſpend a Chapter on this laſt proof, becauſe in the duration of the oppreſſion of the *Jewiſh Church* by *Antiochus Epiphanes*, there are conſiderable difficulties, which ſpring from the differences of the *Prophecies* of *Daniel* and the events, ſuch as the *firſt* book of the *Maccabees* repreſents them to us. I hope that the clearing theſe difficulties about the duration of the perſecution of *Antiochus*, will give us ſuch light into the duration of the Kingdom of *Antichriſt*, as will pleaſe the curious.

Four times noted by *Daniel* for the duration of *Antiochus's* perſecution.

We muſt therefore obſerve, that the Prophet *Daniel*, deſcribes the time of the duration of the perſecution that was to befall his nation, in *four* different manners.

First of all, he ſaith in the eighth Chap. after having ſpoken of *Antiochus Epiphanes*, under the

C. 8. v. 13. emblem of the little horn; *Then I heard one Saint ſpeaking, and another Saint ſaid unto that certain Saint that ſpake, How long ſhall be the viſion concerning the daily ſacrifice and the tranſgreſſion of deſolation, to give both the ſanctuary and the hoſt to be trodden*

trodden under foot? And he ſaid unto me, unto 2300 *days; then ſhall the Sanctuary be cleanſed.* Part 2. v. 14.

Daniel reaſſuming the affair of *Antiochus* in the eleventh Chapter, and continuing it in the twelfth, obſerves *three times. And one ſaid to the man clothed in linnen, which was upon the waters of the river, How long ſhall it be to the end of theſe wonders? And I heard the man clothed in linnen, which was on the waters of the river, when he held up his right hand and his left hand unto heaven, and ſwore by him that liveth for ever, that it ſhall be for a time, times and a half:* It is plain, this ſignifies *one year, two years*, and *half a year, three years and a half.* So then you ſee the *ſecond time.* Cap. 12. v. 6, 7.

The *third* is obſerved in the ſame Chapt. *And from the time that the daily ſacrifice ſhall be taken away, and the abomination that maketh deſolate ſet up, there ſhall be* 1290 *days.* C. 12. v. 11.

Laſtly, The *fourth* time is found in the following verſe, *Bleſſed is he that waiteth, and cometh to the* 1335 *days.* See then *four different numbers.* v. 12.

Two thouſand three hundred evenings and mornings. 2300.

A time, times and half a time, that make three years and a half, and days. 1260.

One thouſand two hundred fourſcore and ten days. 1290.

And laſtly, one thouſand three hundred and thirty five days. 1335.

I do not know whether any *Interpreters* have underſtood the *myſtery*, but ſee how I explain it. The myſtery of the four numbers.

Firſt, we muſt know, that the firſt number of 2300 *mornings and evenings*, muſt not be taken for 2300 *days*, as Interpreters take it; which forces them to go back to the very beginning of the reign

Part 2. of *Antiochus*. Two thouſand three hundred mornings and evenings taken for ſo many *days*, make ſix *years*, four *months*, twenty *days*. The prophanation ended in the 148th year of the *Æra* of the *Seleucidæ* as we ſhall ſee. So that we muſt go back even to the 142 *year*, to find there the beginning of theſe ſix *years*, four *months*, and twenty *days*. And it were neceſſary that the prophanation of the Sanctuary, and the ceſſation of the daily ſacrifice ſhould *then begin*. For the Prophet ſpeaks expreſly of the *ceſſation* of the *daily ſacrifice*. *How long ſhall be the viſion concerning the daily ſacrifice?* And he receives this Anſwer, *for* 2300 *evening and mornings*. Yet 'tis certain, by the Hiſtory of the *Macchabees*, and by the *Prophecy* of the twelfth Chapter of *Daniel*, that the prophanation of the Sanctuary, and the ceſſation of the daily ſacrifice, *begin* not till *three years after*, *viz.* the 145 *year* of the *Æra* of the *Seleucidæ*. I am perſwaded therefore, that we muſt underſtand by it, two thouſand three hundred *ſacrifices* of the evening and the morning. And this will not be ſcrupled by him that ſhall conſider, *Firſt*, That it is not uſual in the holy Tongue, nor in any other, to ſay, *two evenings and mornings*, or *three evenings and mornings*, meaning *two days*, *three days*, &c. *Secondly*, That the ceſſation of this daily ſacrifice that was offered morning and evening, being here ſpoken of, to this queſtion, *How long ſhall be the viſion concerning the daily ſacrifice*; a more proper and intelligible anſwer than this cannot be given, *viz.* It ſhall be for *two thouſand three hundred* evenings and mornings. That is to ſay, There ſhall be an interruption of *two thouſand three hundred ſacrifices*. So that this number makes *one thouſand one hundred and fifty days*. See then theſe four numbers.

2300 mornings and evenings make but 1150 days.

1. *Eleven*

1. *Eleven hundred and fifty days*, which make *three years*, *two months*, and *ten days*. Part 2.

2. A time, times, and half a time, which are *three years* and *six months*.

3. One thousand two hundred fourscore and ten days, which make *three years* and *seven months*.

4. One thousand three hundred thirty five days, that make *three years*, *eight months*, and *fifteen days*.

In the whole taking *thirty days* for every *month*, a *round number*, which the Holy Spirit hath chosen, to avoid *broken numbers* arising from the inequality of the *months*: Which appears by this, that in the *Revelat.* 42 *months* and 1260 *days*, are taken for the *same* thing. 'Tis so, if 30 *days* be assigned to every *month*.

These four *numbers* are different, and the later always exceeds the former. There is six months and five days difference between the least and the greatest. How can we reconcile this with the History? We find this *history* in the four first Chap. of the first book of *Macchabees*. Though this book be *not Canonical*, it deserves however a very *great esteem*, and I do not at all doubt but it was left to the *Church* by a singular Providence of God, that by it we might see the truth of *Daniel's Prophecy*; and at the same time to instruct us in the different periods of the duration and end of *Antichrist's Kingdom*, shadowed forth by that of *Antiochus*. See then how we must frame the *Chronology* of the four first Chapters of this *Book*, to the end we may find an admirable agreement between the *events* and these *four numbers* in the Prophecy.

The first Book of *Macchabees* is a book that deserveth esteem.

To understand what we are about to say, it must in the first place be observed, that *two things*

Part 2. uſually are *Confounded*, that muſt be very carefully *diſtinguiſht* in the perſecution of *Antiochus*: the firſt is, *the prophanation of the Sanctuary*, [the *ſecond* is *the ceſſation of the daily ſacrifice*. 'Tis ſuppoſed, that they are the *ſame* thing, or at leaſt that theſe two things *laſted one as long as the other*. Which is *not* ſo; for the] prophanation of the Sanctuary *began ſome months before* the ceſſation of the daily ſacrifice, & alſo it *ceaſed ſooner*. For the daily ſacrifice *began not again*, till *ſome months after* the ſanctuary had *ceaſed* from being prophan'd; ſee then the four Periods that muſt be obſerv'd in the perſecution of the *Jewiſh Church* by *Antiochus*.

We muſt obſerve four periods in the perſecution of *Antiochus*.

The *firſt*, from the ceaſing of the *daily Sacrifice*, till its firſt beginning again.

The *ſecond*, from the beginning of the prophanation of the *Temple* by the *Gentiles*, to the purification of the *Temple* begun by *Macchabæus*.

The *third*, from the beginning of the prophanation of the *Temple* by the *Gentiles*, to the finiſhing the purification of the *Temple* by *Judas Macchabæus*.

The *fourth*, from the beginning & the firſt prophanation of the *Temple* by the *Gentiles*, to its dedication & conſecration, which was the very ſame day that the *firſt daily ſacrifice* began again.

The *four numbers* in the Prophecy anſwer to theſe *four Periods*.

1. The firſt number of 2300. evenings and mornings, anſwers to the ceſſation of the daily ſacrifice; as is clear, and this ſignifies, that from the *ceaſing of the laſt daily ſacrifice* to the *firſt beginning again of the daily ſacrifice*, there was to be an interruption of 2300. ſacrifices. i. e. 1150 *days*, which make *three years, two months*, & *ten days*.

2. The

2. The number, of *a time*, *times and half a time*, i. e. three years and six months, answers to the period, that ran out from the first prophanation of the *Temple* by the *Gentiles*, to the beginning of the purification of it by *Judas Macchabæus*. And this signifies, that from the first prophanation, to the beginning of the purification, there were exactly 3 *Years* and 6 *Months*. Part 2.

3. The *third Number*, which is 1290. days, answers to the period that ran out from the first prophanation of the *Temple* by the *Gentiles*, to the finishing the purification by *Macchabæus*: and this signifies, that from the first prophanation of the *Temple*, to the finishing its purification, there were 1290 *days* i. e. three *Years* and *seven months*.

4. *Lastly*, the *fourth number*, which is 1335. *days*, answers to the period that ran out from the first prophanation of the *Temple*, to its dedication and consecration. And this signifies, that from this first prophanation to the feast of the dedication, there were 1335. days i. e. *three years, eight months* and *fifteen days*.

The three last periods begin at the same point viz. the prophanation of the *Temple* by the *Gentiles*; but they end at three different points. One at the beginning of the cleansing of the *Temple*, the other at the end of this cleansing, and the third at the day of consecration, or dedication. 'Tis to this *Chronology*, that we must accommodate the *History* of the *first* Book of the *Macchabees*, as we shall presently do.

The Chronology of the persecution according to the book of the Macchabees.

First, we must find a fixed and a certain point in the *History* of the *Macchabees*, and the persecution. See, 'tis that of the consecration and dedication of the Temple. *And on the* 25th *day of the* 9th *month*, *which*

Part 2. *which is the month Kaſlen, in the* 148 *year, they aroſe betimes in the morning, and offer'd the ſacrifice, according to the Law, on the new Altar, which was dedicated the ſame time, and the ſame day, wherein the Nations had prophaned it.* This is the *day* of the dedication. This is the beginning again of the firſt daily ſacrifice. We have ſeen, that from the beginning again of the firſt daily ſacrifice, reckoning backwards, we find 2300 ſacrifices interrupted, *i. e.* 1150 *days*, or *three years, two months*, and *ten days*; and conſequently the ceſſation of the firſt daily ſacrifice muſt fall on the 15th *day* of the ſeventh *month* of the 145th *year* of the *Æra* of the *Seleucidæ*. For from the tenth *day* of the ſeventh *month* of the *year* 145, to the 25th *day* of the nineth *month* of the *year* 148, there is exactly *three years, two months* and *ten days*.

1 Macc. c. 4. v. 51, 52, 54.

We have alſo ſeen, that from the dedication of the *Temple*, which is the ſame day with that of the daily ſacrifice's beginning again, counting backward to the firſt prophanation of the *Temple*, there are 1335 *days*. i. e. *three years, eight months* and *fifteen days*. And ſince the day of the Dedication falls on the 25th of the ninth *month*, of the 148th *year* of the *Seleucidæ*, the firſt prophanation of the Temple muſt fall on the *fifth* of the *firſt month*, of the *year* 145; and conſequently, that the Temple was prophaned *ſix months* and ſome days before the ceaſing of the daily ſacrifice. But for the greater clearneſs, we muſt relate the *Hiſtory* as 'tis in the *Maccabees*, and fix it to its true times.

The Hiſtory of the firſt book of the *Maccabees* fixed to its true times.

In the 143 year, *Antiochus* having overcome *Ptolemy* King of *Egypt*, paſſed by *Jeruſalem*, took it, pillag'd it, and carried away the veſſels of the Temple. *Now after* Antiochus *had ſmitten* Egypt, *he returned again in the* 143 *year, and went up againſt Iſrael*

1 Macc. c. 1. v. 21, 22, 23.

Iſrael and Ieruſalem with a great multitude, and entred proudly into the Sanctuary, and took away the golden Altar, and the Candleſtick, and all the veſſels thereof. This is not that which is called the prophanation of the Sanctuary. For 'tis *idolatrous and impure worſhip*, that prophane the houſe of God; 'tis not *violence* and *pillaging* it. *And after two years fully expired, the King ſent his chief Collector of Tribute, who came to Ieruſalem with a great multitude. And ſpake peaceable words to them, but all was deceit; for when they had given him credence, he fell ſuddenly on the City, and ſmote it ſore, and deſtroyed much people of Iſrael, and took the ſpoils of the City, and ſet it on fire, &c. Then built they the City of David with a great and ſtrong wall, and made it a ſtrong hold for them.* Then it was the *prophanation* began; *after two years fully expired*, reckoning from the 143*d year* inclusively, this falls on the beginning of the *year* 145 in the *firſt month*. 'Twas *then*, I ſay, the *Temple* was prophaned by the Apoſtates of the *Iewiſh Nation*. This alſo is what that Author ſaith expreſly. *For it was a place to lye in wait againſt the Sanctuary, &c. They ſhed innocent blood on every ſide of the Sanctuary, and defiled it.* That is to ſay, *Menelaus* the Apoſtate Sacrificer, *ſacrificed* together with his fellows in the *Temple* to the *Heathen Gods*.

Part 2.

1 Macc. 1. v. 30, 31, 32, 33, 34, 35.

v. 36, 37.

But obſerve, the *daily ſacrifice* did not yet ceaſe. The Apoſtate *Menelaus* did what *Ahaz* the father of *Hezekiah* had done, and what *Manaſſeh* had done; he prophaned the *Temple* by falſe worſhip; however, without cauſing the worſhip of the true God to ceaſe. *There* 'tis Apoſtates *begin*. At firſt they would fain reconcile God and the Devil, afterwards by degrees they advance to a total Apoſtacy.

Anti-

Part 2. *Antiochus*'s men were ſix weeks a building the *City* of *David* to make a Citadel of it: when that was done, they thought themſelves ſtrong enough to undertake every thing. They finiſht what they had begun, entirely aboliſht the Moſaical worſhip, & cauſed the daily ſacrifice to ceaſe *ſix months* and *five days* after the prophanation of the *Temple*, v. 54. the tenth *day* of the ſeventh *month*. Two *months* and five *days* after they arrived at that height of boldneſs, as even to put the *Idol* of *Jupiter Olympius* in the *Temple of Jeruſalem*. *In the fifteenth day of the month Caſlen, in the* 145th *year, they ſet up the abomination of deſolation on the Altar of the Lord, and built Altars in all the Cities of Judah on every ſide.* This deſolation laſted till the tenth *day* of the ſeventh *month*, of the *year* 148, the day wherein *Macchabæus* entred again into *Jeruſalem*, viſited the Holy places, and undertook the cleanſing of them.

1 Mac. 4. 36, &c. *Then ſaid Judas and his brethren, our enemies are diſcomfited, let us go up to cleanſe and dedicate the Sanctuary.* And all the Army met together, and went up to *the Mountain of God, and ſaw that the holy place was forſaken, and the Altar prophaned*, &c. *And Judas choſe Prieſts of blameleſs converſation.* &c. *who cleanſed the Sanctuary, and bare out the defiled ſtones into an unclean place.*

I ſuppoſe, I ſay, that this work was begun the tenth *day* of the ſeventh *month* of the *year* 148. And ſo from the tenth of the firſt *month* of the *year* 145, there are exactly *three years and a half*, the very time marked by the Prophet for the duration of the prophaning of the Sanctuary. Then therefore this prophanation of it ceaſed.

Afterwards, I ſuppoſe, they were one entire month in cleanſing the *Temple*, and carrying away the filth, which the *Heathens* had laid in it, and taking

taking away the ſtones of the Altars that had been built, and of the *great Altar* that had been prophaned by the *Idol* of *Jupiter Olympius*. Add one month, *i.e. thirty days* to 1260 *days*, you make 1290 *days*, which is the account we find in the 11th verſe of the 12th Chapter of *Daniel*. *From the time that the abomination of deſolation ſhall be ſet up, ſhall be* 1290 *days*, which are *three years* and *ſeven months*, that is to ſay, ſince the prophanation of the *Temple* to the finiſhing its purification. Part 2.

But after the finiſhing this purification, the *Temple* was not yet in a condition to ſacrifice in. For they were fain to build a *new Altar*, and make utenſils all new, in the place of thoſe that had been either taken away, or prophaned.

To do this, no leſs than 45 *days* were neceſſary; and theſe are the 45 *days* added to 1290, that make the number 1335 *days*, of which the Prophet ſaith, *Bleſſed is he that waiteth, and cometh to the* 1335 *days*. And 'tis at the end of theſe 1335 *days*, reckoning from the prophanation in the beginning of the *year* 148, that the dedication was made in the *year* 148. on the 25th *day* of the ninth *month*. Therefore 'tis the Prophet cries out, *Bleſſed is he*, &c. becauſe it was a great feaſt, and great rejoycing in *Iſrael*. See, I ſay, both the *Hiſtory* and the *Chronology*, and the duration of the ceſſation, of the prophanation of the *Temple*, and the interruption of the daily ſacrifice, made to agree with the *Prophecy*.

At preſent, from the *type* we muſt in a few words make our conjectures touching that, which muſt come to paſs in the duration of the *Antichriſtian Empire*. The prophanation of the Moſaical Sanctuary by *Antiochus*, laſted *three years and a half*, to the time that *Judas Macchabæus* drove the *Heathen*

Part 2. *Heathen* out of *Ieruſalem*, and *Paganiſm* out of the *Temple*, the cleanſing of which he began. To the end the *truth* may anſwer to the *figure*, the *Antichriſtian Empire* muſt endure *three years and a half*, conſiſting of 1260 *days*, which are 1260 *years*, during which *the Sanctuary ſhall be prophaned by the Heathens*, i.e. the ſervice of God ſhall be polluted by *revived Paganiſm*, and the *Temple* of God poſſeſſed by a *Tyrant*. At the end of 1260 days *Judas Macchabæus* began the purification of the *Temple*, and ſpent 30 *days* about it. The cleanſing of the *Church* muſt be begun, the *Idol* muſt be caſt out, the *Tyrant* expelled after the 1260 *years*. But as *Judas Macchabæus* ſpent 30 *days* about purifying the *Temple*, after he had taken away the *Idol* thence, and had reſcued it out of the hands of the *Tyrant*; 'tis propable, that *after* the fall of the *Papiſm*, of its *tyranny*, and *idolatry*, 30 *years more* will be ſpent in purifying the *Church* from all *ſchiſms*, *hereſies*, *diviſions* and *errours*.

Laſtly, as *Judas Macchabæus* ſpent 45 other *days*, to prepare all things for the conſecration of the *Temple*; in like manner *after* the *Church* ſhall have been cleanſed from idolatry, hæreſy, ſuperſtition, ſchiſm and errours, God will employ yet 45 *years more*, to prepare all things for the conſummation of the *Church*. At the end of which time will be the dedication, the ſolemn feaſt. And 'tis in my opinion in this *laſt ſpace of* 45 *years*, that God is to *call the Gentiles*, and all the Nations of the Earth to the knowledge of himſelf; this is that which the Apoſtle *Saint Paul* calls, *The fullneſs of the Gentiles*. For ſee, as I believe, the *degrees* by which the *Church* muſt arrive at its perfection.

1. *Babylon*

Part 2.

1. *Babylon* ſhall fall, the Kingdom of *Anti-chriſt* ſhall ceaſe.

2. The *Church* ſhall be reunited in the ſame opinion; ſchiſms and diviſions ſhall be at an end.

3. The Idolatrous and Infidel Nations, eſpecially the *Turks*, who are at this day ſcandalized at the diviſions, manners and the falſe Doctrines of the *Chriſtians*, ſhall ſubmit themſelves, at leaſt the greateſt part of them, being prevailed upon by the purity of Doctrine and holineſs of manners.

4. *Laſtly*, The *Jews* overcome by ſo unanimous a conſent, and, it may be, by ſome *glorious apparition of our Lord*, ſhall be converted, and ſtrongly labour to convert the reſt of the Nations, far diſtant and ſeparated from us. Then ſhall be the *Dedication*, the conſummation of the *Church*. And bleſſed is he that ſhall wait, and come to the 1335 *days*, i. e. to *ſeventy five years after* the *fall of the Popiſh Empire*. For he ſhall ſee the *reign of J. Chriſt* in all its Glory.

CHAP. III.

What the Laſt *times are. It doth not ſignify the end of the World. There are* many *times with reference to the Church, and with reference to the World. If* Antichriſt *muſt reign* 1260 *years, he is come.* Mahometaniſm *is not* Antichriſtianiſm.

THus much is enough to deſtroy that *Chimæra*, of the duration of the *Kingdom of Antichriſt* for

Part 2. for *three natural years and a half*. 'Tis neceſſary only to anſwer a difficulty that may be raiſed from hence, that the reign of *Antichriſt* is called the *laſt times*, which ſeems to mean the *end of the World*. And without doubt, this is that, which gave occaſion to the ancient Writers to ſuppoſe, that the end of this *Empire* was not to be above *forty five days* before the day of judgement. But to fall into this errour, a man muſt be little uſed to the ſtyle of the Scripture. *One thouſand two hundred and ſixty years*, 'tis ſaid, can't be called the *laſt times*, the period is *too long*. 'Tis neceſſary the reign of *Antichriſt* ſhould be *nearer the end* of the World and the day of judgement, than ſo. But what will thoſe Gentlemen ſay, that make this objection; what will they ſay of *Saint John*, who ſpeaking of *Antichriſt*, and preciſely of that tradition according to which he was to come in the laſt times, ſaith, *Little children, it is the* laſt *time, and as ye have heard that* Antichriſt *ſhall come, even now are there many Antichriſts, whereby we know that it is the* laſt *time*. 'Tis above *ſixteen hundred years ago*, that *Saint John* ſaid ſo, and then from *that time* he counted the *laſt times*. With much *more reaſon* may we reckon thoſe ages that came not till *four or five hundred years after*, for the *laſt times*.

S. John calls his time the laſt time. 1 Ep. 2. 18.

The laſt day, & the laſt times are not the ſame thing. Joh. 6. 54.

Neither muſt we imagine, that the *laſt times* ſignify a ſhort ſpace. We muſt well diſtinguiſh the *laſt day*, from the *laſt time*. When the Holy Spirit ſpeaks of the *laſt day*, he always means *a ſhort time*. *He that eateth my fleſh*, ſaith our Lord, *I will raiſe up again at the laſt day*. But the *laſt time*, and eſpecially the *laſt times* in the plural number, always ſignifieth a *long period*. See the proofs of both theſe things.

Firſt,

First, that *the laſt times ſignify not the end of the World.* The *laſt time* in the ſingular number ſometimes doth. *St. Peter* ſaith, that *we are kept by the power of God through faith unto ſalvation, ready to be revealed in the* laſt time. But it doth not *always* ſo ſignify, as appears by that paſſage of *St. John*, which we quoted a little before, *'tis the* laſt time. As for that in the plural number, *the laſt times, and the laſt days*, we find, they *always* ſignify a time *far enough off from the end of the World. Saint Paul* in the ſecond verſe of the Epiſtle to the *Hebrews* ſaith, that *God hath ſpoken to us in theſe* laſt days *by his Son.* The Apoſtle *Saint Peter* ſaith, that *Jeſus Chriſt was fore-ordained before the foundation of the World, but was manifeſt in theſe* laſt times *for us.* The ſame Apoſtle tells us, *in the* laſt days *ſhall come ſcoffers, walking after their own luſts, and ſaying, where is the promiſe of his coming?* 'Twas the very time in which *Saint Peter* ſpoke and wrote. For 'tis ſpoken as of perſons that *were in being already.* And it appears by the ſecond Chapter of the Epiſtle to the *Theſſalonians*, that there was an opinion ſpread abroad, that the end of the World was at hand, which made prophane ones ſay, *where is the promiſe of his coming*, which they tell us is nigh? The Prophet *Joel* ſaith, *in the* laſt days *I will pour out my Spirit on all fleſh. St. Peter* applies this Oracle to that which happen'd on the day of Pentecoſt, and in the ages of the *Primitive Church. St. Paul* ſaith to *Timothy*, *Know this, that in the* laſt days *perillous times ſhall come, for men ſhall be lovers of their own ſelves*, &c. Theſe *laſt days* began a little after *St. Paul*; For the *Church* was not long, before ſhe corrupted her manners. Theſe very ſame Texts prove alſo the *other* thing we have laid down, which

Part 2.

The laſt *times* doth not always ſignify the laſt *day*.

1 Pet. 1. 5.

1 Epheſ. 1. 22.

2 Pet. 3. 3, 4.

Acts 2.

2 Tim. 3. 2.

XUM

Part 2. which is, that the *last times* do *not* signify a *short duration*. For the manifestation of Jesus Christ made in the *last times*, and God speaking to us in the *last days* by his Son, and the *last days* wherein the prophane shall bear sway; all this I say, signifieth the time that passeth *from J. Christ to the end of the world.*

The times divided into three parts in reference to the Church.

To understand why the Period that passeth from Jesus Christ to this present time, is called the *last time*, we must observe, that in the Scripture the times are divided either with reference to the *Church*, or with reference to the *World*. With reference to the *Church*, there are *three* times; A time when the *Church* was *without* the *Law*, and *without* the *Gospel*; this is the *first time* that passed from *Adam* to *Moses*; A time wherein the *Church had the Law of Moses*, that was the time from the departure out of *Egypt* to *J. Christ*, that's the second time; *Lastly*, A time wherein the Church enjoys the *light of Jesus Christ*; that's ours, and that's the third time.

The times in reference to the world are divided into four.

With reference to the *World*, the time is divided into *four great Monarchies*, that must precede the last *reign of J. Christ*. The first was the *Monarchy* of the *Assyrians*, which had its seat first at *Nineveh*, and afterwards at *Babylon*; The second is that of the *Persians*; the third that of the *Greeks*; and the fourth that of the *Romans*, whose reign must be prolong'd till the Kingdom be given to J. Christ and his Saints.

Since Jesus Christ we are in the last times.

Now whether we refer it to the *first* division, or the *second*; 'tis still true, that *we* are in the *last times*; that *J. Christ* came in the *last times*, and that the Empire of *Antichrist* must be in the *last times*. *J. Christ* came in the *third* and *last time*, with reference to the *times of the Church*, seeing he came since

ſince the *Law* of *Moſes* ceaſed to be in its vigor. Part 2.
And *Antichriſt* alſo hath his reign in the *third and laſt period* of the *Church*. *Jeſus Chriſt* alſo came in the *laſt times* with reſpect to the *World*, for he came in the time of the *fourth Monarchy*. *Antichriſt* with much more reaſon may be aſſigned to the *laſt times* of the *fourth Monarchy*, becauſe he himſelf is but a continuation of that *fourth Monarchy*.

But to be ſo much the more fully perſwaded, that 'tis a very proper expreſſion, it muſt be obſerv'd, that the *fourth Monarchy* figur'd by the *fourth beaſt*, was to have *two great periods*, one of *ſix heads*, the other of a *ſeventh head*, having *ten horns*. The Period of the *ſix* firſt heads is the *Roman Empire* under *Kings*, *Conſuls*, *Decemvirs*, *Tribunes* of the people, perpetual *Dictators* and *Emperors*. And this *firſt Period* contains about 12 or 1300 *years*. The *period* of the *little horn*, or the *ſeventh beaſt* with *ten horns*, is that of *Antichriſt* and the *ten Kings*, which muſt alſo be between 12 and 1300 years. *Antichriſt* therefore is come in *the laſt time of the laſt time*, *i. e.* in the *laſt period* of the *fourth and laſt worldly Monarchy*. And conſequently the Holy Spirit might with very great reaſon call his reign *the laſt times*. And thence it can by no means be concluded, that this Kingdom muſt laſt but a few years, before the end of the World.

Having ſaid all that I had to ſay, to deſtroy this *falſe imagination*, that the *Empire of Antichriſt* muſt laſt but *three years and a half*, I might juſtly reaſſume, and urge all thoſe Arguments I formerly mentioned, to prove that the Idea of *Antichriſt*, which the *Papiſts* frame to *themſelves*, is *falſe*, and that the *popiſh Roman ſee* is the *true Antichriſt*.

Part 2. But before that, I must use them yet once more to confound the dishonesty of the *Translators* of the *Port-Royal*, who say of the ten Kings, that *they shall take power* for one hour, *or* for a little time *with the beast*, instead of translating it *in the same hour*, or *at the same time with the beast*. They found this translation, or rather, this *notorious falsification* very proper to take away from the *Reformed* this Text, that proves so clearly, that the *birth of Antichrist* must be reckon'd from the division of the *Roman Empire* among *ten Kings*, and into *ten Kingdoms*. But afterwards we shall see, that though we should let their *translation pass*, our proof would not in the least be weakned by it. But as they will not agree, that 1260 *years* may be called *a little time*; see here, they are engaged to prove, that all that we have said to prove, that the 1260 *days* of *Antichrists reign* are so *many years*, is illusion, a Chimæra, a dream, and a sophism. For if our proofs do subsist, how will they maintain their version, that *the Kings shall take power for* a little time *with the beast*? Seeing all *Interpreters* do agree, and 'tis clear of it self without their consent, that the power of the *ten Kings* must last *as long* as that of the *beast*. And also these ten Kings must reach *beyond the beast*; for *after* they have *clothed* him with their power, they must *strip him of it, eat his flesh, and burn it with fire*. If therefore the duration and continuance of the *beast* be 1260 *years*, as we have demonstrated it; 'tis necessary, that the reign of the *ten Kings* be 1260 *years*, and consequently this reign will not be *for one hour, and for a little time*.

Rev. 17. 10. The dishonesty of the *translation* of the *Port-Royal* about the duration of *Antichrists* reign.

'Tis here that these Gentlemen the *Interpreters* will have great need of the Arabique, Rabbinical learning, and Hebrew of *Father Simon* the Grammarian,

marian, that not long ſince hath ſet up for an In- Part 2.
terpreter of the *Revelation*. His *new lights* do well deſerve a *particular Chapter* by themſelves. But for the preſent, we muſt follow on our way, and ſhew, that if the 1260 *days* be 1260 *years*, then *all* that the *Papiſts ſay* of Antichriſt is *falſe*, and all that *we ſay* of him is *true*. If it be *falſe*, that this *Empire* muſt laſt but 1260 *natural days*; it is true, that it muſt laſt 1260 *years*; for I have proved, there is *no middle way* to be taken. And if it be true that *Antichriſt* muſt reign 1260 *years*, he can no longer be *only one ſingle man*, nor a *revolted Jew*, nor a *falſe Meſſiah*, nor *a man of the Tribe of Dan*, nor a *Tyrant* that muſt re-eſtabliſh the *Moſaical worſhip*, and *rebuild Jeruſalem* to cauſe the *Jews* to reign there. For it would be abſurd, to ſuppoſe that *one man* ſhould live 1260 *years*, that the reign of the *Law of Moſes* ſhould return for 12 *Ages*, and that *Judaiſm* for ſo long a time ſhould oppreſs the *Chriſtian Religion*. If the Empire of *Antichriſt* muſt *laſt* 1260 *years*, it muſt neceſſarily be *already come*. For 'tis to go againſt the general opinion of all men, to ſuppoſe that before the reign of Jeſus Chriſt comes, we muſt *yet* expect a tyrannical Monarchy of 1200 *years*. If the Antichriſtian Empire *be come*, it muſt be either *Mahometaniſm*, or the *Papiſm*.

It being proved, that the 1260 days are 1260 years, the *Papiſts Antichriſt* is a Chimæra.

If this duration be 1260 years, *Antichriſt* is come.

Antichriſtianiſm can't be found among the *Arrians*; for they have been extinct a long time, and *their reign* did not come to near 1260 *years*. We can't find him among the *Albigenſes*, who *never reign'd*, who appear'd but for *a little time*, and who were *always oppreſſed*. He can't be found neither among the *Lutherans*, nor *Calviniſts*; for none of the *Characters* of Antichriſtianiſm do agree to *them*, and the Papiſts would not ac-

Part 2. knowledge that *our reign* should be for 1200 *years*.

Mahometaniſm hath not the Characters of *Antichriſtianiſm*

There's nothing remains but *Mahometaniſm*, on which one can caſt ones eyes, to ſeek out *Antichriſtianiſm*; 'tis indeed an *Antichriſtian Sect*, becauſe 'tis an enemy to Jeſus Chriſt, and hath already ſubſiſted above a 1000 years. But we can't find therein the Characters of *Antichriſtianiſm*, ſo as *'tis deſcribed in the Prophets*. *Firſt*, *Antichriſtianiſm* muſt be an *Apoſtacy*, and a *revolt* of men, that formerly were obedient to the faith. The *Saracens*, *Arabians*, and *Turks*, the founders and preſervers of this Sect, *never were Chriſtians*, and are *not Apoſtates*. *Mahomet* and the *Arabians* were *Heathens*. *Secondly*, *Antichriſtianiſm* muſt be an *Idolatry*, for it is called a *Whoredom*; and muſt teach *the Doctrine of Damons, and mediatory ſpirits*. Now the *Mahometans* are *not idolaters*; on the contrary, they *abhor* the adoration of *Images*; and 'tis *this* that *greatly ſcandalizeth* them againſt the Chriſtian Religion. *Thirdly*, In the name of *Antichriſt*, we muſt find *the number 666*. In the name of Mahomet, and Mahometan, Arabians and Saracens, in any language, *this number* is *not found*. *Fourthly*, *Anchriſtianiſm* was to have its *ſeat* in the *great City*, which in St. *Johns* time *ruled over the Kings of the Earth*. That is *Rome*, as all Interpreters unanimouſly acknowledge. *Mahomet* and his Partizans *never* did poſſeſs the City of *Rome*, and *do not* poſſeſs it. *Fifthly*, The Empire of *Antichriſt* muſt be *the Roman Empire continued*; the Empire of the *Arabians* is ſo far from being the *continuation* of the *Roman Empire*, that it hath been *the deſtruction of it in the Eaſt*. *Sixthly*, *Antichriſt* muſt ſit *in the Temple of God*, *i.e.* in the *Church*. Mahomet and his Succeſſors are *out of the Church*, and do *not* belong to *Chriſtendom*. *Seventhly*, *Ten Kings*

Kings muſt *voluntarily give* their power to *Anti-* Part 2.
chriſt. But the *Arabians* and *Saracens* have *conquer'd* all Kingdoms by *meer violence*; *none* did *voluntarily* ſubmit to them. *Eighthly*, *Antichriſt* muſt be the ſeventh head of the *Beaſt* in the *Revelation*, *i. e.* Of the *Roman Empire*; *Mahomet* hath *nothing* in common with the *Roman Empire*. *Ninethly*, The Empire of *Antichriſt* muſt be properly nothing elſe, but *the image* of an Empire, which yet however muſt be *worſhipt*, and *obedience* be given to it; The Empire of the *Mahometans* is *not an image*, but rather *the moſt deſpotical and arbitrary Empire*, that ever was in the World. *Tenthly*, The *Antichriſtian Empire* muſt have under it *ten horns*, i. e. *ten Kings*. Ten horns, every one having his crown, and his Royal power. So far is the Empire of the *Mahometans*, from ſuffering any *vaſſal Kings* to ſubſiſt, that it hath *deſtroyed* all the *great Lords*. In *India*, in *Perſia*, in *Turky*, every one of theſe *Mahometan* Empires hath *but one only Lord*. *Eleventhly*, The Empire of *Antichriſt* muſt be *but one*, it muſt *not be divided*; For the *Kings* that are to ſubmit to him, ſhall acknowledge him for their *only head*. But the Empire of *Mahomet* is *divided into many Empires*. The Empire of the *Tartars*, the Empire of the *Turks*, the Empire of the *Perſians*, the Empire of the *Moguls*; and theſe four Empires are not only *different*, but always *oppoſite* and almoſt always *enemies*. *Twelfthly*, *Antichriſt* muſt have *two horns*, i. e. *two powers like to the Lamb*. 'Tis notorious, the *Mahometans* have *nothing* in common with *Jeſus Chriſt*, with *his Religion*, and with *his power*. *Thirteenth*, *Antichriſt* muſt *excommunicate*, *perſecute*, *take away liberty of commerce* from all thoſe that will not take on them *his name and his*

Part 2. *mark in their fore-heads*, i. e. that will not follow *his Religion*. The Mahometans *ſuffer all ſorts of Religions, Heathens, and Chriſtians*. *Fourteenth*, The *Antichriſtian Empire* muſt be *a head*, i. e. a Kingdom *hurt with a deadly wound*, *and revive again*. This can by no means agree to *Mahometaniſm*, which is a *Religion wholly new*, and which hath formed *Empires wholly new*. It was neceſſary to make theſe obſervations againſt thoſe, that greatly deſiring to take *Antichriſt* from *Rome*, would fain place him among the *Mahometans*.

CHAP. IV.

Some Principles to diſcover, when the Antichriſtian Empire *began, and when it muſt end. Three Characters of that Empire, Idolatry, Pride, and corruption. That theſe three Characters began to appear in the fourth Age, and did infinitely encreaſe in the fifth.*

HItherto we have diſcourſed on what is *paſt*, now we proceed to treat of what is *future*, or at leaſt of thoſe things that are *believed ſo to be*. For we ſhall ſee that many things, that are looked upon *as future*, are already *paſt*.

'Tis *the ruin of Antichriſt and his Empire*, that we are now about to ſpeak of. And the firſt queſtion that is asked thereupon is this, When *ſhall that Empire be deſtroyed?* A *great* queſtion, and which hath hitherto been looked upon, as a thing that none could penetrate into. 'Tis certainly, *very difficult* to be penetrated into, but yet however I do *not* think, 'tis *impoſſible* to find out the truth,

truth. There is a *particular Providence*, that pre- Part 2.
sides over *the understanding of Prophecies*, as we have observed; God would *not* have them *understood* in *every age*, because this would *hinder* their *accomplishment*. But when they are just *ready to be fulfilled*, God permits them to be penetrated into; and the things which we see come to pass from day to day, open mens eyes.

In this matter the *whole* depends on our knowing, *where* we must *begin* the 1260 *years*, that are assigned for *the reign of the papism*. And there are as *many opinions* about that, as there are *men*. Some begin them with *Boniface the third*, Successor to *Gregory the great*, because they would be *favourable* to *Gregory* the first, who seems to have had very good things in him: And because his *Successor* was the *first*, that assumed the name of *Universal Bishop*. *Others* descend *lower*, and begin the 1260 *years*, at the time when *Images* were established. *Some* come as far as to the 11th *Age*, and to the reign of *Gregory the seventh*, who was insolent to a higher degree than any of his Predecessors dared to advance themselves unto. There are *some* also, that come as far as to the 12th *Age*.

The great point is, to know where we must begin the 1260 years.

I shall not amuse my self with *mentioning*, much less with *confuting* all these Opinions. I shall only say this boldly, that they who go *so low* to find out the beginning of the 1260 *years*, are in an *errour*. That which hath deceived them is this, they imagine, we must not begin the *Antichristian Empire*, till the time that *Idolatry and Tyranny* were arrived to *their height* in the *Church*, in which I am throughly perswaded, they deceive themselves. Another cause of their being deceived, is this, having this truth in mind, that *Rome must be*

The found ain of their errour, that descend so low for the beginning of the 1260 years.

Part 2. *the head of the Antichriſtian Empire*; they will not begin that Empire before the *Roman Church* was *moſt notoriouſly remarkable* for her pride among all the *Churches*.

When any make a hiſtory of an Empire, they muſt begin it from its original.

Totally to remove theſe two miſtakes, it muſt be obſerved, that in every country, and in every language, when any would make a *Hiſtory* of an *Empire* and a *Kingdom*, they begin it from its original. They that make the *Hiſtory* of the *Franks*, or *Frenchmen* among the *Gauls*, do not fix their beginning on that time, when the *French* were *maſters* of all the *Gauls*, from the frontier of *Flanders*, to the *Alps*, and the *Pyrenæan mountains*. For that happen'd very late. But they begin with the *firſt entry* of the *Franks* into *Gaul*, and their *firſt eſtabliſhment* on this ſide the *Rhine*. When any make a *Hiſtory* of the Empire of *Rome*, they *begin* the Roman Hiſtory from the *firſt foundation* of that City; ſo they reckon'd in *Rome* it ſelf, *ab Urbe Conditâ*. And this way of reckoning continued till the *fifth age*, when the Chriſtian account began to be in uſe, and men reckon'd by the *years of Jeſus Chriſt*. Moreover, 'tis the cuſtome of the *Scripture*, and of the *Holy Spirit*, as well as of the World: 'Tis ſaid, the ſojourning of the *Iſraelites* in *Egypt*, was *four hundred and thirty years*, yet they were *not* in that ſlavery *above* 210 *years*. But the Holy Spirit reckons from the time of the calling of *Abraham*, and his paſſing into *Canaan*, where he and his off-ſpring were ſtrangers. 'Tis therefore *all* the time of the pilgrimage of the family of *Abraham*, which God begins from its original. *Laſtly*, 'tis the *ſtile* of the *Prophets*; and particularly in *the Prophecy we are treating of*. The fourth Beaſt is the *Roman Empire*; all the World agrees in that: *where* doth the

the Holy Spirit *begin* the Hiſtory of that *Beaſt*, Part 2.
or of that *Empire*? *not* at the point of its *grandeur*, which happen'd not till above 400 *years* after its original, but from the point of its *birth*; and that is clear, becauſe he aſcribes *ſeven heads* to that Beaſt. *Heads*, which ſignify ſo many *Governments*, under which *Rome* hath paſſed. Now the *firſt* of theſe Governments, is that of *Kings*, under whom *Rome* in the beginning was no more than a great *Village*, and afterwards a *very little City* without dependencies. This principle therefore muſt be ſuppoſed, that the H. Spirit *dates* the *Antichriſtian Empire* from its *original*.

The *other miſtake* that we muſt get rid of, is this, that *Rome* is *preciſely* the place where the *Empire of Antichriſt* muſt have its birth. 'Tis not ſo. *Antichriſtianiſm* is born *every where*, and it might very well be *born in the Eaſt*, *before* it came to fix its *ſeat* in the *Weſt*. That which makes men affix the birth of the Antichriſtian Empire *preciſely to Rome*, is, becauſe being ſtruck with what Saint *Paul* ſaith, that *the man of ſin muſt exalt himſelf above all that is called God*, they have confined Antichriſtianiſm *principally*, and almoſt *ſolely* to *tyranny* and *Pride*; and have imagined, that the *birth* of Antichriſtianiſm was not to be found but in *that City*, which had always been, and which afreſh was to be the *Throne of Pride*. But herein they have been deceived. *Antichriſtianiſm* conſiſts no leſs in *idolatry, and corruption of manners* than in *tyranny*: in ſuch a manner, that in *all places* where we ſee the birth of Idolatry, Superſtition, and Corruption, *there* without doubt *Antichriſtianiſm* is born.

'Tis not neceſſary, that the firſt ſeeds of *Antichriſtianiſm* ſhould have been conceived at *Rome*.

Theſe principles being laid down, the *three Characters*, which we have affixed to the *Antichriſtian Empire*

Part 2. *Empire*, by reaſon of its *three names*, muſt be remembred. *Idolatry*, becauſe 'tis called *Babylon, the mother of fornications and abominations*; *corruption of manners*, becauſe 'tis called *Sodom*; *Pride and Tyranny*, becauſe 'tis called *Egypt*. When *theſe three ſins* began to be eſtabliſht in the Church, *Antichriſtianiſm* began to enter into it. Now 'tis certain, it was *towards the end of the fourth*, and *in the whole fifth* Age, that theſe diſorders received their birth. The ſuperſtition of *Reliques*, the veneration and worſhip of them, and immediately after, the invocation and interceſſion of the *Saints*, were introduced about the year 360. or 380. Already *before* this time, that ſuperſtition had begun among the *people*. I *do* not at all doubt, but that *women*, and *ſimple* perſons, eſpecially thoſe that were but *newly converted* from Paganiſm, were the *firſt Authors* of it. *Devout ignorant* people *eaſily* fall into *ſuperſtition*. It had been a very ancient cuſtome to frequent the *Martyrs* tombs, there to celebrate their memory, to pray for them, and there to pray for themſelves. For in *Euſebius's* time, men were wont *to aſſemble themſelves at the ſepulchers of the Martyrs, to ſay their prayers upon their ſepulchers, and there to honour their moſt happy ſouls*. The *Papiſts* in this paſſage would fain find the *invocation of Saints*; but 'tis not there. *Euſebius* only uſes the word *honour*, which doth not import either invocation or adoration; 'twas only out of a deſign to *honour the memory* of the *Martyrs*, that they aſſembled at their *tombs*. But the ignorant people, ſurpriſed with the deceit of ſome falſe miracles, which the Devil wrought at thoſe tombs, from a *ſimple honour* immediately proceed to a *religious worſhip*; and a few years after, the *Paſtors* ſuffer'd them-

The three Characters of *Anti-chriſtianiſm* began in the fourth Age; and firſt of all ſuperſtition.

Prep. Evan. l. 13. c. 11.

themſelves to be carried down the torrent, they gave way to it, and laboured to eſtabliſh this falſe devotion. Saint *Baſil* in the Eaſt, and Saint *Ambroſe* in the Weſt, are the moſt ancient Fathers, in whom we find the footſteps of the *invocation* and *intereceſſion* of the *Saints*. Part 2.

As for *the corruption of the manners* of the Clergy and people, it began to be great at the very *ſame time*. The *Church* being become *Queen of the* World by the means of her *Emperors*, clothed her ſelf with its luxury, and followed all its manners; covetouſneſs, unchaſtity, debauchery were introduced into the Sanctuary. We need only to ſee what St. *Jerome*, who lived in that time, ſaith of *Rome* and the *Roman Clergy*, and of the *Eccleſiaſticks* in general in his days. He repreſents *Rome* as already become a *Babylon*. *Go out of Babylon, my people*, ſaith he, *for ſhe is fallen, Babylon the great, ſhe is become a habitation of Devils*, and a dwelling place *of unclean ſpirits*. *'Tis true, there is the Holy Church*, &c. *But the pride, grandure, power*, &c. *that are found in that City, agrees not with the life and tranquillity of Monks*. The ſame Author ſaith, that *the Princes of the Church lived in deliciouſneſs, and imagined they did preſerve their purity in the midſt of mighty repaſts, and laſcivious actions*. Elſewhere he ſaith, that *the Eccleſiaſticks did kiſs and careſs the Ladies, ſtretch forth their hands to them to receive their preſents*. They obſerved the tempers of women, they cauſed great eſtates to be given to themſelves; and their covetouſneſs became ſo odious, that the *Chriſtian Emperors* forbad the *Eccleſiaſticks* the receiving Legacies by Will, whileſt Whores, and Comedians were permitted ſo to do.

Corruption of manners began alſo in the fourth Age.

Paula & Euſtochium ad Mercellam.

Comment. in Mic. cap. 2.

Ad Nepotianum.

Laſtly,

Part 2.

The Pride of the Bishops, and particularly of the *Bishops of Rome* encreased in the same Age.

Lastly, It is certain, that so it was, that *Pride* was established in the *Church* in this and the following age. *Then* it was, that the *Bishops*, who till that time had been all *equal*, through pride made themselves *Arch-Bishops*, and *Patriarchs*. *Patriarchs*, that are *diminutive Popes*, and consequently *petty Antichrists*. Above all, the pride of the *Bishops of Rome* began to be very plain. 'Twas in the *fourth age*, that that noble *Roman Consul* lived, who said, *make me Bishop of Rome, and I will be a Christian*. These *Bishops* caused themselves to be carried in a Litter, kept sumptuous tables, had great equipages, and lived like the great ones of the World. 'Twas at this time also, that they began to ascribe to themselves the *primacy* over other *Bishops*. Therefore bribery and violence began to be used to climb up into that *see*.

St. Jerome. Ammian. Marcellin.

In less than an Age, this torrent of *pride*, *superstition*, and *corruption* swelled to such a degree, that it became exceeding plain; in the 450 *year* superstition was already advanced to the degree of idolatry, corruption was very high, and pride very great. To know to what degree *idolatry* was already advanced in the middle of the *fifth age*, we need read but the 8th book of *Theodoret*, *de Curandis Graecorum affectionibus*. He saith, the Christians called the Martyrs, *their Physicians and their Protectors*. "The Temples of the Martyrs, *saith* "*he*, are remarkable for their greatness and their "magnificence, they are filled with all sorts of or-"naments, and they diffuse abroad the splendor and "glittering of their beauty. We assemble there, "not only one, two, three, four, or five times a "year; but we celebrate feasts therein very often, "yea, and every day we sing in them the praises and "hymns

In the fifth age, superstition was advanced to the degree of Idolatry.

"hymns of the God of the Martyrs. They that Part 2.
"are well, desire the Martyrs to preserve them in
"health; and they that have any disease, desire of
"them to be cured of it. Men and barren Wo-
"men ask Children of them; and they that have
"them, desire them to preserve um. They that
"take a Voyage, pray to the Martyrs to accompa-
"ny them in the way, and also to guide them;
"and they that return in health, thank them for it,
"confessing that 'tis from them they have recei-
"ved that benefit. Not that they look on the
"Martyrs as Gods, but pray to them as divine
"men, and invocate them as their intercessors with
"God. Now that they who pray devoutly and
"with faith, receive that which they desire, ap-
"pears plainly enough by the gifts which they pre-
"sent them, with acquitting themselves of their
"vows, which are the marks of the health which
"they have recovered. For some hang up figures
"of eyes, others of feet, others of hands made of
"gold and silver. All these things exposed to
"view, shew, that diseases have been cured, see-
"ing they have been given by those that have been
"cured. These things, I say, shew, how great is
"the vertue of the Martyrs and of their Tombs.

The great corruption of manners in the fifth age.

If any would be assured of the degree to which *corruption of manners* was advanced in the same age, he may read *Salvian* Bishop of *Marseilles*: Speaking concerning the excellency of the territory of *Aquitain*, and that abundance wherein its Inhabitants lived, he saith, that *as they surpassed all others in riches, they surpassed them also in vices; that never was there any where seen more infamous pleasures; that their life was exceeding filthy, and that discipline was entirely corrupted. This is*, saith he, *the returns they have made to God for his*

l. 7. de Provid.

Part 2. *his holy liberality.* He confeſſes, the inundations of the *Barbarians*, that had ſpoiled them of their *goods*, could not take away their *vices* from them; and that they remained *unchaſte to that degree, that the very Barbarians were ſcandalized at their impurities. For the Goths ſuffer'd not among themſelves, either impurity, fornication, or adultery. Spain*, ſaith he, *is loſt in the ſame vices, if not in greater.* Speaking of the people of *Africa*, he ſaith, that *the City of* Carthage *was full of abominations, that there was no place, nor ſtreet without a Whore-houſe. All the ſtreets were full of ſnares and baits, as ſo many ditches of impurity, in ſuch a manner, that they who diſliked theſe ſorts of crimes, could not prevent their falling into them. All the Inhabitants of that great City were plunged into the filthy mire of thoſe infamous debauches. They breath'd from one to another the filthy ſmells of their mutual unchaſtity; but none trembled at it; becauſe every one was plunged in it.* He tells us, the *Clergy* was engaged in the ſame diſorders, and that there were no imaginable crimes, theſts, covetouſneſs, robberies, abominable extorſions, voluptuouſneſs, but what were in uſe: the corruption then was an overflowing torrent. We muſt repeat the whole work, to make an exact deſcription of the miſerable ſtate the *Church* then was in. This *Biſhop* ſeems perſwaded, that 'twas theſe horrible exceſſes, that drew down the ſad judgements of God, and that open'd the dore to the barbarous nations, which made the *Empire* deſolate.

In the fifth Age, the tyranny of the *Biſhop of Rome* began to be conſiderable.

The *tyranny* and *pride* of the *Clergy*, and particularly that of *Rome*, were alſo found very high in the *fifth age*. *Leo the firſt*, that held the *ſee of Rome* in the year 450. hath diffuſed abroad in his writings an air of pride and domineering, wherein it

it appears, that he aſpired after tyranny, and that he deſigned to make himſelf maſter of the *Chriſtian Churches*. He exalted his *See* above all others; *'tis the Chair of* St. Peter, *who is called the rock and the foundation*. He ſaith, that God had exalted him, *viz.* himſelf *Leo*, to a Soveraign degree. *Humilitatem meam in ſummum gradum provehit.* After he had ſaid, that Saint *Peter* was called *the rock*, *the foundation*, *the Porter of Heaven*, *the determiner and judge of thoſe that are to be bound* and looſed, he adds that *the power of* Peter *lives in his See*, *and that his excellent authority reſides there*. And he ſaith afterwards, that Saint *Peter* was *the Prelate and Primate of all the Biſhops*. The Sermon whence this is taken, ſhews, that every year he celebrated the day of his exaltation to the *Popedom*, and made it be celebrated in his *Church*; which is great *Pride*. Part 2. Jer. 3. in anniverſ. aſſumpt. ad Pontificatum.

Writing to *Flavian* Biſhop of *Conſtantinople*, he complains, that he had not acquainted him with what *Eutyches* had done, & pretends, that upon that account he had not been rightly condemned. He complains of this eſpecially, that they did not ſhew reſpect to the appeal to *Rome* that *Eutyches* had put in. Sometimes to the title of *Biſhop of Rome*, he adds that of *Eccleſia Catholica*. *Eccleſia Catholica Epiſcopus urbis Romæ*; Biſhop of the *Catholick Church*. He oppoſes the decree of the *general Council of Conſtantinople*, by which the *ſecond place* was given to the *Biſhop of new Rome*; and a power to exerciſe the ſame juriſdiction within his diſtrict, as the *Biſhop of old Rome* exerciſed in his. The *Council* of *Chalcedon* confirmed the decree of that of *Conſtantinople*, and made the *Church* of *Conſtantinople* equal in all things to that of *Rome*: He was vexed at it, and oppoſed the execution of Ep. 22. Can. 28.

it

Part 2. it as much as he was able. This I confeſs, was *nothing* in compariſon of what was *afterwards* ſeen; however, it was *much*; and the *Biſhop of Rome* did not long ſtay from proceeding further.

CHAP. V.

That we muſt look for the point of the birth of Antichriſtianiſm *in the fifth Age. It muſt end about the year* 1710, *or* 1715.

WE have juſt before ſeen, in the extent of an *age* from the *year* 350, to the *year* 450, the *idolatry*, *tyranny and corruption of manners* that were eſtabliſht, and encreaſed. And 'tis in the extent of *this Age*, that one may ſeek for the point to which God would affix the beginning of the *Antichriſtian Empire*, and whence he would have us reckon the 1260 years of *Antichriſtianiſm*. But the difficulty is yet to know *the year preciſely*, or *within a little* of it. We muſt here again make uſe of the ingenious obſervation of *Joſeph Mede*, which we have already mentioned. He thinks, that in the words of the 11th Chapter, *Riſe and meaſure the Temple of God, and the Altar, and them that worſhip therein. But the Court which is without the Temple, leave out, and meaſure it not*; we have a ſhort repreſentation of the Church, and its duration.

A pretty obſervation of *Joſeph Mede*, on the firſt verſe of the 11th Chap.

By the *Altar* and the *Temple* he underſtands the *inward Court*, and by *this inward Court*, he believes, is meant the *primitive Church*, pure in its manners, ſound in its Doctrine. And by the *outward Court* he underſtands the *Church corrupted* by ſuperſtition,

ſtition, idolatry, tyranny and impurity. He hath found, that the *inward Court* was much *leſs* than the *outward* one; there was the ſame proportion between theſe two Courts, as there is between *one*, and *three and a half*. So that the outward Court contained the extent of the inward one *three times and a half*. And he concludes, that her extended quantity being the image of the extent of time; the duration of the *corrupted Church* ſignified by the outward Court, was to be *three times and a half*, and the duration of the *pure Church* was to be but *one time*. Now 'tis plain by the Prophecies, that the duration of the *corrupted Church* muſt be *three Prophetical years and a half*, which are 1260 *natural years*: therefore the duration of the *pure Church* muſt be *one Prophetical year*, that is to ſay, 360 *years*. I confeſs, this appears to me as if it were *inſpired*. Part 2.

The pure Church laſting 360 years, there may be four terms whence to compute theſe 360 years.

He adds, that one may begin theſe 360 years, either 1. from the *birth* of Jeſus Chriſt, according to the Chriſtian account; or, 2. from the time of his *Paſſion*, which makes the beginning of the *Chriſtian Church*. Or, 3. from the time of the *deſtruction of Jeruſalem*, becauſe then the Law was perfectly abrogated, and the new covenant perfectly eſtabliſht. Or, 4. *Laſtly*, from the *time* in which St. *John prophecied*.

The firſt calculation begins with the firſt year of Jeſus Chriſt. An. Chriſti.	1
The ſecond, in the year of our Lord.	35
The third, in the year of our Lord.	70
The fourth, about the year.	94

If we reckon the 360 *years*, which muſt contain in them the purity of the *Church*, from the *firſt* year of Jeſus Chriſt, the *laſt* year falls on the 60 *year of the fourth Age*. And this agrees admirably

Part 2. with the event. For indeed, 'tis precisely in *this time*, that we see the footsteps of the *superstition of Reliques*, and the *invocation of Saints*, appearing in the Authors of the fourth Age.

If we reckon from the 33th *year* of Jesus Christ, which is that of his death, the 360th year will fall upon *the end of the fourth Age*. In which time St. *Austin*, and St. *Jerom* wrote, by whose writings it appears, that the superstition of the worship of the creatures had already made great progress.

If we begin the 360 *years* from *the destruction of Jerusalem*, which happen'd in the 70th *year* of our Saviour, the years of purity will end in *the year* 430, a time in which it is also certain that the corruption was greatly encreased.

Lastly, if we take the *last* account, and reckon from *the year* 94, in which Saint John *composed his Prophecy*, the 360 *years* will end about *the year* 454; and 'tis about that time that *Theodoret* wrote, in whose words we have seen, that the false worship of the *Saints*, and the Doctrine of secondary *intercessors* were so well formed.

Which of the four points we must chuse.

If we place the *birth* of Antichristianism in the 360 *year of our Lord*, when men began to render a religious worship to *Reliques*, this *Antichristian Empire* being to last 1260 *years*, 'tis clear, that they *should have ended in the year* 1620. i. e. 65 years ago.

If we began it according to *the second* computation, in *the year* 393, *or* 394, it should have *ended in the year* 1653, *or* 1654.

If we began it according to the *third calculation*, at the *year* 430, it should *end in the year* 1690, about four or five years hence.

Lastly, if following the *last computation*, we begin

gin it about *the* 450 *or* 454th *year*, it must *end in the* Part 2.
year 1710, or one of the following years *to* 1714.

'Tis clear by the *event*, that we must not begin the 1260 years, neither from the year 360, nor that of 393. For the *Antichriſtian Empire*, did not fall in the years 1620, and 1653, as it *should* have done *according to theſe calculations*. In thoſe times, in *the year* 360, and *the year* 393, ſuperſtition was yet but *in its birth*; the worſhip of the creatures was not yet eſtabliſht in the *publick ſervice*. Great cautions alſo were uſed not to confound the ſervice of God with the ſervice of the creatures, which was juſt ready to receive its birth. Moreover, the *pride* of the *Biſhops of Rome* was *moderate*, and their *tyranny* did not yet extend it ſelf *very far*. Men reckon the years of the life of a man from the time of his *birth*? not from that of his *conception*. Idolatry and tyranny were as yet but like a *fœtus't*, that were *forming and perfecting*, but were *not yet perfected*.

But the principal reaſon, why God would not have us count the birth of *Antichriſtianiſm* from the years 360, and 393, is, becauſe there was a *fourth Character* of the birth of that *Antichriſtian Empire*, that had not yet happen'd; that is, the *ten Kings, that were to take their power together with the Beaſt*. Theſe *ten Kings* are *ten Kingdoms*, into which the *Roman Empire* was to be ſubdivided. *And the ten horns which thou ſaweſt, are ten Kings, which have received no Kingdom as yet, but receive power as Kings one hour with the Beaſt.* Theſe words are *admirable*; to me they appear *expreſs*, and I am aſtoniſht, that it hath not been obſerved, that *they preciſely mark the time*, wherein we muſt *begin* to reckon the reign of the Beaſt.

The principal reaſon why God will not have the 1260 years of the reign of *Antichriſt* begin, but in the 4th Age. Rev. 17. 12.

Part 2. Especially, if we consider them with the words of St. *Paul*, *he who now letteth*, or *possesseth*, *will let*, or *possess*, *until he be taken out of the way; then shall that wicked one be revealed.* That is to say, till the time that the *head* of the *Roman Emperors* be destroyed. These two passages signify expressly, from *what time* we must compute the 1260 years. 'Tis from the time, that the *Goths*, *Vandals*, &c. after having a long time harrassed, and rent the *Roman Empire*, at last *divided it into ten pieces.*

Moreover, the falsification of the translation of the *Port-Royal*, that render it thus, *the ten Kings shall take power* for a little time *with the Beast*, would not destroy the evidence of the Oracle, though we should suffer the ill translation of these Gentlemen to pass. For if we must translate it *for a little time*, by that *little time* we must understand, the *three years and a half* of *Antichrist's* duration. And seeing we have invincibly proved, that these *three years and a half* consist of 1260 *Prophetical days*, i. e. 1260. *years*, 'tis clear, we must understand that *little time* in a prophetical and compendious sense, *for three years and a half.*

That which is essential here, and which the rashness of men hath not been able to take away, is, that the *ten Kings* were to receive their power *together with the Beast*, that is to say, at *the same time.* Whether it be for a *short*, or a *long* one; 'tis still certain, that this Oracle plainly teaches us, that we must seek for the *birth* of the Antichristian Empire *in the time when we find ten Kingdoms arise from the dismembred Roman Empire.* We must therefore see, when that was thus dismembred.

The greatest part of men make the *Roman Empire*

pire to ſubſiſt till the year 475, under certain petty *Kings*, that retained the name of *Roman Emperors*; becauſe they did yet poſſeſs the *City of Rome* from *Valentinian* the third to *Auguſtulus*. But the truth of it is, that the *Roman Empire* was parcelled out, and rent in pieces, and entirely deſtroyed *immediately after the death of this Valentinian*, who was killed by *Maximus*. *Genſeric* King of the *Vandals* comes from *Africk*, being called in by the Empreſs *Eudoxia* to revenge the death of her husband. He takes *Rome*, carries away all the riches, precious things, and rarities of it. They ſpent fifteen whole days in ſpoiling it of its treaſures. *Genſeric* tranſported them into *Africa* together with the Empreſs, her daughters, and the principal men of *Rome*. Juſt in the ſame manner as *Nebuchadnezzar* carried away the veſſels of the Temple, and led the flower of the people into captivity. 'Tis aſſuredly *from this very time*, that we muſt compute the *entire ruin of the Empire* of the *City of Rome*, though it had ſtill a *ſhadow* of a Kingdom, under the *images* of Emperours, that laſted about twenty years. *Jeremy* reckons 70 *years* for the captivity of *Babylon*. Yet it is certain, that *from the laſt ruin of Jeruſalem* till the *return*, there were *not ſixty years*. But the Prophet counts upon *Jeruſalem as deſtroyed*, and its Kingdom as entirely ruined *from Jehojakim's time*, under whom in truth was the firſt tranſportation of the people: And ſince whoſe time, the Kingdom of *Judah* under *Zedekiah*, was but a ſhadow of that of his Predeceſſors, becauſe he was the *Chaldeans* vaſſal. On this account, I ſay, God reckons it for nothing. By the like reaſon, we muſt reckon for *nothing* thoſe petty *Kings of Rome*, who having as it were nothing Part 2.

Part 2. more than the City of that name, retained however the *name* of Roman Emperors to *Auguſtulus's* time.

We muſt reckon the diſmembring of the *Roman Empire* into ten Kingdoms from the death of *Valentinian* the third.

Then therefore from the wrecks of the *Roman Empire* were formed. 1. The Kingdom of the *Britains* in Britanny. 2. Of the *Saxons*. 3. Of the *Franks*. 4. Of the *Burgundians* in the Gauls. 5. Of the *Viſigoths* in the South of Gaul and in Spain. 6. Of the *Sueves* in Gallicia and Portugal. 7. Of the *Vandals*, firſt in Spain, and then in Africa. 8. Of the *Allemans* in Germany. 9. Of the *Oſtrogoths* in Pannonia. 10. Of the *Greeks* in the Eaſt. They took their power *with the Beaſt*, that is to ſay, with *Antichriſtianiſm*; therefore *Antichriſtianiſm* received its birth and power *with the ten Kings*. That is its *Epocha*, or *Date*.

According to which, we ſhall place the future *fall of the Antichriſtian Empire* in the *beginning of the* 18th *Age*. I believe it would be very difficult, to ſet down *preciſely the very year*. For God doth not *ſo exactly* obſerve Chronology in his *Prophecies*. A few years more or leſs, ſignify nothing. However one may ſay, that according to all appearance, it muſt happen *between* 1710, *and* 1715.

The concourſe of four Characters make the *Epocha* of the birth of the *Antichriſtian Empire*.

'Tis, I ſay, the *concourſe* of theſe *four Characters*, that muſt conduct us to find out the beginning of the 1260 years of *Antichriſtianiſm*. 1. The birth of *Idolatry*. 2. The birth of *Pride and Tyranny*. 3. The progreſs of *corruption of manners*. 4. The *diviſion of the Roman Empire into ten parts*. Till *theſe four Characters meet together*, we *cannot begin* the computation of the 1260 *years*. Therefore I do not reckon them from the year 430, though that be an *Epocha* that is notable enough, having its

its original in the deſtruction of the *Temple of Jeruſalem*. According to *which*, the accompliſhment of the 1260 years would fall on the *year* 1690, four years hence. I reckon them *not from thence*, I ſay, becauſe in the *year* 430, the *Roman Empire* was not yet *entirely diſmembred*. Part 2.

Withal it appears not, that *then* things were ripe for ſo *great* an event. We muſt not imagine, that the *Empire* of *Antichriſt* and of Idolatry, will fall and be deſtroy'd in *four or five years*. He will have ſome partiſans remaining a long time before he ſhall be entirely brought to nought.

See one thing, that muſt be well obſerved. 'Tis this, that though we do *not begin the* 360 *years* of the Churches purity, at *the firſt year of I. Chriſt* as we might have done, to end them in the 60th year of the fourth age, according to *which* the Empire of Pride and Idolatry *ſhould have ended in the year* 1620, 65 years ago; nevertheleſs, as ſuperſtition and tyranny *began* to be *eſtabliſht* in the middle of the fourth Age, *a hundred years* or thereabouts, before the point which God marks out for the birth of *Antichriſtianiſm*; in like manner *a hundred years before the* entire deſtruction of this *Antichriſtianiſm*, the tyranny and ſuperſtition of the Papiſm ſenſibly grow *leſs and leſs*, and are viſibly *falling*.

Antichriſtianiſm was born by degrees; it alſo falls by degrees.

Counting the firſt original of ſuperſtition *from the year* of our Lord 360, and reckoning *after this* the 1260 years of its reign, it falls as we have ſeen, on *the year* 1620. At which time Idolatry and tyranny muſt *begin to fall*, as they did *begin to appear* in the 360th year of our Lord. And indeed it is certain, that ſince that time, *Images* and *Saints* have extremely loſt their credit. And ſince the year 1620, we ſhall find more perſons among the

Antichriſtianiſm is tending to its laſt ruin ſince the year 1620.

Part 2. *Papists* themselves, that have discredited these false worships, than we shall find in all the fore-going Ages.

From that very time the power of the *Pope* is visibly diminisht in *France*.

The *Tyranny* of the *Pope* also *since that time* hath suffer'd a visible decay. In the *past age*, the *Popes* had pretty well recover'd that blow, which the *Council of Constance*, and the reformation of *Luther* and *Zwinglius* had given them. *Julius* the second, and *Leo* the tenth, assembled the last *Lateran Council*, which abrogated all that had been done against their Authority. The *Council of Trent* indeed did *not* pronounce the superiority of *Popes* above *Councils*, and the Temporality of *Kings*; but it *left them in a full and entire possession of their pretended Rites*, without so much as touching of them. Yea, it did *confirm* them, if not by its *decrees*, at least by its *practice*, in submitting all its Canons to the *Pope*, in declaring they had no design to diminish the authority of the *Holy See*, and demanding from thence the confirmation of their decrees. In truth, the *Popes* remained in possession of that superiority, and of that power, as well over *Councils* as *Kings*. They *deposed* since the *Council of Trent*, the Kings *Henry* the third, and *Henry* the fourth of *France*. They caused these two *Henries* to be assassinated; and also during the minority of *Lewis the XIII.* the Pulpits and assemblies rung with nothing but the *Soveraign power of the Pope* over Soveraigns, and the power they have to depose them. In the *States* in the year 1616. The *Clergy of France* had the insolence to maintain this Doctrine so prejudicial to the authority of Kings, by the mouth of *Cardinal Perron*. *Edm. Richer*, a Doctor of the *Sorbon*, in the year 1611. made a Book with this title, *De Ecclesiastica & Politica Potestate*, which was the Epitomy of that which we have

have at this day under the title of *Apologia pro Johanne Gerſono.* Therein he proved the ſuperiority of the *Council* above the *Pope*, and the independance of *Kings*. The Author was deprived of the dignity of *Syndic* of the *Sorbon*, and of his benefices. His Book was cenſured by two Provincial *Councils* held in the year 1612, one at *Paris*, the other at *Aix*, and was confuted by *D. du Val.* Part 2.

But ſince the year 1620, *Richer* is advanced again to the throne, the power of the *Pope* hath been always diminiſht. And at this day, 'tis in ſo great a declenſion, that it will never more riſe up. So that Antichriſtianiſm *falls* preciſely by *the ſame degrees*, by which it *roſe*. It was *a hundred years a budding* before it was *blown*; it ſhall be *a hundred years declining*, before it ſhall be *entirely overthrown*. It had its *firſt beginnings* in the year 360. Its *great declenſion* began preciſely 1260 *years after*. It was *born* about the *year* 450. It ſhall *dye* about *the year* 1710, juſt 1260 years after its birth. This *may* happen *ſooner*; for the *Roman Empire* even under *Valentinian*, whom I reckon for the *laſt* of the *Roman Emperors*, was very much diſmembred. But I do *not* ſee that it *can go much further*, unleſs it may be to 1714, reckoning the 1260 years *after* the death of *Valentinian*.

This, I profeſs, doth *not* ſeem to me to be altogether a *ſimple conjecture*, by reaſon of *two paſſages* ſo *expreſs*. *He that doth let*, or *poſſeſs*, *will let*, or *poſſeſs*, *till he be taken out of the way, and then ſhall that wicked one be revealed. The ten horns are ten Kings, which have received no Kingdom as yet; but receive power as Kings one hour with the Beaſt.* But that which I ſhall now add, is a conjecture to which men may give ſuch entertainment as they pleaſe.

'Tis

Part 2. 'Tis a conſequent from what we have ſaid of *Antiochus Epiphanes*, and the duration of the perſecution, to which the Prophet aſſigns *four times. 2300 mornings and evenings*, that is to ſay, 1150 *days. Three years and a half*, that is to ſay 1260 *days.* 1290 *days*, and 1335 *days.* We have ſaid, that the number of 1260 days, is that of the time of the duration of the prophanation of the Sanctuary, till the time that *Judas Macchabaus* having taken out of the Temple the Idol of *Jupiter Olympius*, began the cleanſing of the Sanctuary; that he was a month in taking away all the impurities; wherefore *Daniel after* the number of 1260 days, adds 30 thereunto, and ſaith, that *it ſhall be for* 1290 *days. Laſtly*, we have ſuppoſed, that *Judas Macchabaus* ſpent 45 other days in preparing all things for the dedication of the Temple.

The order in which the entire reſtoration of the Church muſt be effected.

That the *type* may anſwer the truth, if the *Empire* of the *Papiſm* muſt fall, and be aboliſht about the year 1710, we may believe the *Church* ſhall not be perfectly reformed and cleanſed for all that. It may be, that all *Chriſtians*, although they agree to chaſe away *Idolatry*, and beat down *Tyranny*, yet they will not agree in every thing. So that I ſuppoſe 30 years ſhall paſs, for the reuniting all Chriſtians in the ſame communion, and that this union ſhall be effected about the year 1740.

This reunion ſhall be a path-way for the calling the reſt of the *Pagan* and *infidel Nations*, who are yet almoſt innumerable. For we muſt not hope, that Pagans and Infidels ſhall enter into the *Church*, while they ſee it *divided.* Into what part of it ſhould they put themſelves? It ſhall be the unanimous *conſent of all Chriſtians* in *one only Religion*, that ſhall overcome the obſtinacy of the enemies of Jeſus Chriſt. To effect this reunion of all Chriſtians,

ſtians, no leſs than 30 *years* as I ſuppoſe, will be ne- Part 2.
ceſſary; and that was figured by the 30 *days*, which *Macchabæus* employed in purifying the *Temple of Jeruſalem*. After the purgation of the Temple, he ſpent 45 days to prepare the veſſels for the dedication. I ſuppoſe, that in like manner, when the reunion ſhall be effected, no leſs than 45 *days*, that is to ſay 45 *years*, will be requiſite to run over all the Earth, and convert the Nations that are ſtrangers to the Covenant, to prepare them for the laſt dedication. Add 45 to 1740, that will fall on the year 1785, in which ſhall come *the glorious reign of J. Chriſt on the Earth*, of which we ſhall ſpeak afterwards. And 'tis in theſe 45 years, that the *Jews* ſhall be converted, and ſhall finiſh the converſion of the *Infidel Nations*; their obſtinacy ſhall hold out to the end, and ſhall not be overcome but by an extraordinary event, and more extraordinary than the fall of *Babel* ſhall be.

The Empire of *Antichriſt* muſt be deſtroyed before J. Chriſt comes.

There is no ground to believe, that the Kingdom of Jeſus Chriſt ſhall come *in the time* that God ſhall employ in *the deſtruction* of the *Antichriſtian Empire*. For that Empire ſhall fall with noiſe, wars, troubles, effuſion of blood. Now the Spirit of God is not in the *wind that breaks the rocks*; 'tis in the thin and *gentle* one. When *Jeſus Chriſt ſhall come*, there muſt be a profound *peace* on the Earth. Neither ſhall he come in the time wherein men ſhall endeavour the *converſion of the Infidel Nations*; for that ſhall be a time of *conteſting and diſputings*; thoſe things muſt *ceaſe* when Jeſus Chriſt ſhall come.

A type of the time in which images were introduced.

The number of 2300 evenings and mornings, which make 1150 *days*, to me ſeems to ſignify preciſely the days in which the *daily ſacrifice* was interrupted; an interruption that began not, till

ſome

Part 2. ſome months *after* the Sanctuary had began to be prophaned by impure ſacrifices, added to the daily ſacrifice that yet was continued. And even the Idol of *Jupiter Olympius* ſeems not to have been brought into the *Temple*, till two months after the ceſſation of the *daily ſacrifice*. So that the introduction of the *Idol*, was not till ſix or ſeven months after the prophanation of the *Temple*. This ſeems to me to have a *typical* relation to that which happened in the *Chriſtian Church*, by the introduction of the adoration of *Images*. They were brought into the *Churches* in the *fifth Age*; but we do not find, that Images were *adored* and *ſerved* before the *ſixth Age*, from the year 560 to the year 600. Now one may ſay, that *then* the abomination, the Idol of *Jupiter Olympius* was introduced into the *Temple*, and placed on the Altar; one may ſay, that *then* the daily ſacrifice entirely ceaſed; whereas the Divine ſervice had been only *polluted by the invocation of Saints*, it was entirely *ſpoiled by the adoration of Images*. Compute this ceſſation of the *daily ſacrifice*, that is to ſay, of the ſervice of God, from the year 560, or thereabouts, add thereunto 1150 years of interruption by the *adoration of Images*, this will fall on the year 1710 or thereabouts, the time wherein *Images* ſhall be entirely *aboliſht* with *Popery*.

Although *Antichriſtianiſm* began in the fifth Age, all the Chriſtians of that time were not damned.

See what I had to ſay, to confirm my notions about the time, in which I do believe that the 1260 years of the *Antichriſtian Empire* muſt begin and end. Without doubt, *ſome Proteſtants*, together with *all the Papiſts*, will judge that I aſcend very high, and that in placing the birth of this Empire in the *Popedom* of *Leo* the firſt, I have made *Antichriſts* of many *good Biſhops* of *Rome*, to *Gregory* the great, inclusively; and *all the Chriſtians* ſince that time, the

the ſubjects of the *Antichriſtian Empire*. But they that make this objection, do not conſider, that *Antichriſtianiſm* is properly nothing but the *corruption of Chriſtianity*; that all corruptions go *gradually*, and that the *firſt degrees* of a corruption are *not mortal*. There was *Antichriſtianiſm mingled* with the Chriſtianity of the Chriſtians of the *fourth*, *fifth*, and *ſixth* Age; but it doth not follow, that this *Antichriſtianiſm* did from the beginning *ruin the ſalvation* of thoſe that did partake of it. When the *Antichriſtian* corruption was come to its *full*, and became *mortal*, then God by his mercy and the means that are known to him, ſhewed grace to the *Elect* that were in *Babylon*, ſo that they did not participate of her *mortal idolatries*. The *good Biſhops of Rome* in the fifth and ſixth *age*, were no more *Antichriſt*, than the *Chriſtians* then were *Antichriſtian*; and if God did tolerate the *firſt beginnings* of Antichriſtianiſm in the faithfull *people*; he may alſo as well have born it in the *Biſhops*. Before *Boniface* the third, Succeſſor of *Gregory* the Great, *no Pope* called himſelf *Biſhop of Biſhops*, or *Univerſal Biſhop*; and ſo till that time the *Biſhops of Rome* were not *Antichriſts perfected*, they were only *Antichriſts* begun. Part 2.

Degrees of the encreaſe of the *papal* Tyranny.

'Tis known, this *papal Tyranny* had its *degrees* ſince *Leo* the firſt, that ſate in that *See* in the year 450, to *Gregory* the Great, the *Biſhops of Rome* endeavoured to arrogate to themſelves a ſuperiority over the Univerſal Church; but yet however *without* deſiring to be called *Oecumenical Biſhops*. After *Gregory* the firſt, to *Gregory* the ſeventh, the *Popes* called themſelves *Univerſal Biſhops*, but *without* ſtyling themſelves *Soveraigns, and Maſters of Kings and Kingdoms*. This *Gregory* was the *firſt*, that endeavoured to *depoſe* Emperors and Kings. This

is

Part 2. is *Antichriſt perfected*. Thoſe alſo that did not know him when he was yet in his *firſt* periods, did know him when he arrived to *this*. We have many teſtimonies of the *German Biſhops* of that time, who profeſs that *this Gregory the ſeventh* and his ſucceſſors were *Antichriſt*.

CHAP. VI.

The circumſtances of the fall of Antichriſt *reeſtablisht in their order. An explication of the fifteenth Chapter. Principles for the right underſtanding the ſixteenth Chapter. Divers interpretations given of it, and their viſible faults.*

AFter having ſeen the time in which the fall and laſt ruin of the *Antichriſtian Empire* muſt happen, 'tis time to ſee the circumſtances of that *fall*; and I am very well ſatisfied, that therein we ſhall find what will confirm that which we have affirmed, touching the approaching end of *Antichriſtianiſm*. I pretend to improve my conjecture to a kind of *demonſtration*, by the full agreement there is between my *hypotheſes* and the *Prophecies*. The circumſtances of the fall of the *Antichriſtian Empire* are to be found in the 11, 14, 15, 16, 17, 18, and 19th Chapters. 'Tis certainly that part of the *Revelation* that hath been leaſt underſtood; I mean, as to what reſpects the *circumſtances* of the ruin of the *Antichriſtian Empire*. For as for the *Characters of that Empire*, which are alſo contain'd in thoſe Chapters, they have been well enough apprehended. But as to the *fall* of that Empire, the

time

time and progreſs of that fall, God would not let men hitherto be ſo happy in their conjectures. I hope, that in what I ſhall now ſay, ſomething ſhall be met with, that ſhall much more bear upon it the Characters of truth. Part 2.

The H. Spirit's ſo often repeating the *prophecy* of the fall of *Babylon*, and the ruin of its *Empire*, is not only to give us a perfect certainty of the event, 'tis principally to mark out unto us *that fall* by divers circumſtances. But it hath not pleaſed God to give us all theſe circumſtances in *one viſion*, that ſo the Prophecy might not be too plain. For it is not at all the intention of God, to inform us clearly of *things to come*, with reſpect to their circumſtances. But only as to the ſubſtance of the thing. The fall of the *Antichriſtian Empire*, is the *ſubſtance*, that which is neceſſary to ſupport the hopes of the *Church*. Hence it is, that there is no obſcurity in the *prophecy*, with reſpect to *this*; no more then there was in the Prophecies concerning the Meſſiah, with reſpect to the ſubſtance of it, and the certainty of his coming; but there was much as to the circumſtances of that coming. Therefore, becauſe God was willing, that the circumſtances of *the fall* of the Kingdom of *Antichriſt* ſhould be obſcure; he hath for this reaſon divided them into ſeveral viſions. And for the ſame reaſon (that is, that he might put a *venerable veyle* upon that, which he was not willing that we ſhould know before the time.) He hath not placed the circumſtances exactly, according to the order of their coming to paſs. The viſion which marches *fore-moſt*, contains things which ought not to come to paſs till *afterward*: and the viſions which *follow*, contain things which ought to come to paſs *before*. Therefore that we may place theſe *adorable obſcuri-*

Divers circumſtances of the fall of *Antichriſt*, which the H. Spirit hath not pleaſed to put into one viſion.

God hath miſplaced the circumſtances in the viſions, that they might be obſcure,

ties

Part 2. *ties* in ſuch a *Light*, as is neceſſary to pierce into them; we muſt bring things into their natural order, and explain the viſions, according to the order of thoſe events which they fore-tell. In doing this, we will begin with the 16th *Chapter* of the *Revelation*, which contains the admirable viſion of the ſeven *viols*, which are the ſeven periods, through which the *Antichriſtian Empire* ought to paſs to come to its fall.

God does ordinarily prepare for greater viſions by leſſer.

The fifteenth *Chapter* is nothing but a preparation for the viſion of the *ſixteenth*. Where are the ſeven laſt plagues (as the twelve firſt verſes of the 14th, are nothing but a preparation unto the viſion of the *harveſt* and *vintage*,) which is very evident from the beginning of the 15th *Chapter*, which is, *And I ſaw another ſign in Heaven great and marvellous, ſeven Angels having the ſeven laſt plagues.* As a preparation unto the viſion of theſe ſeven laſt plagues, God does make the Prophet ſee *a ſea of glaſs, or of chryſtal mingled with fire*, that is, a ſea where ice and fire are mingled: and *them that had gotten the victory over the beaſt*, and *over his Image*; that is, them that had eſcaped his corruption and idolatry; *ſtand upon the ſea of glaſs*, or of ice, and *they ſung the ſong of Moſes, and the ſong of the Lamb; Great and marvellous are thy works.*

A lively Image of thoſe who eſcape the corruption of *Popery*, & its perſecutions.

It is clear, that the Prophet does make an alluſion unto the paſſage through the red Sea, and unto the Children of *Iſrael*, who being got upon the ſhore of that Sea, ſung the ſong which *Moſes* compoſed for them. *The Sea of glaſs mingled with fire*, anſwers to the red ſea; they *who had gotten the* victory over the *Beaſt*; anſwer to the *Iſraelites*, who had overcome the *Egyptians*. *Egypt*, out of which the *Iſraelites* marcht, anſwers to this *Antichriſtian Empire*, out of which the Elect do eſcape. Therefore

fore as the red ſea, and its waves were the *danger* out Part 2.
of which the *Iſraelites* coming out of *Egypt* were deliver'd; ſo this *ſea of glaſs mingled with fire*, repreſents the *evils* which the Faithful who leave *Babylon* do eſcape. Theſe *evils* are called a *ſea*, on the account of their *greatneſs* and bitterneſs; *my breach is great like the ſea*, ſaid *Jeremy*: they are called *a ſea of glaſs*, or a ſea of ice, becauſe of their hardneſs. 'Tis more eaſy to eſcape out of a ſea of water, becauſe the liquidity of waters does make it poſſible to ſwim through them: but if a ſea was glaſs or ice, it would be impoſſible to get out of it. There is alſo fire *mingled with* glaſs, to repreſent the burning, and extream dolours of thoſe evils. *Fire* and *Ice* are two extreams in evil; yet they are joyn'd in the deſcription of the calamities of the *Church*, though they ſeem inconſiſtent: if it be a ſea of ice, there cannot be fire there; and if there be fire, how can it ſubſiſt with ice? This is to expreſs, that the calamities of the *Church* are extream, and that they include all kinds of *evils*: There is Ice, that is Irreligion, a privation of the *Fire* of Piety: There is fire through the cruelty of perſecutions. 'Tis for this, that the Spirit uſed the term *glaſs* inſtead of *ice*; to ſignify that it ſhould be a frozen ſea, which ſhould ſubſiſt with fire. I know not what they had in their thoughts, who have ſaid, that this ſea of glaſs ſignified the Church. The *Iſraelites* who are eſcaped out of the ſpiritual *Egypt*, are repreſented upon the ſea of glaſs, that is, upon its *ſhore*, and as thoſe who come out of the water. In the ſtyle of the holy language, *upon the river*, *upon the ſea*, is, upon the ſhore of the river, and upon the ſhore of the ſea.

After this come out *of the Temple*, *which is*

Part 2. *in Heaven*, the ſeven Angels appointed to pour out the ſeven vials of the wrath of God. They
v. 6. are *clothed in white*, to denote their purity; *they had their loins girt*, after the faſhion of the ancients, who girt themſelves, when they made themſelves ready for a combate, or any other difficult
v. 7. work. One *of the four beaſts gives to each of them one viol*, a bottle out of which we pour into a cup. This Figure of ſpeaking is common, we pour out of a viol into a cup. Now a Cup in the *figurative* and *Prophetick* ſtyle, ſignifies the judgements of God, in alluſion unto that ſtupifying cup, which was given to Criminals condemned to dye, that they might be leſs ſenſible of the pain of their puniſhment. Or rather, which I judge more probable, God in this viſion makes an alluſion to *hour-glaſſes*, in which water did run out, to mark the hours and duration of time; as now adays this is done by the running of ſand. And this later explication is to be preferr'd; becauſe by this, we ſhall more eaſily diſtinguiſh the *Periods*, from the *judgements* which are executed during thoſe periods. *Viols*, or *hour-glaſſes*, are appointed to meaſure *periods* and *times*, and the *plagues* naturally ſignify, the *judgements* of God upon men. For theſe *ſeven viols* ſignify ſeven Periods of time, which God deſigned to run out (during ſeven or eight Centuries) leaſurely, as water and ſand run out in *hour-glaſſes*.

v. 8. *The Temple was fill'd with ſmoke from the Glory of God, and from his power, and no man was able to enter into the Temple, till the ſeven plagues were fullfill'd.* 'Tis a manifeſt alluſion, to that which happen'd in the *Tabernacle*, when it was dedicated by *Moſes*; and in the *Temple* when it was dedicated by *Solomon*, ſuch a *cloud* and *ſmoke* did at that time

time fill the Temple, that *Moſes* could not enter into it, nor the Prieſts were able to ſtand there. Both *here* and *there*, this ſignifies the extraordinary preſence of God; *there*, for *the* conſecration of the Tabernacle and Temple; *here*, for the accompliſhing his decrees, and the executing of his judgements: I do not believe, that we ought to ſearch after any other myſteries here. Part 2.

After this begins the 16th *Chapter*, and the viſion of the *viols*; it is one of the moſt *auguſt* and *excellent* viſions in the whole Book, but withal the leaſt underſtood. I am fully perſwaded, that Interpreters have underſtood nothing of the meaning of this Chapter; Gods knows whether we ſhall be more happy, if we are miſtaken, as others are, this muſt be charged on us: if we light upon the truth, this muſt be aſcribed to God. But I am perſwaded, that God hath *heard* me in this thing, and hath *anſwer'd* the very ardent deſire, which I have had, to pierce into theſe profound myſteries, to the end, that I might deſcry the deliverance of his Church. There cannot be a greater miſtake, then that of ſome modern Interpreters, who make theſe ſeven plagues to be poured out, during ſeven ages, either of the Church in general, or of the Chriſtian Church in particular. Ch. 16.

Till now, nothing hath been underſtood of the ſenſe of the 16th Chapter of the *Reve.* which is the *Key* of the fall of *Anti-chriſt*.

All that others ſeem to have underſtood as to this *Chapter*, is, that it contains the Hiſtory of *ſeven degrees*, or *ſeven periods*, through which the *Anti-chriſtian Kingdom* ought to paſs before its fall; every period containing diſmal judgements of God, which are to afflict the *Empire* of the *Beaſt*. This carries ſuch evidence along with it, that it is almoſt impoſſible not to ſee it; but yet, this hath been ſeen very confuſedly, and the application which hath been made, hath been very unhappy.

Part 2. Now since others have understood nothing of the sense of this *Chapter*, we must not wonder that they have said nothing pertinently concerning the *fall* of the *Antichristian Empire*, & concerning the time in which it must come to pass: for *here* is the Key of all, this is a compleat History of *its* calamities. 'Tis the most important *Chapter* of all, and from which we may learn the time of the *ruin of popery*. If these *plagues* are not yet pour'd out, if they are all yet to come, as *Monsieur de Launay* asserts, we are then indeed a *great way behind*, and very far from the end of our reckoning; We must yet tarry many ages. Those that are more liberal and judicious, do allow us *two* or *three* viols already run out, but they will have that *four* or *five* are yet to come. I admire that the *piercing Joseph Mede* should entertain this opinion: if he was now alive, one might convince him, that this cannot agree with the other Principles, which he hath laid down with so much exactness, and depth of judgement. As to my self, I assert, that the *seven plagues* are already *past*, and hope to prove it with all that evidence which can be given to *explications* of *Prophecies*, about which it is very difficult to frame demonstrations. And 'tis from hence, that I intend to draw my *strongest proof*, wherewith to sustain my *general hypothesis*, That *the Empire of Popery is just come to its end.* We shall see such an admirable agreement, between the events and the Prophecies explain'd, that shall abundantly convince, that what I am about to say, is not *simple conjecture*: But we must not pass judgement upon one piece, we must see the whole.

Now that I may assist my Readers the more easily, to comprehend the true sense of the *seven viols*, and

and the *seven plagues*, because upon them depends our whole Systeme of the approaching *Fall* of the *Antichristian Empire*, I intend to do two things. The *first* is, to lay down certain Principles, which must serve us as guides. The *second* is, to do that very briefly, which I have omitted in other places. I mean, to relate the various Interpretations of Divines. For that which they have said, is so far from the likeness of Truth, that it may by opposing my Commentaries and theirs easily be seen, who hath hit upon the truth. Part 2.

The *Principles* are these:

Principles for the understanding the 7. viols, in the 16th Chap. of the *Revel.*

1. *The pouring out of the viols, and the several plagues, which follow upon their effusion, do certainly signify the judgements of God upon the Kingdom of* Antichrist: But we must not imagine that they are as so many steps, which sensibly carry it to its ruin. God does afflict *Common-wealths* by Pestilence, Famines, and Wars; and yet they do not perish by these calamities. They continue a long time under them, and sometimes do regain their former lustre after them. This principle must be carefully minded, because all other Interpreters have been mistaken; either through their not attending to it, or their not due understanding of it. This they have understood, that we ought not to place the beginning of the pouring out of the *viols*, untill after that we see the Empire of *Popery sensibly* to *fall*. Hence some have not placed their beginning, till after the preaching of *Luther*.

1. Principle. The 7 viols are 7 judgments of God upon the Kingdom of *Antichrist.*

2. The second Principle, *That these seven viols do certainly signify seven periods of time, which ought to be distinguisht one from another.* As the seven Seals and seven Trumpets in the preceding Chapters did signify seven periods, which succeeded one to another the figurative expression of *viols*,

2. Principle. These 7 viols signify 7 periods of time.

Part 2. borrowed from hour-glasses, which measured time, signifies this thing more naturally then the *Seals* and *Trumpets*. And this again is a Principle, which other Interpreters have not at all regarded, whence it is that they confound the *viols*, and make either all, or almost all of them, to be poured out in the same *Period*.

3. Principle, The viol does differ from the plague.

3. The third Principle, *That to every Period or viol, a plague is annexed*; but we must distinguish between the *viol* and the *plague*. The *viol* signifies the period of time, the *plague* signifies the judgement of God, which falls out during the period. 'Tis true, that the plagues are not alwayes restrained unto the duration of the viol, or of the Period marked by the viol, but sometimes do reach both before and after it; the reason of which we will give hereafter. This again is a Principle which hath not at all been taken notice of: the *viols* and *plagues* have been confounded by Interpreters, as if they were one and the same thing, and almost all of them have been placed in the same time.

4. Principle, Nothing but evil is denoted by the viols, never any good.

4. The fourth Principle, *That all that is denoted and signified by these viols, is evil to be inflicted on the* Antichristian Kingdom: So that nothing but Judgements can be found in them. But it must be considered, that these Judgements do fall sometimes upon the *head* of the *Antichristian Kingdom* alone, and sometimes upon the *body* alone, and sometimes upon *both* together. And we must not imagine, that all those *plagues* do denote evil or mischief unto *Antichrist*, *i.e.* the *head* of the *Antichristian Kingdom*: This again is a Principle, which hath not been minded; for men have imagined, that every one of these seven *viols*, must be fatal to the power of the *Beast*.

The

5. The fifth Principle, *That the* Antichriſtian Kingdom *is here repreſented under a figure drawn from the Syſteme of the World:* Hence it is, that mention is made of the Earth, of the Sea, of Rivers, of the Sun. *The Earth* is the entire Globe, compoſed of Land and Water, and this ſignifies the whole maſs of the *Antichriſtian* World, both the head and the members. The *Sea* and the *Rivers*, ſignify the *people*, according to the conſtant ſtyle of the Prophets. But the *people* diſtinguiſht from their head and ſoveraign, the *Sun* denotes the ſoveraign of this Kingdom, as will be made out clearly in the ſequel. All theſe *Principles* in my judgement are clear, and whoever will examine them well by the Text, and the Commentaries annexed, will not doubt of their truth. Let us ſee how ill the modern Interpreters have followed them. Part 2. 1 Principle, The *Antichriſtian Empire* is repreſented under an Emblem of the ſyſteme of the World.

The firſt Plague is, *a noyſom and grievous ſore upon the men that had the mark of the Beaſt.* 1. *Forbes* underſtands by this, the *filthineſs* of the *Clergy*, their pride, covetouſneſs, and other vices: but he does not reſtrain this to any period; affirming, that this corruption is to be conſidered, as taking in, or reaching unto the whole duration of the *Antichriſtian Empire.* 2. *Cocceius* underſtands this of the *ſchiſms*, and *diviſions*, and *diſputes*, which have been and ſtill continue in the *Popedom*: *Inſtances* diſputes about *Images*; about the ſingle life of the *Clergy*; about *Inveſtitures*; the ſeveral ſchiſms of *Popes*; the grand ſchiſme of the *Weſt*; the diſputes between the *Scotiſts* and *Thomiſts*; the quarrels about the Authority of the *Pope*: So that according to him, this *plague* hath laſted near a thouſand years, *i. e.* ever ſince the contentions betwixt the *Iconoclaſts* and the *Iconolatres*, Seven Interpretations of the firſt plague.

Part 2. *latres*, or Patrons of *Image-worſhip* untill our times. It is not poſſible that a man ſhould be more miſtaken then this Author; and I wonder, that an Author, who had ſo much ſtudied Prophecies, ſhould not perceive that the *viols* ſignify here *Periods*, and *different times*, and conſequently, that we muſt not make run the ſame plague to all theſe times: Beſides, there is no exactneſs in this conception, nor any agreement between *diviſions*, and a *noyſome ſore*. 3. *Joſeph Mede*, takes this noyſome ſore to be the fury and rage, with which the *papiſts* were ſeiſed upon the preaching of the *Waldenſes*. 4. *Dr. More* follows him in this, as almoſt in all other things. 5. *De Launay* alſo, will have it to be that *vexation of Spirit*, which the ſubjects of *Antichriſt* muſt feel, when they ſhall ſee his compleat ruin. 6. *Teſtard* is of the ſame opinion. 7. *James Durrham*, a *Scotiſh* Miniſter at *Glaſcow* aſſerts, that the *Earth* in this firſt plague is the *Authority* of the *Pope*; and that this noyſome ſore ſignifies the diminution which that Authority hath ſuffer'd by the *Reformation*.

Seven Interpretations of the ſecond plague.

The ſecond Plague is, *The ſea turned into blood, and the fiſhes dying in the ſea.* One would think that Authors have with earneſtneſs ſtrove, who ſhould keep fartheſt from the very likeneſs of truth in this matter. 1. According to *Forbes*, *this ſea turned into blood* is the univerſal *reproach*, under which the worſhip of *Popery* is fallen, together with its doctrines; for inſtance, its worſhip of *Images*, its *Purgatory*, its ſacrifice of the *Maſs*, &c. Behold, what an agreement there is between this, and a ſea of blood. 2. *Cocceius* aſſerts, that this ſea ſignifies the reduction of the *Lombards*, *Hungarians*, *Poles*, *Bohemians*, *Vandals*, *Goths*, *Danes*, *Saxons*, *Franks*, &c. in a word, of all the *Weſtern* nations;

unto

unto the obedience of the *Church of Rome*. But beſides, that in this there is no ſhadow of reſemblance between the Prophetick Emblem, and that which is pretended to be ſignified by it; this contradicts the evident Principle, that theſe *plagues* never ſignify *good* to the *Antichriſtian Empire*: The reduction of ſo many Nations under the obedience of the *Pope*, is the greateſt advantage that hath happened to the *Antichriſtian Kingdom*. 3. According to *Mede*, it is the *popiſh ſea*, ſlain and turn'd into blood by the *Reformation*, which was done in the laſt Age. 4. According to *De Launay*, it is the government of ſoveraign *Princes* allied with the *Pope*, which ſhall become tyrannical and odious to their ſubjects. 5. *Teſtard* thinks that it ſignifies, that many *States* ſhall withdraw themſelves from the juriſdiction of the *Pope*, ſo that this *domination* ſhall become like a bloody carkaſs, which putrifies the waters. 6. According to *Durrham*, the waters are *Eccleſiaſtical* conſtitutions, decrees, *Canons*, worſhip, *Maſs*, &c. And that the *viol* ſhall make all theſe become deadly to thoſe who uſe them. 7. *Laſtly*, in the judgement of *Dr. More*, the fiſhes here ſignify *men*, and the ſenſe is, that men ſhall withdraw themſelves from the dominion of the *Pope*, ſo that no more any men ſhall be found under that dominion. Part 2.

The third Plague is, *The Rivers turned into blood*. 1. According to *Forbes*, theſe are the *Doctors*, *Biſhops*, and *Prieſts* of the *Church* of *Rome*, which muſt become *ſtinking* unto the people, even as Rivers of blood. 2. According to *Cocceius*, this ſignifies the *wars* and *diviſions*, which have ſpilt ſo much blood among *Chriſtian Princes*, ſince the time of the *Waldenſes* and *Albigenſes*. 3. According to *Mede*, the Rivers are the *Emiſſaries*, *Agents*, and Interpretation of the third plague.

XUM

Part 2. and *Protectors* of *popery*, whoſe turn ſhall come to ſuffer the deaths and torments, which they had cauſed the *faithful* to ſuffer; which he ſays came to paſs in *England* in the reign of *Queen Elizabeth*. 4. According to *de Launay*, this is the Doctrine of *popery*, that ſhall become odious to all its followers. 5. *Teſtard* follows the Interpretation of *Mede*. 6. *Durrham* does the like. 7. And ſo does *Dr. More*.

Interpretations of the fourth plague.

The fourth Plague is, *The Sun, whoſe heat and ſcorching beams do burn men.* 1. According to *Forbes*, this is the Light of the *Goſpel*, which is renewed, and doubled by the *Reformation*, and which fills the *Papiſts* with deſpair. 2. *Cocceius* ſaith almoſt the ſame thing, that the *Sun* is Jeſus Chriſt, the *beams* are his efficacy and light, which deſtroys the ſuperſtitions of *popery* by diſcovering them. 3. *Mede* thinks that the *Sun* in this fourth Plague is the *Emperor*, or ſome other great Potentate, who ſhall abandon *popery* and torment it. 4. *De Launay* judges, that the *Sun* is the *Pope*, (and this is the only thing in which he hath gueſſed right) aud that the burning cauſed by the *Sun*, ſignifies that remorſe of Conſcience, which *Papiſts* ſubjects of the *Pope* will feel. 5. *Teſtard*, who every where follows *Mede*, does leave him here and follows *Forbes*. 6. *Durrham* follows *Mede*. 7. And *Dr. More* is of the opinion of *Forbes* and *Cocceius*.

Interpretations of the fifth plague.

The fifth Plague falls upon *the ſeat of the Beaſt, which is darkned by it.* 1. According to *Forbes*, this is the diminution of *credit* and *authority*, which happened to *popery* by the *Reformation*. 2. According to *Cocceius*, the throne of the *Beaſt* ſignifies a multitude of *Nations*, upon whom the *Pope* did ſit, and this throne was overturn'd by the

Council

Council of Trent, which by its excommunicati- Part 2.
ons hath ſeperated a multitude of Nations from the *See of Rome*. 3. According to *Joſeph Mede*, this ſignifies, that the *City of Rome* ſhall be utterly deſtroy'd a conſiderable time before *popery* be compleatly ruin'd. 4. This is alſo the opinion of *de Launay*. 5. *Teſtard* hath followed them both. 6. And *Durrham* likewiſe. 7. *Dr. More* ſaith, that the *plague* which falls upon the ſeat of the *Beaſt*, and darkens it, is the diſcovery of the falſhood of the pretended *infallibility* of the *Pope*.

The ſixth Plague falls upon *Euphrates*, *whoſe waters are dryed up, that a way may be open'd to the Kings of the Eaſt*. 1. According to *Forbes*, *Euphrates* ſignifies the *Papal* power and domination; the Kings of the Eaſt are *Turks* and *Jews*: this *Papal* domination is an obſtacle to the converſion of theſe *Kings* of the *Eaſt*; when it ſhall be aboliſht that which is ſignified by *the drying up of the River* Euphrates, the *Turks* and *Jews* ſhall be converted. 2. According to *Cocceius*, *Euphrates* ſignifies alſo the *power* of the new *Babylon*. This *Euphrates* (ſaith he) this *Roman power*, hath been much weakned in this *preſent age* by the wars, which have happened between the *Spaniards*, the *French*, the *Germans*, the *Hollanders*. The *Kings of the Eaſt* are the *Turks*, which muſt come; but he knows not how far they muſt come. 3. According to *Joſeph Mede*, *Euphrates* dryed up, ſignifies the ruin of the *Mahometans*; and the Kings of the Eaſt who ſhall come, are the *Jews*, who ſhall be converted. 4. *De Launay*, ſays almoſt the ſame thing; ſave that by the *Kings* of the *Eaſt* who ſhall come, he underſtands all the Nations which are on the other ſide of the *Boſphorus*, who ſhall be converted to the *Faith*. 5. *Teſtard* exactly follows the conjecture

Interpretations of the ſixth plague.

of

Part 2. of *Ioseph Mede*. 6 *James Durrham* does not much differ. 7. And *Dr. More* conjectures, that here is signified the conjunction of the *Turks* and *Iews*, as well as their conversion. They all agree in interpreting, *the three unclean spirits like unto Frogs*, to be the *Agents* and *Ambassadors* of the *Pope*, or *Monks*.

Interpretations of the seventh plague.

The seventh *viol* falls upon the *air*, and the *plague* consists in *thunders, lightnings, earthquakes, & the division of the City into three parts*. 1. *Forbes* explains this to be the total ruin of *popery*, but knows not what to make of the division of the *City* into three parts. 2. *Coccius* applies this to the *wars*, which have happen'd in this Age in *England*, *Scotland*, to the *massacre* in *Ireland*, to the death of *King Charles* I. to the War between the *Hollanders* and *Spaniards*; He confesseth also, that he knows not what the division of the City into three parts means: by the *City* he understands the *true Church*. 3. *Mede* also explains all this, to be the final *destruction of popery*: but saith nothing of the division of the City into three parts. 4. *De Launay* understands it after the same manner; he says, that the three parts of the City have relation to the three *great judgements*, by which God will destroy the *Antichristian Empire*. 5. *Testard* follows *Mede*, and knows no more then he the meaning of the division of the City into three parts. 6. According to *James Durrham*, this Plague comprehends all the calamities which must happen from the fall of *Antichrist*, unto the end of the world: the division of the City into three parts in his judgement, means nothing else but the total subversion of *popery*. 7. *Lastly*, *Dr. More* agreeing with the others, that this Plague comprizeth the total ruin of *popery*, adds that the division of the City

City into three parts, alludes to the three grand Parties that divide the world, *viz.* the *Infidels*, the *Antichriſtians*, and the *Proteſtants*: this diviſion indeed, is not an effect of the ſeventh *plague*; but is (ſaith he) aſcribed to it, for the adorning of the Prophecy; but 'tis a ſign of no deep thinking to make ſuch conjectures. Part 2.

I will not ſpend time to lay open the weakneſſes of theſe *Interpretations*: they are ſo apparent, that the dimmeſt eye may diſcern them. Onely you may pleaſe to remarque theſe general faults or defects in them. 1. They confound the *viols* with the *plagues*. 2. They do not *divide* the times of theſe plagues *by periods*; but for the moſt part heap one upon another. 3. They obſerve not any *Chronology*, or order of *Hiſtory*. 4. They make not a *Syſtem* of *events*. 5. They obſerve not to ſet down the *reſemblance* between the *Prophetick* repreſentations and *Hiſtorical* events: For example, what reſemblance is there between a *Sea* and the *popiſh worship*; between *Rivers* and *Doctors*, or *Biſhops*? If in ſome places they have laid down a reſemblance between the *Emblemes* which the Prophet uſes, and the things to which they have applyed them. This is by meer chance, this appears, becauſe this reſemblance is onely to be found in ſome places, not in all. 6. They have this common fault, that they paſs over ſeveral things, without explaining, for inſtance, *the diviſion of the City into three parts.* Let this be carefully obſerved, that we ſhall give ſuch an explication, in which not one of theſe faults can be found; but there will be a Syſtem of events well ſet together: there will be a *diſtinction* between the *viol* and the *plague*, and the *plagues* will follow one another, as well as the *periods*: there will be a perfect reſemblance, between the

General defects of all theſe Interpretations.

Part 2. the Prophetick *Emblems* and the *Events*. *Laſtly*, there will not be ſo much as *one article* in the *Prophecy*, of which we have not found the compleat *fulfilling* in the *Events* recorded by hiſtory.

CHAP. VII.

An explication of the three firſt VIOLS, *and the three firſt* PLAGUES.

AS to the five firſt *plagues*, I continue to have the ſame *thoughts*, which I propoſed in my *prejudies againſt popery*: nothing remains, but to confirm and illuſtrate them. The Text is thus:

Part 1. Ch. 8.

Chap. 16. v. 1. *And I heard a great voyce out of the Temple, ſaying to the ſeven Angels, Go your ways, and pour out the viols of the wrath of God upon the earth.*

v. 2. *And the firſt went, and pour'd out his viol upon the earth, and there fell a noyſom and grievous ſore upon the men which had the mark of the beaſt, and upon them which worshipt his Image.*

The Emblems are here borrowed from the plagues of *Egypt*.

It is clear enough, that God makes here an alluſion to the *plagues* of *Egypt*: We have a little before ſeen, that the *Sea of glaſs*, i. e. of ice *mingled with fire*, upon which thoſe ſtood who were eſcaped out of the *ſpiritual Egypt*, had its alluſion unto the *red ſea*, upon whoſe ſhore the *Iſraelites* being got out of *Egypt* were found. In like manner, here the Prophet alludes to that *ſoader*, which *Moſes* caſt into the air, and which falling down upon the *Egyptians* became ſwelling boyls. In the *Greek* there ſtands not in the firſt verſe the general term *plague*, but an *evil and wicked boyl*; and this

I im-

I interpret to be that diſmal corruption, which ſeized on the *Popedom*, head and members, in the *tenth Century*; for *there* I place the beginning of theſe *plagues*, and they muſt not have a ſhorter ſpace of time. Every *plague* takes up a period of more then a hundred years, ſo that eight hundred years are not too much for ſeven periods. When the Prophets divide times by periods, they are not wont to aſſign to each leſs then an *age*, or *Century*. Part 2.

We muſt know then, that untill the 10th Century, all things favoured the *Antichriſtian Empire*, whilſt it was brought forth and grew up. 'Tis true, *Rome* (as alſo other Cities of *Italy*) did ſuffer in the fifth, ſixth, and ſeventh *Ages*; by the irruptions of the *Goths* and *Vandals*, by the Wars of *Beliſarius* and *Narſes*, during the reign of *Juſtinian*, by the Arms of the *Lombards*, who were call'd in by *Narſes*. But theſe temporal Calamities were far from doing prejudice to the *Antichriſtian Empire*; on the contrary, it grew and got ſtrength by the ruins of the *Roman Empire*, and by the total abolition of the authority of the *Greek Emperors* in *Italy*. The *Weſtern Nations*, inſenſibly grew *paſſionate* for the ſupremacy of the pretended *ſeat of St. Peter*; hommage was paid to him without contradiction, at leaſt in ſpirituals, and alſo in temporals, the power of *Popes* was great and the *Biſhops of Rome*, had made themſelves *formidable* to the whole World. But the firſt ſtep to their declining ſtate was that aſtoniſhing *corruption*, which the *See of Rome* fell into, and thereupon all the Provinces that had had dependence upon it. This *corruption* was ſo diſmal, that the deſcriptions made of it by *popiſh Authors* themſelves, do even at this day affright us. They call

The firſt plague is the diſmal corruption of the *Popedom* in the tenth Century.

Part 2. call the *tenth age*, an iron and leaden age; *an iron age, because of its hardness and barrenness; a leaden one, on the account of these deforming evils, which broke in like a deluge; an age of darkness, because of its ignorance.* Two *women*, famous for their debauches, did make and depose *Popes*. For the space of 120 years, the *Bishops of Rome* were *Murtherers, Poysoners, Adulterers, Sodomites, prophane Blasphemers*, known and open *Magicians*: the corruption of the *head* diffused it self into all the *members*. The Author of *Fasciculus Temporum* informs us, that in many places men did not know so much as the *Sacraments*. The *Priests Religion* was *Astrology, Negromancy* and *Magick*, and their life an excess of all sorts of abominations. *Baronius* confesses, that things were come to that pass, that it was an *opinion* spread through the whole world, that the *end* of the world was *at hand*, because *Antichrist* was come.

Baron. ad an. 900.

An Ulcer very proper to represent such a corruption.

Now what resemblance can be more proper to represent such a corruption of manners, then a *noysom sore, or ulcer*, which is here given by *Saint John?* An *ulcer* does contain the Idea, 1. Of a great corruption of the blood; for Apostems and Ulcers do always proceed from thence. 2. Of a very great stink, offensive to the smell. 3. Of a frightfull object to the sight. Such was this corruption of manners, it proceeded from a deep corruption of the inward parts of the heart and mind, it cast a very bad smell, which hath reacht even to us: it formed a most frightfull object, upon which the *adorers* of the *Pope*, and of the (so called) *holy seat*, cannot even now adays reflect without horror and indignation. This *plague* fell upon the *Earth*, i. e. upon the globe or whole mass of the *Antichristian world*. For the *members* and the

the *head*, the *whole* and the *parts* were *cover'd over* with this dismal corruption. Part 2.

And further, it cannot be express'd how great a plague, how sore a blow this *See* received from hence. For this gave occasion to the *Emperors* to meddle with the affairs of *Rome* and its *Bishops*. The Successors of *Charlemaine*, having let go this fair patrimony, kept themselves in *Germany*, during which time the *Popes* got strength and made themselves Masters. But the *excesses* of the *Court of Rome*, obliged the *Otho's* Emperors of *Germany* to march into *Italy*, there they corrected and deposed some *Popes*, and chose others to their mind. They *revived* the *ancient* right, which the *Emperors* had of confirming *Popes* after their election, which was a very sore mortification, of which they did not recover untill *Gregory* the VII. And besides, this corruption rendred the *See of Rome* contemptible to all nations. In some Countries men took liberty to write very bitter invectives against it, some of which are come to our hands. This is a wound that bleeds even at this day, and affords us a very strong argument against the pretentions of *infallibility* and *supremacy*, challeng'd by the *Church of Rome*. For we will never cease to object, and very rationally, that God is too good and too wise, to suffer the *Seat* of his *Vicar*, and of an *infallible Vicar*, to be infected with so dismal a corruption. These considerations let us see that none ought to object against us, that we make one of the plagues of the *Antichristian Empire* to be that *corruption*, which is one of its Characters. The same thing we shall see in the fourth plague, where we will make it appear, that the *tyranny* of the *Antichristian Kingdom*, which is one of its Characters, is notwithstanding become one of its *plagues*. When

This corruption was, and is to this day a terrible blow to Popery.

Part 2. theſe Characters are riſen to an immoderate height, they become ſenſible, they diſcover *Antichriſtianiſm*, and by diſcovering it they deſtroy it; for its *ſafety* conſiſts in being a *myſtery*; it is a myſtery of iniquity. This is the firſt plague, and the firſt period of *Antichriſts declining*; this period laſted above a 150 *years*; for this corruption continued for a good ſpace of the eleventh *Age*. The ſecond and third plagues are thus ſet down.

V. 3. *And the ſecond Angel pour'd out his viol upon the ſea, and it became as the blood of a dead man, and every living ſoul dyed in the ſea.*

V. 4. *And the third Angel pour'd out his viol upon the rivers and fountains of waters, and they became blood.*

Waters ſignify people, the ſea of blood the Croiſades.

Chap. 17. ℣. 15.

Obſerve, that the *ſea* and *waters* in Prophetick viſions, ſignify *people* or *nations*; this is ſo well known, that it needs not to be proved. And ſuppoſing that this Emblem is not common in other Prophets, it is moſt evidently ſo in St. *John*. *Come*, ſaith the Angel to him, *I will ſhew thee the judgement of the great whore, which ſits upon many waters. The waters which thou ſaweſt, where the whore ſits, are peoples, and multitudes, and nations, and languages.* The firſt viol was pour'd out upon the *earth*, *i. e.* upon the whole Globe; for *earth* contains both *dry* and *moiſt*. The corruption of manners was ſpread over the *head* and the *members*, over the *papal Seat* and all its ſubjects. But this ſecond viol is pour'd only upon the waters, the ſea and the rivers, *i.e.* upon the people of the *Antichriſtian Empire*, or upon the different *Nations, Tribes, and Languages* (as the Spirit does expreſs it) it *falls* not upon the Head and the Seat, on the contrary, it is the Seat of the Beaſt, which contributes to this Plague. *The waters of the ſea were turn'd*

turn'd into blood, and every living ſoul dyed. What more native and lively repreſentation could have been made of the Rage of the *Croiſades*. In all languages and in all ſorts of ſtyle, a *ſea of blood*, *rivers of blood*, *ſtreams of blood*, ſignify a very great ſlaughter. Now the proper Character of the *Croiſades*, is ſlaughter, murther, which falls not upon the *head* of the *Antichriſtian Empire*, but upon the *people*, all was there turn'd into blood. Never was there ſuch a prodigious effuſion of blood in the *ſea*, *i. e.* among the peoples. In the firſt *Croiſade*, there dyed more then two millions of men in three or four years. 'Tis evident that God did lead theſe wretched creatures, as it were to the ſhambles, that they ſhould find the puniſhment of their crimes: he took away ſo great a quantity of blood, that he might cure the Ulcers of *Chriſtendom*. For that he might purge it of that *vaſt rabble*, he permitted the Devil to inſpire them, either with ſuch a ſottiſh ſuperſtition, or an extravagant ambition; that they muſt go and deliver the *holy Land*, or go and conquer *Kingdoms* in the *Eaſt*. This plague lighted only on the *ſea*, not at all on the *dry land*: upon the ſubjects of the *Popedom*, not at all upon the *Popes*. On the contrary, the *Popes* improved that evaſion to greaten their power, to plunder whole Countries, to make Generals of Armies, to act as ſoveraign Monarchs, and to lay a heavier yoke upon *Kings*: whom they order'd to march, and ſent them as their ſlaves into the *Eaſt*, and during their abſence plundred their Kingdoms. Part 2.

We muſt not imagine that all the *plagues* laid down by St. *John*, muſt tend to the ruin of the *See of Rome*, or to the diminution of its power; for ſome are to light upon the *head* of that *Empire*, to cruſh

Part 2. it, others upon the *people* to punish them, because they worship the *Beast*: the plague of blood and slaughter is for the people.

This plague of the *Croisades* is divided into *two* plagues, because of its long duration, for it lasted 200 *years*, from the end of the *eleventh* Age, untill the end of the *thirteenth*. The third *viol* which makes the third *plague*, fell only upon rivers, *i.e.* upon lesser waters; because after a hundred years the fury abated, there was no more marching of the whole *West* unto the *East*, only that of some particular nations, as of the *Freneh* among others under the conduct of *St. Lewis*; and consequently the effusion of blood was much less, there were only rivers of blood, whereas the former *Croisades* had made a *sea*. I shall add this explication which I have given, does exactly agree with the Genius and Emblems of the Prophets. The Prophet *Ezee.* 32.6. says to Egypt, *I will water with thy blood the land wherein thou swimmest, even to the mountains.* There must be no less then a sea of blood, to overflow a Countrey with blood, even to the tops of the mountains. *The mountains shall be melted with their blood*, saith *Isaiah* 34.3. there must be rivers of blood to do this.

v. 5. *And I heard the Angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus:*

v. 6. *For they have shed the blood of Saints and Prophets, and thou hast given them blood to drink, for they are worthy.*

There will not want some, who from these words will object and say, that untill this time there had been no persecution on the account of Religion, and that the *Popedom* had in no wise shed the blood of Saints and Prophets. To this I answer. First,

'Tis

'Tis not true, that during the time of the *Croisades*, no blood had been shed on the account of Religion; for it was exactly in the middle of the *Croisades*, that that horrible barbarity was used against the *Waldenses* and *Albingenses*. *Innocent* III. publisht the fifth *Croisade* at the end of the *twelfth Century*, and at the same time gave sentence of death against the poor *Albigenses*. But that which is especially to be observed in this matter, is this, that those who make this objection, must make a stronger against those words of Jesus Christ, *That the blood of all the Prophets, which was shed from the foundation of the world, may be required of this generation. From the blood of Abel*, &c. *verily I say, it shall be required of this generation.* What reason to require of the *Jews*, who lived in the times of Christ, the blood of *Abel* and other holy men, who were slain before the *Flood*? what reason to require of them the righteous blood, shed before *Abraham*? Nay, what reason to require of them the blood of the *Prophets* slain by their fathers, since they disapproved the deeds of their fathers? Why, this is the reason, God when he executes judgement, ought to hear the cries of all the righteous blood that is shed; for these cryes make up but *one* voyce; and the race of murtherers makes up but *one* people, on which God will charge that blood. It matters not, that it was shed by the Parents or the Children, before the one were born, or after the death of the others, this makes no difference; God looking upon this murthering race all in one body, will charge the whole upon the whole in the lump. Which evidently appears from that which God here speaks of this generation of *Antichrist*; *they have shed the blood of Prophets*, he saith not *of Apostles*, he goes back as far as the

Part 2. Why God chargeth *Antichristian Rome* with the blood which she had not yet shed.

Luc. 11. 50, 51.

Part 2. Prophets, and inflicts the puniſhment of the blood of the Prophets, ſlain ſo many ages before upon the *Antichriſtian Empire*. *Rome* hath always been a *murthering City*; the holy *Apoſtles*, *Martyrs*, *Doctors*, *Confeſſors* of the firſt ages of Chriſtianity, were ſlain by its orders and in its Dominions. Modern *Rome*, within the circuit of its Juriſdiction, hath ſhed an infinite quantity of holy and faithfull blood. The old and new *Rome*, in the account of God, and in the executing of his judgements, make up but *one body*, becauſe God beholds the whole in one inſtant or point. He looks upon her as *one* murthering tyrant, as *one* race of manſlayers. It matters not, that as to ſome particular perſons, and ſome particular ages, ſhe is not guilty of the blood of the Prophets; ſhe is guilty as to *her whole*, in her beginning and her end: now the beginning and the end do involve the middle.

But it will be objected, Had not *Rome Pagan* been ſufficiently puniſht for the blood of *Apoſtles* and *Martyrs*, which ſhe had ſhed? So many ſackings and deſolations as ſhe had felt, did not they ſuffice? Muſt *Antichriſtian Rome* pay once more for that blood? I will object on the ſame grounds; Had not *Jeruſalem*, the mutherer of the *Prophets*, ſuffer'd enough for her murthers, by that diſmal deſolation made by the *Chaldeans*, by the captivity of all her Inhabitants, by the fire which conſumed her Palaces? Muſt God chaſtiſe her by the *Romans* for thoſe crimes, which had been puniſht by the *Babylonians*? Thus was it neceſſary that God ſhould puniſh *Rome Antichriſtian*, for the crimes committed by *Rome Pagan*, or for the ſins which were not committed till the following ages of this *Antichriſtian Rome*? 'Tis to this objection, that the other Angel anſwers, who ſpeaks at

V. 7.

V. 7. *And I heard another out of the Altar say,* Part 2.
even so Lord God Almighty, true and righteous are thy judgements. That is, though it seem unjust to give blood to drink unto *new Rome*, on the account of the blood that was shed by *old Rome*, or of that which shall be afterward shed by the *new*; notwithstanding thy judgements are righteous and true. Behold, the three *plagues* which bring us down unto the *thirteenth Age*. The last *Croisade*, was the second expedition of *St. Lewis*, who carried out and lost 60000 *men* at *Thunis*, in the year 1269.

CHAP. VIII.

The fourth plague; the encrease of the heat of the Sun, denoting the encrease of the Papal Authority, which had almost utterly ruin'd the World and the Church. The fifth plague is the desolation of ROME, when the Pope retreated to Avignon, *and the diminution of the papal Authority by the grand Schisme of the West.*

v. 8. *AND the fourth Angel pour'd out his viol upon the Sun, and power was given to him to scorch men with fire.*

v. 9. *And men were scorched with great heat, and blasphemed the name of God, who hath power over those plagues; and they repented not to give him glory.*

This is the *fourth plague*, in which we see the *Sun*. 'Tis known and confess'd by all, who

Part 2. know any thing of prophecies, dreams and visions; that the *Heavens*, the *Sun*, the *constellations*, and the *Stars*, are emblems of dignities and grandeurs on earth; and the *image* does bear a lively resemblance; for the *Heavens* are the superior region of the World, from whence good and bad Influences do come; and supream Authority is the *heaven* of the lower World, from whence both good and evil proceed; great dignities are like constellations in Societies: The *Sun* always signifies the *Soveraign*, and the *Stars* inferior *Magistrates*. Before, in the sixth *Chapter*, the fall of the Empire of *Rome Pagan* and of the imperial dignity, is represented to us by the same images. *And the Sun became black as sackcloth of hair, and the Moon became as blood, and the Stars of heaven fell unto the earth.* This is a thing which admits not any dispute.

What is the Sun of the Antichristian Empire.

Chap. 6, 12, 13.

That the *Antichristian Kingdom* is treated of here, is generally agreed to: therefore it cannot be doubted, that the *Sun* is the Soveraign of this Kingdom. The heat and beams are the instruments by which the Sun operates. 'Tis by his beams that he quickens, warms, and begets, and causeth fertility, when his heat is moderate, as he causes sterility when it is excessive. 'Tis by heat that he preserves and strengthens health, when his beams are gentle; and 'tis by it that he produceth death, when his beams are mingled with poysonous vapors.

The Sun of the Antichristian Kingdom is the Pope.

Authority and power in *Soveraigns* exactly correspond to heat and light in the Sun: 'tis this *Authority* which warms and burns, which saves and destroys, which does good and hurt. When it is moderate like a Sun, it enlightens and preserves the *State*: when 'tis excessive, 'tis like a fire which devours;

devours; when 'tis gentle, and the Prince uſes it a- Part 2.
right, there is no advantage that it does not produce, fertility, abundance, peace, ſtrength, & health of the *Commonwealth*. But when 'tis maligne, and the Prince uſes it wrong, 'tis a burning Sun, which conſumes, which waſtes, which ſcorches and kills, which brings barrenneſs and want into the place of abundance, trouble and confuſion into the room of peace, and death into the place of life; theſe things alſo carry an undenyable evidence.

Therefore I conclude, not by way of naked conjecture, but with aſſurance, that the encreaſe of heat in the *Sun* of the *Antichriſtian Empire*, and in his beams, is the encreaſe of his Authority and power, and alſo the pernicious and wicked uſe of this uſurped power. And this clearly ſignifies that prodigious augmentation of the *papal* authority and power, which was made in the *eleventh*, *thirteenth*, and *fourteenth* Centuries. The *Pope* had been Tyrant over the *Church*, then he became Tyrant over the World. *Gregory* VII. by an incredible attempt, rais'd himſelf above all *Soveraigns*, excommunicated *Emperors* and *Kings*, depoſed them, and took away their *Crowns*, made other *Emperors* and other *Kings*, to whom he gave the Territories of the former. His Succeſſors kept the ſame path, yea out-went him. They had a mind to make *Emperors* their *Vaſſals*, and did ſo. This heat *ſcorched men like fire, and men were* ſcorched with great heat; for none can deſcribe the diſmal deſolations, which *Popes* have made by the uſe of this uſurped and exceſſive *authority*. It coſt *Henry* IV. alone, ſixty and odd battels and combats in which he was engaged, to defend himſelf againſt the enemies which the *Popes* ſtirred up. The hiſtory of the two *Frederiks*, that of *Lewis of Bavaria*, & the

The encreaſe of heat, ſignifies the encreaſe of the *papal* Authority.

The encreaſe of the authority of the *Popes*, had almoſt conſumed all *Europe*.

Part 2. the general history of *Germany* for the space of 300 *years*, can witness to what I say, without reckoning *England*, *France*, and other *States*, where the *papal Authority* hath caused bloody and horrible *Tragedies*, and such troubles, whose bare reading does move compassion; *Matthew Paris* alone may suffice to let us know, how exactly this Prophecy was accomplisht, [*that the beams of the Sun scorched men.*] He tells us, how the *Authority* of the *Pope* made such exactions in *England*, and brought it to so great misery, that it was almost quite ruin'd. This may be found every where, and lately in our *History of Popery*, in the first and third recrimination.

Chap. 6. 7. 8. of the first part, Chap. 1. of the second.

Why the fourth plague begins before the second and third.

This is the *fourth plague*, and whoever seriously considers this matter, will have no scruple about it, no more then I have. Perhaps some will make one, that this fourth Plague did begin before the second, for the prodigious tyranny of the *Popes* began under *Hildebrand*, nam'd *Gregory* VII. about the year 1074, and the *Croisades* did not begin till 1096. more then 20 *years* afterward. Wherefore then does the Spirit make this to be the *fourth* Plague, and not the *second*? I answer, because this came down lower then the continuance of the *Croisades*. The *Croisades* ended about the year 1270. when as this *papal tyranny* continued in all its strength, and all its dreadfull effects, the whole *thirteenth* and the whole *fourteenth Centuries*. Afterwards, though the *Popes* have ever kept up (and do still) the same pretentions, notwithstanding they did far less mischief in *Europe*, by the use of this proud *Authority*, which they take to themselves.

It is to be observed, that the *Prophecies* which divide times and events by *periods*, do not divide them

them in such a manner, that one period should begin exactly where another ends; on the contrary, they are always *joynted* or *inlayd*, one within another. For example, the *Roman Monarchy* does not begin where the *Grecian* ends; on the contrary, the *Roman Monarchy* in its longest duration does take in the whole *Grecian* entirely, yea, it begun before the *Grecian*. When *Alexander* founded the *Grecian* Empire, the *Romans* had already begun to make a figure in the World. And *Livy* in that part of his History proves, that if *Alexander* had marcht into the *West*, as once he designed, he had not so easily *mastered Rome*, as he did the *East*. *Rome* had at that time conquered all her neighbours, she had subdued the *Æqui*, the *Volsci*, the *Samnites*; yea, she had humbled the *Gauls* by many defeats given to them. At that time lived the *Fabij*, the *Papyrij*, and many other *Heroe's*, whose names are so famous in history. The *City* was at that time 420 years old, and the Prophecies do reckon the destinies of *Rome* from its first beginning, for they mention its seven *heads*, *i.e.* the *seven Governments*, under which they do consider it: of which the *first* was that of their *Kings*. So that the *fourth* Monarchy did precede the *third*, more then 400 *years*: But notwithstanding the *Roman Monarchy* is reckon'd the *fourth*, because it kept its grandeur intire; nay, did much encrease it, a long time after the fall of the *Grecian*. Thus the plague of the *Sun*, *i.e.* of the *papal Authority*, is reckon'd as the *fourth*, though it began before the *second*, because it continued during the second and third *plague*, and its reign was lengthned above a *hundred years* after them both, and the last hundred years ought to be reckon'd, as the *period* of the *fourth* plague.

Part 2.

In prophecies the periods of times are often inlayd in one another.

Revel. 17. The fourth Monarchy preceded the third more then four hundred years.

There

Part 2. There is another objection which will ſeem ſtronger, but notwithſtanding is more eaſily anſwer'd. According to our expoſition, the *augmentation* of the *papal Authority*, is accounted (to be) a calamity upon the *Antichriſtian State*; whereas on the contrary, it is the higheſt ſtep of its exaltation and perfection. I anſwer, that the one contradicts not the other: for firſt, we muſt remember the remark already made, *viz.* that theſe *plagues* do not *all* fall upon the *head* of the *Antichriſtian Kingdom*: they are heavy judgements of God, which often touch not the *Pope*, who is the Inſtrument to execute them. The plagues fall *on them that worſhip the Beaſt and his Image*, and not on the Beaſt himſelf, and on the falſe Prophet; yea, this *falſe Prophet* is an Inſtrument in the hand of God to inflict the *plagues*. Thus in the ſecond and third *plagues*, which are the *Croiſades*, the *Pope* is not the *ſufferer*; 'tis he who makes others ſuffer, 'tis he who ſends many millions of his ſubjects to be murther'd and ſlain; yea, this very thing proved a great augmentation of his power. In the ſame manner, this fourth *plague* falls upon the *Antichriſtian people*, and therefore in the following plague the Spirit ſaith, that the viol was pour'd on the *ſeat of the Beaſt*, to ſignify that the people or ſubjects of the Beaſt, ſhould not be the chief ſufferers by it.

The abuſe of the papal Authority, did tend to its ruin.

I anſwer in the ſecond place, that the prodigious advancement of the *papal Authority*, which in truth brought *Antichriſtianiſm* unto its perfection, yet notwithſtanding was one ſtep to its ruin. If the *Popes* had kept within the bounds, which they did in the preceding ages; if they had not *medled* with ſecular affairs, to diſpoſe abſolutely concerning them; perhaps the *See of Rome* had not been thought to be *Antichriſt*; but *then* it was

that

that this truth became ſo ſenſible, that every one perceiv'd it. The abuſe of the *Eccleſiaſtical* power in the ninth *age*, made *ſome* perceive that *Rome* was the myſtical *Babylon*. Thus *Gontier* Biſhop of *Colen*, and *Theotgant* Arch-biſhop of *Triers*, nam'd it in the *ninth* Age. But after the *eleventh* Age, this truth was ſo demonſtrated, that we of this Age do not ſpeak it more plainly and confidently. We may judge by that excellent paſſage of *Eberard* Biſhop of *Saltsburg*, which we cited out of *Aventin*, in the tenth Chapter of the firſt Part of our *Prejudg*. After that time, there never wanted thoſe who aſſerted the ſame thing. Thus the diſmal abuſe of the *papal Authority* was, and is ſtill a ſore plague to that *See*: for 'tis one of the ſtrong Arguments, by which we prove that it is *Antichriſt*. Part 2.

See Aventin. Annal. Boior lib. 4 pag. 330.

Men were ſcorcht, but they repented not to give glory to God. The *Germans* cryed out very much againſt *Babylon* and *Antichriſt*, but they did not forſake them, or renounce their *Idolatry*; on the contrary, *they blaſphemed the name of God, who had power over theſe plagues, for theſe Ages were exceeding wicked and corrupt.*

V. 10. *And the fifth Angel pour'd out his viol upon the ſeat of the Beaſt, and his Kingdom was full of darkneſs, and they gnawed their tongues for pain.*

V. 11. *And blaſphemed the God of Heaven, becauſe of their pains and their ſores, and repented not of their deeds.*

This is the *fifth plague*. I ask not any favour for my conceptions about it; let them be examined with the utmoſt rigour; if they are not liked, let them be diſregarded; but for my part, I cannot abandon them, untill the times and events do unde-

Part 2. undeceive me; but thoſe events ſhall never be ſeen. Who can doubt, that by the *ſeat of the Beaſt* is meant *Rome?* and when was it that the viol of the wrath of God fell upon this ſeat, *i.e. Rome?* It was when it loſt its Sun, the Sun which is ſpoken of in the preceding plague, *i.e.* its *Pope*, the *papal Court*, that like a gulf or whirle pool drew to it all the *riches* of the Kingdoms of *Europe*. In the year 1305. *Clement* V. left *Rome*, to go and dwell at *Avignon*. The *City* that was miſtreſs of the World, became deſolate, a very deſert, and a ſhadow of its ſelf during thoſe 74 *years*; when its *Maſters* kept their Seat at *Avignon*. The viol fell upon the *Seat of the Beaſt, and his Kingdom was full of darkneſs*. 'Tis not only ſaid, that *his Seat* was darkned, but *his Kingdom*. And indeed, till that time the Kingdom of the *Beaſt*, the *Authority* of the *Pope*, the Glory of the *Holy See* (as 'tis call'd) had never ſuffer'd ſuch a ſtrange and terrible an *eclipſe*. This removal of the *papal Seat* unto *Avignon*, was the cauſe of a *Schiſm*. At the end of 74 years *Gregory* XI. compelled by the complaints of the *Romans*, brought back the Seat to their City. But after his death, the *Cardinals* (who were almoſt all *French*) reſolved to have a *Pope* of their own *Nation*, the Citizens of *Rome* fearing leſt a *French Pope* ſhould return into *France*, forced the *Colledge of Cardinals* to chuſe an *Italian* to be *Pope*, who call'd himſelf *Urban* VI. The *Cardinals* incenſed at the force which was uſed in the election, contrived to revolt, which they did, and choſe another *Pope*, who call'd himſelf *Clement* VII. he held his *Seat at Avignon*, and his Succeſſors for 40 *years*, in the mean while, *Urban* VI. and his Succeſſors at *Rome*, had one part of the *Church of Rome* under their obedience.

A prophecy of what fell out when the *Popes* left *Rome*, to go to *Avignon*.

At

At that time, the *Sun* of the *Antichriſtian* World was divided into two; (as it happens to the Sun and the Moon, when they are eclipſed) it was eclipſed and darkned. The *Church of Rome* ſuffer'd the greateſt reproach imaginable. Jeſus Chriſt had no leſs then three or four *Spouſes* at *one* time. This is a piece of *Hiſtory*, which confounds *popery* even at this day; which deſtroys its fooliſh pretences unto an *uninterrupted ſucceſſion*, an *undivided unity* and *infallibility*: from hence we draw a concluſion againſt it, which cannot be avoided. Then the *Kingdom* of the *Beaſt* was darkned; *Princes* deſpiſed the *Popes*, and made themſelves their Judges (whereas formerly *Popes* had judged *Kings*.) They made them be depoſed, they call'd by their own Authority the *Council of Conſtance*, where *Popes* were ſubjected to *Councils*, and accounted depoſable, as in effect there were *three* who were there actually *depoſed*. Till that time *Cenſures* and *Excommunications*, had been the *ſtrongeſt beams* of the *Antichriſtian Sun*, the moſt efficacious methods of his domination. But then men began to deſpiſe them. There was nothing but excommunicating of one another; the *Weſtern Church* was divided into two *Obediences*, that which obeyed one *Pope* was excommunicated by the other; and by this means all *Europe* lay under excommunication, which made it contemptible, and the *people* who once reſpected the *Cenſures* with incredible *trembling*, began to diſcern that theſe thunderbolts were vain and empty things. And this brought a conſiderable *darkneſs* upon the *ſeat of the Beaſt*, and the *papal* power; for all *Europe groaning* under the ſlavery of the *Popes*, every one began to think of recovering their liberty. *Germany* refuſed to ſubmit to *Reſervations* and *Expecta-*

Part 2. The great Schiſm of the *Weſt*, was a terrible plague to the *Antichriſtian Empire*.

tions

Part 2. *tions*, means which the *Court of Rome* make uſe of. to make her ſelf Miſtreſs of all Benefices. *France*, not only rejected Reſervations and Expectations, but annull'd *Annats*, *Proviſions*, and all other exactions of the *Court of Rome*. Then were laid the foundations of the *pragmatick Sanction*, which gave the *Popes* ſo much trouble, becauſe it cut off all the *ſimoniacal* tricks, which the *Court of Rome* uſed to enrich her ſelf; even *Italy* it ſelf, during the *Schiſme*, did ſhake off the yoke; the City of *Bologna* made a Law, that the *Benefices* of that *Church* ſhould be conferred upon none but of that *City* and *Territory*. To conclude, it cannot be expreſſed by how many ways that grand *Schiſme*, which divided the *Sun* of the *Antichriſtian* World, did ſpoil it of its *ſtrength* and *luſtre*. After this time, the Authority which the *Popes* had ſo miſchievouſly uſed, (to ruin the *Kings* and *Kingdoms* of *Europe*) did ſcarce do any more miſchief. 'Tis evident, that then *the Kingdom of the Beaſt was darkned*, becauſe by this Eclipſe it loſt half of its beams, *i. e.* of its *Authority*.

They gnawed their tongues for pain. Hiſtory muſt be conſulted to know how many *calamities*, *wars*, *combats*, how much ſhedding of blood, rage and fury, did ſpring from this *ſhameful Schiſme*. Every one of theſe *Popes* gnaſht his teeth, and bit his tongue againſt the *Antipope*: There were nothing but thunderbolts, excommunications, Croiſades, wars and combats, of one againſt another. Nay, ſtill *to this day*, the ſlaves of the *papal Seat* are vext *to the death*, when we preſs them with this thing.

But under all their ſorrows; *they blaſphemed the God of Heaven, and repented not of their deeds*, In thoſe Ages, *Idolatry* was ſo far from looſing any

any thing, that it encreaſed; then was the *reign* of *Monks*, of *ſuperſtition*, of *Fables*, of *Legends*, and a thouſand abominations. In that age *Simony* was come to its height. While the *Court of Rome* ſate at *Avignon*, is invented a thouſand wayes of *ſelling* holy and prophane things; *Crimes*, *Paradiſe*, *Sacraments*, *Miniſtry*, *Marriages*, and in a word every thing. Then came abroad that famous book, the *Tax of the Roman Chancery and Penitentiary*, which at that time and *yet* every day, forces to make *the Kingdom of the Beaſt full of darkneſs*. This period laſted from 1305 untill 1440. Part 2.

CHAP. IX.

The ſixth Plague are the Turks, *who paſs over the* Boſphorus, *and invade the* Greek *and* Latin Empires. *The three unclean ſpirits, which come out from the mouth of the falſe Prophet, are the papal Laws, armed with Excommunications.*

I Have carried on my conjectures untill I came hither, and did ſomewhat content my ſelf in what I had ſaid about the *five* firſt *Plagues*; but I confeſs that the remainder of this *Chapter* was thick darkneſs to me. And underſtanding nothing of it, I put it among thoſe things that are *to come*, according to the uſual cuſtome of them who Interpret *Prophecies*; who ſay of every thing which they underſtand not, that it is not yet *come to paſs*: And this made me ready to think, that my *perſwaſion*, as to the *five* firſt *plagues*, was but a meer *opinion*: For in the framing of ſyſtems, The certainty of what hath been ſaid ought to be encreaſed by that which follows.

Part 2. whether they be of Principles and concluſions, or of *Events* contain'd in *Prophecies*, we muſt pierce through them *all*, that we may ſee them clearly, and be aſſured of their truth. Whileſt I thought that the remainder of the *Chapter* concerned *the time to come*, I was content to underſtand nothing of it, but I was afflicted with the fear, that the *end* of *Antichriſtianiſm* was not at hand. But at laſt, after I had knockt twice, thrice, four, five, yea ſix times, with devout attention and deep humility, I believe, that the door is open'd to me. I dare ſpeak thus, though I know that ſome have ſaid, that this ſavours of Enthuſiaſme; to whom I anſwer, that there is *one* Article at leaſt more in my Creed, then there is in theirs, viz. *I believe in the Holy Ghoſt, and his operations.* I am in this matter a Diſciple of the Author of *the enquiry after Truth*, and am perſwaded that we ſee no truths but in God, and by the aſſiſtance of God: we contribute nothing beſides our attention, our prayers and our deſires. However, I think, that I have found out the *two plagues* that follow in this *Chapter*, and by this means, that which was only a *conjecture* of mine concerning the *five* fore-going, is riſen to a *real perſwaſion*. I am therefore perſwaded, that through the Divine aſſiſtance I have *pierced* into the *Syſteme* of the *ſeven periods*; a favour for which I will render to *him* immortal thanks as long as I live. For I confeſs, that I cannot expreſs the raviſhing conſolation that my heart hath felt, in ſeeing ſuch evident reaſons, to perſwade me of the approaching *deliverance* of the *Church*. If theſe *two plagues* had been yet to come, I felt my heart began to *faint*, at the proſpect of the diſmal calamities which now oppreſs the *Church*, without reckoning thoſe which do ſtill threaten her.

her. *Hope deferred maketh the heart ſick*, ſaith the Wiſe man. Part 2.

v. 12. *And the ſixth Angel pour'd out his viol upon the great river Euphrates, and the water thereof was dryed up, that the way of the Kings of the Eaſt might be prepared.* Sixth plague.

The *Kings* of the *Eaſt*, and the river *Euphrates* do give *light* to this Text. As for the *Kings* of the *Eaſt*, we cannot doubt but that they are the *Turks*, for they are the only *Kings* of our *Eaſt*. They poſſeſs *exactly* that part of the *Roman Empire*, which is called the *Eaſt*, and hath kept the name of *Natolia*: in the Text they might have been tranſlated the *Kings of Anatolia*, for that is the word which is uſed. Now all know that the *Turks* are the Kings of *Natolia*. As for *Euphrates*, we find it in the *ſixth Trumpet*, as it is here in the *ſixth plague*.

v. 13. *And the ſixth Angel ſounded, and I heard a voyce from the four horns of the golden Altar, which is before God.* Revel. ch. 9.

v. 14. *Saying to the ſixth Angel, which had the Trumpet, looſe the four Angels which are bound in the great river Euphrates.*

v. 15. *And the four Angels were looſed, which were prepared for an hour, and a day, and a moneth, and a year, for to ſlay the third part of men.*

v. 16. *And the number of the army of the horſemen, were two hundred thouſand thouſand: and I heard the number of them.*

v. 17. *And thus I ſaw the horſes in the viſion, and them that ſate on them, having breſt-plates of fire, and of jacinct, and brimſtone, and the heads of the horſes were as the heads of Lions; and out of their mouths iſſued fire, and ſmoke, and brimſtone.*

The moſt skillful Interpreters, have in this Metaphorical deſcription diſcerned the *Turkiſh Ca-*

Part 2. The Turks and their invasions are foretold in the 9th chapt. of the Revelation.

valry, which was formerly so formidable, and after the reading of what *Joseph Mede* hath wrote upon this, I think it cannot be doubted that the thing is so. This barbarous Nation which came out of *Tartary*, had carried on its conquests even to *Euphrates*, nigh to which it formed four *Dynasties* or Governments; and *there* it abode a long time: these are the *four Angels*, who were bound behind *Euphrates*. This River for some time served as a boundary, or *barriere* of the *Empire* of *Constantinople* against the *Turks*. But they leapt over this *barriere*, and spread themselves as far as the *Euxine Sea*, and the *Bosphorus*, and the *Ægean Sea*, or the *Archipelago*. The *Croisades*, about the end of the *eleventh* Age, drove them back, took from them *Nice* and a part of the lesser *Asia*. But afterwards they came again, and wasting the *Grecian Empire*, they took all away from it as far as the *Sea* called *Bosphorus*, and as far as the *Archipelago*.

Here Euphrates is the Thracian Bosphorus, the second barriere of the Turks.

Behold, these are the *Kings* of the *East*, which appear again in our *sixth vial*: behold the *Euphrates*, which again comes upon the stage. But what is this *Euphrates*? In this Prophecy whatever serves as a *barriere* to the *Turks*, is called *Euphrates*, because this River was the *first barriere*, which did seperate that people from *Christendom*. After the *Turks* had got over that River, they find another *Euphrates*, *viz.* the *Bosphorus*. This in their last irruptions was the same, that *Euphrates* had been in their first, namely, a *barriere*, that for a little while stopt their course, though at last they leapt over it. This figure is very ordinary in Orators, (and consequently, there is ground to seek it in Prophets, whose *style* is much more *figurative*.) Thus one will say, Here are my *Herculis's pillars*; meaning, here I will bound my *conquests*: another will say, Here

are

are my *East-Indies*; meaning, here I will bound my longeſt *voyages*: A third ſays, This is my *Louure*; meaning, this is my *Palace*, or reſidence. So it might be ſaid of the *Turks*, ſtopt behind the *Boſphorus*. This was their *Euphrates*; therefore the Sea call'd *Archipel*, and the *Boſphorus* of *Thrace*, in the *thirteenth* age, were the barriere, that *parted* the remainder of the *Greek Empire*, and the *Empire* of the *Turks*: But at the end of the 14th age, the *Turks* under the conduct of the proud *Bajazet*, and by means of the treachery of the *Genneſe* (who *let* their *Gallies* to them) they paſſed the *Boſphorus*, made themſelves maſters of all *Thrace*, fixed the *Seat* of their *Empire* at *Adrianople*, and plundred all *Greece*; inſomuch, that the *Greek Emperor* had ſcarce any thing left; beſides the *City* of *Conſtantinople*. *Tamerlain* tamed the pride of *Bajazet*, and for a while ſtopt the fury of this torrent. But the Children and Succeſſors of *Bajazet*, ſoon after carried on their conqueſts; and 50 *years* after quite ruin'd the remainder of the *Greek Empire*. *Mahomet* II. took *Conſtantinople*, in the *year* 1452. After which the *Turks* overflowed as a torrent, conquer'd all *Greece*, *Macedonia*, *Albania*, *Slavonia*, *Croatia*, *Bulgaria*, *Hungary*, and extended the bounds of their *Empire* even unto the borders of *Germany*. Part 2.

Here therefore the *Archipel*, and the *Boſphorus* (which is joyn'd to it) are called *Euphrates*, becauſe this Sea ſerved as a *barriere* againſt the *Turks*, as *Euphrates* formerly had done; this was the *Euphrates* of that time, and the Holy Ghoſt kept the name of *Euphrates* in this ſecond *barriere*, that we might in this Text the more certainly diſcern the *Turks*, who had paſſed over *Euphrates*, when they firſt invaded the *Greek Empire* and *Chriſtendom*.

Part 2.

The Latin Church suffered infinitely by the passage of the *Turks* into *Europe*.

This is the *sixth plague*, which may be well called the *plague* upon the *Kingdom* of the *Beast*; for that Kingdom did infinitely suffer by it. 'Tis true, the first desolations fell upon the *Greek Empire*: but as I have already remarkt, the great *Idolatries* which reigned in the *Greek Church*, had made it become a Province of the *Antichristian Empire*; it was indeed *separated* by a *schisme* from the *Latin Church*, notwithstanding it was a *Province* of that *Empire*, though a rebellious Province. Besides this, the *Latin Church*, the Kingdom of the beast was infinitely a loser. How many fair *Provinces* and brave *Kingdoms* were rent off from the *West* by the *Turks*? How often have the *Turks* vexed *Italy*? nay, even *Christian Princes* have used them to *mortify* the *Popes*; besides what *they* have already done, we know not what they must do hereafter. The Holy Ghost seems to intimate, that God hath placed them *there* for some greater work than that, which they have already performed: for the Spirit saith, *that the way of the Kings of the East might be prepared*, without telling us what work they are to do; and the reason is, because their greatest work must not be done under the *sixth plague*, but at the end of the *seventh*. God hath thought it sufficient to tell us, that he hath *placed* them on this side the *Bosphorus*, and brought them even to the borders of *Germany*, to be the instruments of *his great work*: at least this is the opinion of many, who are *taken* with the Prophecies of *Drabicius*: They are perswaded, that the *Turk* must destroy *Rome*. The present state of his affairs does not promise this; for since the *Ottoman Empire* was founded, he was never brought so low. But I confess, that this is far from weakning my opinion, *that the Turk must be*

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the Inſtrument of the vengeance of God againſt Rome; Part 2.
for 'tis this, that does confirm me in it: for I look on this *year* 1685. as a Critical year in this great affair: God hath *brought low* the *Proteſtants* and the *Turks* at the ſame time, that he may raiſe them up at the ſame time, and make them the *Inſtruments* of his vengeance againſt the *Babylonian Empire*. Notwithſtanding, as I do not found my *predictions* upon the viſions of *Drabicius*, but upon thoſe of *Saint John*, and *he* ſaith nothing that does determine me; I am in ſuſpence whether the *Turks* have been placed ſo nigh the *Kingdom* of the *Beaſt*, to bear a part in deſtroying him, or to be honoured with the bleſſing of converſion, upon the ſight of that great work of God. I am perſwaded, that a few years will inform us which of theſe is the truth.

The duration of this *period*, is about 125 or 130 *years*. In the year 1529, the *Turks* came and beſieged *Vienna*, *Charles the fifth* made them raiſe their ſiege. Since that time, they have not made any great progreſs into the *Kingdom* of the *Beaſt*. And this *ſixth plague* exactly brings that *Kingdom* unto the time of *Luthers preaching*, of which the conſequences are fore-told in the *ſeventh plague*, as I hope to make very evident; but before that, we have a Parentheſis of a great depth and obſcurity. From 1390 until 1516.

V. 13. *And I ſaw three unclean ſpirits like frogs, come out of the mouth of the Dragon, and out of the mouth of the Beaſt, and out of the mouth of the falſe Prophet.*

V. 14. *For they are the ſpirits of Devils, working miracles, which go forth unto the Kings of the earth, and of the whole world, to gather them to the battel of that great day of God Almighty.*

V. 15. *Behold, I come as a thief*, &c.

Part 2. V. 16. *And he gathers them together into a place called in the Hebrew tongue* Armegeddon.

Behold, great affairs, untill now finding nothing better, I was contented with the conjecture of thoſe, who by theſe three unclean ſpirits, underſtand the *Monks*; nay, I found this explication very ſerviceable: I ranked the *Monks* into *three* Claſſis, *begging*, not *begging*, and *mixt*, (as the *Jeſuites* are, who have according to their Statutes no *Eſtates* or *poſſeſſions*, and yet do not *begg*, as the Cuſtome is.) 'Tis certain, that theſe are *unclean ſpirits*; for all the corruption of the *Chriſtian Religion* is come from them: they go out to the *Kings* of the *earth* to unite them againſt the *true Religion*: but however exact this notion ſeems to be, I could never find in it the *ſetled reſt* of a mind, which believes that it hath found the truth. At laſt I found that reſt: and *three* things by the aſſiſtance of God, gave me *light* about this matter; the word *mouth*, that of *ſpirit* and *ſpirit of the mouth*, and that of *Armageddon*; theſe three words have fully perſwaded me, that theſe unclean ſpirits ſignify *papal Laws*, and the *Oracles* of the *Seat* of the *Beaſt*, armed with *excommunications* and *Curſes*.

The three unclean ſpirits are the Oracles of the Pope, as the ſeven ſpirits of God are the Divine Oracles.

Firſt, that the term *mouth* is taken for *ſpeech*, examples are ſo many, that 'tis ſcarce neceſſary to cite any: *Put away from thee a froward mouth*; that is, Put away from thee perverſe ſpeech. *A wicked man walketh with a froward mouth. The mouth of the juſt is a fountain of life*, i. e. the ſpeech of the juſt. The *Meſſiah* ſpeaking by the Prophet *Iſaiah*, chap. 49. 2. *he hath made my mouth like a ſharp ſword*, *i. e.* my ſpeech or word, this is a figure which is uſual in all languages.

Prov. 4. 24
Prov. 6. 12.

Secondly, the term *ſpirit* ſignifies ſo often *word*,

or

or *Oracle*, that the places cannot be numbred. In the beginning of this book mention is made of seven ſpirits, *and from the ſeven ſpirits which are before his Throne; theſe things ſaith he, that hath the ſeven ſpirits, and the ſeven ſtars. And there were ſeven lamps of fire burning before the throne, which are the ſeven Spirits of God:* and Chriſt himſelf is repreſented, *as having ſeven eyes, which are the ſeven Spirits of God, ſent out into all the earth.* 'Tis certain, that theſe *ſeven ſpirits*, are the ſame thing with the *ſeven thunders* of the 10th *Chapter*, i. e. the ſeven *words* or *Oracles*, which ſound like thunders. Now 'tis clear, that by theſe *ſeven ſpirits*, we ought to underſtand the Divine *Oracles*, which were inſpired into the Prophets and Apoſtles by the Holy Spirit; Firſt, becauſe theſe are joyn'd with the ſeven ſtars; *he that hath the ſeven ſpirits and the ſeven ſtars*; for *the ſeven ſtars are the Angels of the ſeven Churches*, i. e. the ſeven Paſtors, and this ſignifies the ſeven Oracles, which proceed from the ſeven ſtars. Secondly, theſe *ſeven ſpirits* are called lamps; *he had ſeven lamps, which are the ſeven ſpirits*; and this is the proper title of the word of God: *Thy word is a lamp unto my feet.* And 'tis the proper office of the word and *Oracles* of God, to ſerve as a *lamp*, to enlighten ſouls and the world. *Laſtly*, 'tis ſaid, *that theſe ſeven ſpirits of God are ſent into all the world*: This can ſignify nothing but the ſacred *Oracles*, which are ſent and preacht by the *Apoſtles* through the whole *earth*. 'Tis in this ſenſe, that our *Saint John* takes the word *ſpirit* in the fifth Chapt. of this firſt Epiſtle: *There are three that bear record on earth, the ſpirit, the water and blood.* By *water* and *blood* I cannot doubt, but that the *two Sacraments* of the *Church* are underſtood, *Baptiſm* is the water, the *Euchariſt*

Part 2.

The 7 Spirits are the 7 Oracles. Revel. 1. 4. Chap. 3. 1. Chap. 4. 5. Chap. 5. 6.

Ch. 1. 20.

Pſ. 119.

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Part 2. is the blood; and the third, or rather the firſt, and principal of theſe witneſſes is *the ſpirit*, *i.e.* the word. *Laſtly*, this is the name which *Saint Paul* often gives to the Goſpel; *the Letter kills, but the Spirit quickens*: we are *Miniſters*, not *of the Letter, but of the Spirit*: 'Tis certain, that the *Letter* ſignifies the word of *Moſes*, and the *Spirit* the word of *Jeſus Chriſt*.

2 Cor. 3. 6.

The three ſpirits of *Antichriſt*, are oppoſed to the ſeven ſpirits of J. Chriſt.

I cannot therefore doubt, but that the Holy Ghoſt, by theſe *three unclean ſpirits* of the *Beaſt*, and the falſe Prophet, intends the falſe and impure *Oracles of popery*, oppoſed unto the ſeven Spirits of God, who are before his Throne, and go forth from him. The oppoſition is ſo ſenſible, that it cannot but be diſcerned; *the Spirits of God are ſent out into all the Earth*; the ſpirits of the beaſt likewiſe *go unto the Kings of the Earth*. The Spirits of God are *lamps*, which being ſet on ſome high place, do give light: but theſe are like the *froggs*, creatures of the night and of darkneſs, that croak in the night, and love the bottoms of waters. As therefore the Spirits of God, are undoubtedly his *Oracles*: there is no cauſe to doubt, that thoſe unclean ſpirits of the beaſt and falſe Prophet, are the falſe *Oracles* of *Antichriſt*.

The ſpirit coming out of the mouth, always ſignifies words. See alſo Ch. 1. 16. & 2. 15. Iſa. 11. 4.

In the third place, *Spirits coming out of the mouth*, ſo clearly denote *words*, that it cannot be enough admired, that none hath ſeen this. Firſt, every thing which comes out of the mouth in a figurative ſtyle, ſignifies *words*. 'Tis ſaid in the 19. Chapt. v. 15. that *out of his mouth came a two-edged ſword*. All know that this ſignifies the *word of God*, that comes out of the mouth of Jeſus Chriſt. *Iſaiah* ſaith, that the Meſſiah *ſhall ſmite the Earth with the rod of his mouth, and ſlay the wicked with the breath of his lips*, a notable paſſage for explaining

plaining that, upon which we now are; *ſpirit* or *breath* is there taken in the ſenſe that we lay down, *the ſpirit of his lips*, is the ſpeech of his lips. And *the rod* that comes out of the mouth of the Meſſiah, is alſo evidently his *word* or ſpeech. This is uſual in all languages: 'twas ſaid, that lightnings came out of the mouth of *Pericles*; we ſay every day, there come flames, arrows, &c. out of the mouth of ſuch or ſuch: every one underſtands that this ſignifies *words*; but (above all) the *ſpirit of the mouth* is never taken in any other ſenſe. *Saint Paul* ſaith, that Jeſus Chriſt will come and deſtroy that wicked one by the *ſpirit of his mouth*: we have even now heard *Iſaiah* call the word of the Meſſiah, the *breath* or *ſpirit of his lips*. The Prophet *David* ſaith, that *the Heavens were made by the word of the Lord, and all their hoſt by the breath or ſpirit of his mouth*. There is none who is not perſwaded, that the *word* that formed the heavens, and the *breath* or *ſpirit of the mouth* of God are the ſame thing. Beſides, the figure is ſo natural and comely, that we neceſſarily fall upon it; ſpeech or *words* are formed in the mouth, by the *wind*, the *breath* of the lungs; thus it is the *breath or ſpirit of the body*: beſides this, it diſcovers the ſentiments and thoughts; and thus it is, the *breath or ſpirit of the ſoul*. After all this, I do not think that any can in the leaſt doubt, but that theſe *three ſpirits*, that come out of the mouth of the falſe Prophet, are the *falſe Oracles* and Laws of this falſe Prophet. Theſe things are like thoſe riddles, which when they are unriddled, we wonder that they were not ſooner gueſſed; for there was never any thing more eaſy to be underſtood. Part 2.

2 Theſ. 2. 8. Pſ. 33. 6.

The third expreſſion, which God made uſe of to enlighten my mind, is that of *Armageddon*, which Saint

Part 2. Saint *John* ſaith is a *Hebrew* word: the learned know, that the *Hebrew* language in the time of St. *John*, was *Syriack* and *Chaldee*. This is the language that our Saviour ſpake; 'tis that which is called the *Hebrew tongue*, *Acts* 22. 2. where 'tis ſaid, that the people of *Jeruſalem* kept ſilence while St. *Paul* ſpake to them in the *Hebrew tongue*: He would not we are ſure, ſpeak to them in *Bible-Hebrew*, for they underſtood it not at that time. 'Tis this language, which in the *Goſpels* is often called *Hebrew*, and yet the expreſſions ſet down, are found to be *Chaldee*, or *Syriack*: as, *Golgotha*, *Talitha kumi*, *Gabbatha*, &c. Now the word *Armageddon*, without any ſtraining, ſignifies in the Chaldee, or Syriack, *Cutting off by a Curſe, or Excommunication*. *Gedad*, ſignifies to cut off, to cut aſunder; *Giddon ilana*, cut down the tree, ſaid the Angel in the viſion related in the third Chap. of *Daniel*, ſo *Geddon* ſignifies cutting off. The word *Herem* in the Hebrew, and *Harma* in the Chaldee, is a word which we find in our *Bibles* at every ſtep, under the phraſes of *curſing*, abſtaining from *the curſed thing*: This *is accurſed*, which the 70 have every where tranſlated *anathema*: this is the term, which the Apoſtle *Paul* uſes, when he would *excommunicate* all thoſe who love not the Lord Jeſus. Let him *be Anathema Maranatha*, let him periſh in *Armageddon*; and 'tis the ſame word that the *Jews* uſed in the time of Saint *John*, and which they ſtill uſe, to ſignify their great Excommunication. Thus if you joyn theſe two words *Harma* and *Geddon*, you have exactly without any alteration. *A cutting off by a Curſe, by Excommunication, or an Anathema*. Now what can be meant by the *ſpirits* which come out of the mouth of the *falſe Prophet*, and which are gathered or placed in *Armageddon*,

The *Syriack* in the age of St. John was called *Hebrew*.

Armageddon ſignifies a cutting off by a Curſe or Anathema.

(i. e.

(i. e. under the ſhelter, and under the defence of a cutting off by a Curſe, or an Anathema) but the *orders, laws*, and falſe *Oracles* of the *Popedom*, and the *Antichriſtian head*? 'Tis known that there is a *Curſe* and a *Armageddon* at the end of every *Canon*. 'Tis known that the *Canon Law* ſaith, *We declare to be anathema, and accurſed for ever before God, and a prevaricator againſt the Catholick Faith, every King, Biſhop, or other Magiſtrate, who ſhall violate and ſuffer to be violated in any kind, the Cenſures of the* Popes *of* Rome. Behold, the ſcale of all the *papal Laws*. *Laſtly*, 'tis known, that through one of the foreſt judgements of God that ever was felt, the *ſubjects* of the *Popedom* ſuffer'd themſelves to be ſeized with ſuch a fear of theſe *Armageddons*, or *Excommunications with a Curſe*, that this very thing was a rampart, and an inviolable aſylum to protect all the attempts, and all the crimes of the *Clergy*. The whole ſtrength of the *Eccleſiaſticks* conſiſted in *Armageddon*; but this ſupply never fail'd them whatever they did, whatever they undertook, men endured every thing, out of fear of the *Anathema* and the *Curſe*. To avoid theſe imaginary thunderbolts, *Subjects* revolted and broke their Oath of Allegiance, *Kings* abandoned their Crowns, as *John* King of *England* did, who that he might obtain of *Innocent* III. the taking off of an *Excommunication* or Interdict laid upon *England*, ſurrendred himſelf and all his Subjects to be the *Popes* ſlaves. All publick ſervice of God was made to ceaſe in a great *Kingdom*, *Churches* were ſhut up, the *ſick* died without *Sacraments*, the *dead* remained unburied; *Excommunicated perſons*, through a ridiculous ſillyneſs of the people, became odious to all that were not. It matter'd not whether the Excommunications were unjuſt or

Part 2.

Decret. Gratiani cauſa 2. queſt. 1. Canon 9en.

no,

Part 2. no, 'twas enough that they were denounced. By means of this the *Clergy* defended their plunders and robberies: as *Father Paul* hath excellently remarkt in his *Treatiſe* of *Benefices*. *The people* (ſaith he) *were ſo afraid of Cenſures, that nothing did terrify them more. 'Twas even amazing to ſee, that Captains and Souldiers, who plunder'd any man, without the leaſt concern at the ſin committed againſt God; as deſperate and profligate wretched as they were, yet with great reſpect ſpared whatever belonged to the Church, only from the dread which they had of its Cenſures. And on this ground many ordinary people, gave their goods to the Church, that ſo they might ſhelter themſelves from the rapine of the Souldier.* Thus the Laws and Ordinances, and goods, and crimes, and enterpriſes of the *Church*, were all under ſhelter and in a place of ſafety, in *Armageddon*. I do not think, that there can ariſe any doubt in any ones mind, concerning what we have now ſaid. But to give the fuller confirmation to theſe truths, let us go over all the expreſſions uſed in this Prophecy.

From whence theſe three unclean ſpirits do come.

And I ſaw three unclean ſpirits like froggs come out of the mouth of the Dragon, and out of the mouth of the Beaſt, and out of the mouth of the falſe Prophet. The *Dragon* is the *Devil*, the *Beaſt* is the *Empire* of the *Popedom*, and the falſe *Prophet* is the *Pope*; theſe are the three *ſprings* of falſe Oracles. The *Devil* is he, who inſpires them; all thoſe *decrees*, and thoſe *Canons*, which overthrow the true *Religion* of Jeſus Chriſt can come from none but him. They likewiſe come out of the mouth of the *Beaſt*, for 'tis the *Church of Rome* that makes them: hence they are called the *Canons of the Church*, the Laws of the Church and its deciſions. And laſtly, they come from the falſe *Prophet*; for the *Pope* is the mouth of the *Church*, he is *infallible* when he ſpeaks

ex

ex Cathedra; all his decisions are seased with the word *Armageddon*, and of the grand *Excommunication*. Part 2.

These spirits or Oracles are *three* in number, not of the number *seven*, for this number is sacred, and proper to signify the sacred perfection of the Divine *Oracles*, which thing the Holy Ghost intimates not only by seven spirits, but also by seven thunders. Nevertheless, seeing the Oracles of the false Prophet, of *Antichrist*, are perfect in their kind, *i. e.* they are at the height of impurity, there must have been a *number* denoting perfection assigned to them; now no other could be found, but that of *three*. Besides, these unclean spirits are of the number *three*, because of the three springs, or sources, the *Dragon*, the *Beast*, and the false *Prophet*, as if every one must have one of his own. And further, 'tis a wonderful providence of God, that the body of the *Canon Law*, which is the *heap* of the *papal Laws*, is divided into three parts, which appear'd in the World at three different times. The *Decree*, *of Gratian* is the first part, and it was compiled in the *twelfth Century*. After this, came the second part, under the title of the *Decretals of Gregory* IX. The third part is made up of the *Bulls* of *Popes*, called *Clementines*, publisht at the *Council of Lions*, by *Clement* V. of others called *Extravagants*, of others called *common*, and *common extravagants*. These are the *three* parts of the *Canon Law*, which are in truth *three unclean spirits*; for there is nothing so monstrous, and so contrary unto the spirit of Christianity.

Why three unclean spirits.

Three parts of the Canon Law, that answer to these three unclean spirits.

Lastly, these *papal Laws* are set forth by the number of *three* unclean spirits, because there are *in effect* three spirits of impurity, that do reign in them; *Pride*, *Covetousness* and *Unchastity*.

The papal Laws have three unclean spirits, pride, covetousness, unchastity.

Pride,

Part 2. *Pride*: for firſt, nothing is more proud then the deſign of the *Popes* in general, to give *Laws* to the World, to make *Emperors*, to give a *body of Laws*, which all ſhall uſe, to call themſelves *infallible*, to pretend to pronounce *Oracles*, to thunder out *Bulls* upon the *heads* of *Kings*, and of all men.

Coveteouſneſs: for in the *papal Laws*, every thing tends to profit; the *Rules* of the *Roman Chancery* and *Penetenciary*, do make up a part of the *Roman Laws*, and in them every thing is ſold, not the moſt abominable crimes excepted. If we would examine the *Laws* of the *Popedom*, they are all for gain, and tend to the exerciſe of a moſt abominable *ſimony*. They that will, may conſult the firſt part of our *prejud.* againſt *popery*, without reckoning up many other books, where the ſame matter is treated.

Unchaſtity hath its ſhare: for in theſe *Laws* ſuch filthineſs is to be found, as cauſe horror; the *rules* of the *Penitenciary* do enough prove this: This ſame is found in the *Decree of Gratian*, in *Buchard* the famous Canoniſt, and in ſuch like Authors. I have given ſome ſpecimen's in my *Prejud.* and in my Apology for *Theodore Beza*.

First part, chap. 28. Apolog. for the Reform.

Why the Oracles of popery are compared to Froggs.

'Tis for this reaſon, that the *Oracles* of the falſe Prophet are compared to *Froggs*; the *Oracles* of God are *Eagles*, that flye in pure air; but the Oracles of *popery* and falſe Religion, are creatures that love the dirt, that deſcend into pits, and live there. They make a great noyſe in times of darkneſs, as *Froggs* do in the night, but will immediately be ſilent as ſoon as the *Sun* of *grace* is riſen, that is, when it ſhall diſſipate all the ſhadows of falſe Religion.

Theſe are the ſpirits of Devils, working miracles. For theſe *papal* deciſions, theſe orders of the *Anti-*

chriſtian

christian Kingdom, that they may establish the *adoration of idols*, the *invocation of Creatures*, the *idolatry of bread*, are supported by signs, and a thousand lying miracles. But 'twill be objected, these decisions do not work miracles; whereas the Text here saith, that these *three* unclean spirits work miracles: A very slight difficulty! For seeing the Holy Ghost represents these *Laws* of the *Popedom*, as spirits, *i. e.* as persons, and as *intelligent existing substances*; there must be actions ascribed to them: *Actiones sunt suppositorum*, say the Schools. Thus Saint *John* ought necessarily to speak of *miracles*, wrought in favour of the *papal* Laws and *Papists*, as of miracles that are wrought by them. *They go forth unto the Kings of the Earth and of the whole World, to gather them to the battel of that great day of God Almighty.* The *Bulls* of *Popes* are as so many thundering messengers, who are sent to *Princes*, and who threaten, order, and command them to make *Croisades*, to destroy pretended *hereticks*; and to employ *temporal weapons*, to execute the orders of the *spiritual Authority*: and also command them to enjoyn the observation in all places of *idolatrous worship*, wicked *Canons*, and the proud government which the *Popedom* hath established by its decrees. All this unites together, and gathers the Kings of the Earth, makes *one* body, *one* army of persons joyn'd in a *bond* of a most real conspiracy, who fight against God, and seek to rob him of his honour and glory. *Interpreters* have entertain'd a false notion, in imagining that by *the day of battel* is to be understood, the very time in which *Antichrist* must be destroy'd. For 'tis the whole time of the *Antichristian Idolatry and Tyranny*, though especially of the last period of *Antichrist*, *i. e.* of Antichrist *declining* or approaching to his *fall*. Part 2.

The day of battel is the whole duration of the Antichristian Kingdom.

Part 2. This time is called *the day of God Almighty*, becauſe at the end of this day or time, God ſhall diſplay his vengeance againſt theſe *Kings*, who are leagued againſt him, through means of the *papal* and Eccleſiaſtick *Laws* and *decrees*. During *three* parts of that day and battel againſt God, his *Church* is *worſted*; but in the laſt part of the battel, God ſhall overcome.

Theſe Kings of the Earth are gather'd together in Armageddon. The place *Armageddon*, is the place from whence the thunderbolts of excommunications and curſes do come forth; *i. e.* the *See of Rome*, and of the *Pope* or the *Vatican*, whoſe thunderbolts have ſo often conſumed whole Countries. All the *Kings* who are ſubject to the *Popedom*, are gather'd, leagued and united, in this place, and by this place. Seeing the Prophet had repreſented the *papal Laws* as ſpirits and perſons, he ought in the ſame manner to repreſent *the Excommunication or Curſe*, as a place which unites and gathers together the men who are contain'd in it.

Behold, I come as a thief, bleſſed is he that watcheth, and keepeth his garments, leſt he walk naked, and they ſee his ſhame. This is a Parentheſis, which hath relation to the battel, that the *papal* laws, cenſures, interdicts, anathema's, deciſions and Papiſts do fight againſt the Truth and the Faith, to admoniſh the faithfull, that they be upon their guard againſt ſo many aſſaults, and ſo many lying Oracles, which deceive the minds and hearts of men.

Why God places theſe three unclean ſpirits of *papery* under the ſixth viol. Firſt reaſon.

There remains only one difficulty, and that is, to know why the Holy Ghoſt places theſe *papal ſpirits* or Laws under the *ſixth viol*: but the reaſons are evident enough.

This *ſixth viol* begins its period in the year 1390. when the *Turks* began to paſs over the *Archipel*, and

and the *Bosphorus*, they went still forward, untill the *year* 1526. when they ceased to gain ground upon the *West*. Now 'twas at this time, that the body of the *papal* Laws, (styl'd the *Canon Law*) was compleated; the *Clementines* had been publisht by *John* XXII. about the year 1320. he likewise publisht the *Extravagants*. But the *Common*, or the *common Extravagants* appeared not, nor were compiled till the end of the *fifteenth* Century: So that, 'tis properly in this *sixth* period of the *viols*, that this work of darkness was wholly finisht. Now 'tis natural, when something is to be brought upon a great Theatre, that it may be shown, to *stay* till it be finisht; and therefore the Prophet ought not to speak sooner of these *papal Laws*. Part 2.

Besides, there never had been any age, or time, wherein there were more *Armageddons*, *Anathema's* and *Excommunications*, then in this period. The *Popes* at *Rome* and *Avignon* did excommunicate one another. Within this *period*, the Councils of *Pisa*, *Constance*, *Basil*, *Florence*, and the *Lateran* under *Julius* II. and *Leo* X. were *held*; and it was nothing but *anathema's*, *excommunications*, *canons*, *decisions*, *censures*, either against *Popes* or pretended *hereticks*, as the *Wickliffites*, *Bohemians*, *Taborites*, and lastly against *Luther*, &c. Second reason. The 15th Century was an Age of Excommunications.

Lastly, these *spirits* are most fitly placed under the period of the *sixth viol*, because *then* the Bulls, decisions, decrees of the *Church of Rome*, gathered the *Kings* of the Earth to battel against the *Bohemians*. And *Ziska* having gain'd such signal victories, that they might well be called the battels of *the great day of God Almighty*; a *Croisade* was publisht against him, and all those who stood for the Truth in *Bohemia*, and the neighbouring Countries. Third Reason.

CHAP. X.

The ſeventh plague is the preaching of Luther, *and other* Reformers, *by which the* Latin *Church was divided into three parts,* Papiſts, Lutherans, *and* Reformed.

AND thus behold, we are come to the ſeventh and laſt viol.

V. 17. *And the ſeventh Angel pour'd out his viol into the air, and there came a great voyce out of the Temple of Heaven from the Throne, ſaying, It is done.*

It is done, does not ſignify the final ruin of *Antichriſt.*

This expreſſion, *It is done,* hath deceived all the Interpreters; who have confounded this moment or ſpace of time, with that of the *ſeventh trumpet,* when it muſt be proclaim'd, *It is done,* the Kingdoms are brought under our Lord Jeſus Chriſt; The great *Babylon* is wholly deſtroyed, &c. They have believed, that this expreſſion, *It is done,* ſignified the total deſtruction of the *Antichriſtian Kingdom,* at that very moment. But certainly, they are miſtaken. *It is done,* is nothing elſe, but It is done with the *viols*; this is the laſt, this is the *laſt period* of the *Antichriſtian Kingdom,* and which ſhall comprehend its total ruin. We have remarkt already, that every period contained in every viol, took in a conſiderable ſpace of time, a hundred, a hundred and forty, a hundred and fifty *years,* and more. Therefore, there is no reaſon not to allow ſome length of time to this *ſeventh viol,* it ought to have as much at leaſt as the others; yea, more, becauſe 'tis the *laſt*; and conſequently it muſt have about

The viols comprehend and ſignify periods of ſome length.

about two hundred *years* allowed to it. And this Part 2.
is the *period* that comprehends the total *ruin of Antichriſt*; which ruin (as we ſhall ſee anon) is divided into two parts, *the harveſt* and *the vintage*; the harveſt hath been in the *age* laſt paſt, the vintage muſt be at the end of this, and the beginning of the next *age*. This laſt *viol* begins exactly at the preaching of *Luther*, and as an *hour-glaſs* muſt run untill the total deſtruction of *popery*: And I hope none will doubt of this, when we ſhall have made out, how exactly all that follows in the Prophecy, agrees with the times and things which have been ſeen ſince the *Reformation*.

This *ſeventh viol* is pour'd not upon the Earth, or the Sea, or the Sun, or the Seat of the Beaſt, as the others were; but *on the air*, which is the ſeat of the voyce of ſounds, and thunders, and we ſhall preſently give you the reaſons.

V. 18. *And there were voyces, and thunders, and lightnings, and there was a great Earthquake, ſuch as was not ſince men were upon the Earth, ſo mighty an Earthquake and ſo great.* Theſe *voyces*, theſe *lightnings*, and theſe *thunders*, are the voyces of *Preachers*, who labour'd in Reforming the *Church*: we ſhall afterward ſee, that there are *three* ways of Reforming the *Church*, the way of *Inſpiration*, the way of *Authority*, the way of *Preaching*: this laſt is ſignified by *voyces* and *thunders*: And 'twas this way that God uſed, to reform the Church in the laſt *age*. Theſe *voyces* glittered like lightnings, and paſſed with a prodigious ſwiftneſs from one end of the *Antichriſtian Kingdom* to the other. All men ſaw them, and would ſee them, *men* ſtudied *Religion*. The very *Grandees* of the World (perſons who deſpiſe knowledge) were concerned in theſe affairs. *Henry* VIII. wrote a book againſt

The ſeventh viol raiſeth Preachers, and voyces for the ruin of *Antichriſt*.

Part 2. *Luther*, *Charles* the fifth made Laws about *Religion*: now on the account of these lightnings, *i. e.* the voyces of Preachers, this *seventh viol* is said to be poured on the *air*; for the air is the seat and vehicle of the voyce. *There was a great Earthquake.* In the Prophetick style, this signifies a change of the face of the World: the *Earth* plainly signifies here the frame and face of the *Antichristian Kingdom.* We have already seen, and shall afterward have occasion to see, that *Earthquakes* in the figurative style of the Prophets, always signify a change of the face of the World: because Earthquakes do overturn not only Cities, but Mountains, Forrests, hilly Countries and Vallies: they set Mountains where Vallies stood, and Vallies where Mountains stood; in so much that the face of a whole Country is changed. Now all know what a change the *reformation* made in the face of *popery.* It took away from it at one clap several *Kingdoms*, and a great number of Soveraign *States.* And this *Earthquake*, *i. e.* this change of affairs was so *great*, that there *had not been such since men were upon the Earth.* This may be truly spoken without any exaggeration. For we must *observe*, that this last *period* comprehending the *harvest* and the *vintage*, the first and last destruction of *Antichrist*; 'tis undoubted, that the face of the World was never so changed, as it shall be changed after the total ruin of *Antichrist*, the time of the first establishing of *Christianity* not excepted. For at that time, there were great numbers of men converted, up and down among the Nations: But at the time we speak of, all the Nations and whole Nations shall submit themselves to the Faith.

And thus, this *period* shall make greater changes in

in the World, then were ever seen. Nay, if we should interpret these changes which ought to happen, onely by those which fell out in the last age; surely we may say, that never were greater and more surprizing alterations. In less then twenty or thirty *years*, a great part of the *Christian* World was *Reformed*. And at the same time there were dreadfull wars, troubles, and sheddings of blood, in *Germany*, in *Flanders*, in *Holland*, in *England*, and in *France*, as every body knows. Part 2.

The Earthquake signifies the great change of the world by the Reformation.

V. 19. *And the great City was divided into three parts.* Behold, something which does furnish us with a plain Character of this *Last period*, and of this *Last viol*. These words have not hitherto been understood, but I perswade my self, that it will be judged, that they can be understood. We have already said, and shall hereafter prove it, that the *great City* is not *Rome* strictly taken, but *Rome* made up and joyn'd with its whole *Empire*. In a word, this *City* is the *Antichristian Kingdom*, otherwise called the *Latin Church*. This *City* upon the pouring out of the seventh viol, was *to be divided into three parts*. This is exactly come to pass at the preaching of the *Reformers*, the *Antichristian Kingdom* was divided into three: *one* part remain'd with *Antichrist*, *one* part did separate from him, under the name of the *Ausburg Confession*. A *third* part did separate under the *Confession* of those who are barely styled the *Reformed*; *Sweden*, *Denmark*, and a great part of *Germany* make the *second* part. *England*, the *United Provinces*, the *reformed* part of *France*, a part of *Germany*, make the *third* part. These are the *three* grand parts, that divide the *Western Church*, which is the great *City*. Let this be attentively minded; for I affirm, that this passage does as it were speak with a tongue, and is able

A remarkable prediction of the division of the *Latin Church* into three principal parts, *Papists*, *Lutherans*, and *Reformed*.

Part 2. alone to convince, that our *Syſtem* of the *ſeven plagues* is a moſt undoubted truth. This diviſion of the *great City* into *three* parts, ſo clearly points out the three *Communions* of the *Latin Church*, that to deny it can proceed onely from unreaſonable paſſion, and opiniatrety. And if we have *hit* upon the *truth* in this *point*, we have done ſo in *all*; for if this Character of the *ſeventh plague* is true, and is already *accompliſht*, all the other *plagues* are alſo *accompliſht*; and if they are accompliſht, I do boldly affirm, they cannot be apply'd to any other events, then thoſe to which we have apply'd them.

And it muſt not be hoped, that to obſcure this evidence, a *fourth part* may be made, *viz.* the *Church of England*, becauſe of the *controverſies* about *Church government*; for the *Church* of *England* never refuſed to receive other *Reformed* ones into her *Communion*, nor have theſe again ever refuſed to receive her into theirs. We have alway profeſſed the ſame *Religion* with the *Church of England*, on the account of the perfect agreement of our *Doctrine*, notwithſtanding the difference of *diſcipline* and *government*. When as the *Lutherans* have conſtantly refuſed to receive the *Reformed* into their *Communion*. There is among the *Lutherans* themſelves a difference in point of government. *Sweden* hath *Biſhops*, *Denmark* hath none, at leaſt not ſuch *Biſhops* as thoſe of *Sweden* and *England*; and nevertheleſs, this makes not a different Sect. There is alſo the ſame difference among the *Reformed* on this ſide the *Sea*, for the *Superintendants*, who are in many *Reformed* Churches of *Germany*, are real *Biſhops*; and notwithſtanding the *Reformed* are not divided one from another. Thus in truth, there are but *three* grand

grand parts, into which the *Latin Church* is divided, *i. e. Papists, Lutherans* and *Reformed*; as they are called by one another; or *Catholicks, Reformed, Evangelici*, as they style themselves. *And the Cities of the Nations fell*; *i. e.* they fell with respect to *Popery*, they departed out of the *Antichristian Kingdom*, in the same sense that in the eleventh *Chapter* 'tis said, that *the tenth part of the City fell.* Part 2.

And great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. These words let us see, that the expression, *It is done*, did not signify the very point of the final ruin of the *Antichristian Kingdom.* For behold, after 'twas said, *It is done*, *Babylon* comes in remembrance before God, to give her the cup. Now these expressions signify both the future, and the present time. And indeed 'tis within the duration of this *period*, that God will remember *Babylon*, to give her the last cup of his wrath. And observe it, that the great *Babylon* comes not in remembrance before God, to give her the cup, *i. e.* the last cup of her ruin, till after her dividing into *three* parts. This division is not her total ruin; but after that she shall be thus divided, into *Papists, Lutherans* and *Calvinists*, *then* God will prepare to give her the last cup of his wrath. Which signifies, that the division of the *Latin Church* into *three* parts must continue, untill the compleat *ruin of popery.*

V. 20. *And every Island fled away, and the mountains were not found.* This is nothing but a Paraphrase, and a description of the *Earthquake*, which he had spoken of a little before; for these are the effects of Earthquakes, where mountains once stood, they are not to be seen: new Islands are produced,

Part 2. duced, and the old ones are often ſwallowed up. But yet if any will interpret *Iſlands* to ſignify leſſer States, and *Mountains* great ones; I do not contradict it; for 'tis really true, that the *Reformation* hath already taken away from the *Popedom*, and ſhall yet take away *all States* both ſmall and great.

V. 21. *And there fell upon men a great hail out of Heaven*, i.e. upon the *Subjects of Antichriſt*: this ſignifies the judgements of God, which fall upon this *Kingdom*; and theſe judgements are well known, for it hath ſuffered of all kinds, *wars*, *famines*, *peſtilences*, *mortalities*.

And men blaſphemed God, becauſe of the plague of the hail. The *Subjects* of the *Popedom* have not hitherto been converted by all theſe chaſtiſements, but have always ſtuck firm to the *Kingdom* and *Seat* of the *Beaſt*, whoſe head is cover'd with names of blaſphemies.

The ſeven hour-glaſſes being run out, the Kingdom of *Antichriſt* muſt be at its end.

This is the *ſeventh* and laſt *viol*, or *hour-glaſs*, which, thanks be to God, will in a little time be run out; *now* we have that which we ſeek, namely, an *evidence* that the *Antichriſtian Kingdom* is near its *end*. We need not longer wait for the *accompliſhment*, either of all the *ſeven plagues* (as ſome of our Interpreters ſay,) or of *ſome* of the *ſeven plagues* (as others ſay,) *It is done*, all is accompliſht, we are in the *laſt period* of the *ſeven*; yea, we are at the *end* of the *ſeventh period*. I am informed, that ſince the *firſt Edition* of this work, ſome perſons, that they might be taken notice of, will yet affirm, that not ſo much as *one* of theſe *ſeven plagues* is hitherto come to paſs; This ſingularity is neither too edifying nor too comfortable. I earneſtly entreat them to lay aſide the deſire of contradicting, and to conſider without prejudice

theſe

theſe *two* things. *Firſt*, that in the whole *expli-* Part 2.
cation of this 16th *Chapter*, there is not the leaſt forced application; the *Emblems* which the Prophet makes uſe of, do exactly reſemble the *events* ſet down in *Hiſtory*. The *ſecond*, that in the *application* of theſe *ſeven plagues* unto the *events*, every thing does hang together, no part of this Syſtem contradicts another. This being ſuppoſed, I entreat them to conſider, if *chance* can do this, and hath ever done it; *chance* may hit right in ſome points, but never does ſo in all.

I ſay again, that we are at the end of the ſeventh *period*: for it ought to be well obſerved, that there is not *one viol*, which diſtinct and ſeperated from others, laſts 200 years, the greateſt part does not come near that number. *This* hath already laſted 170 *years*, it cannot laſt much longer. 'Tis true, the *papal authority*, whoſe *beams* ſo *ſcorched* men under the *fourth viol*, laſted above 200 *years*; but this was, becauſe it was inlayd or *jointed* in thoſe that preceded, and thoſe that followed. And its particular ſtrict *period*, muſt be reckon'd to be onely 108 *years*, which begun at the year 1270, when the *Croiſades* ended, and continued untill the *grand Schiſme*, which happen'd in the year 1378. for then began the diminiſhing of the *papal authority*, and the *darkning* of the Kingdom of the *Beaſt*. The *ſeventh viol* hath already laſted longer then any of the reſt, and 'tis probable, that it muſt laſt about 200 years, which none of the others hath done; but we ſhall ſee the reaſon of this in the next *Chapter*, where we ſhall ſhew that this *ſeventh period* is it ſelf divided into *three* other *periods*, the *harveſt*, the *vintage*, and the *time* that is betwixt the harveſt and the vintage. The *harveſt* is already paſt; the *time* betwixt the harveſt and the vintage

Part 2. is almost *expired*; we are approaching to the *vintage*, and at this day ought to say, *Come Lord Jesus, come*; but within a little while we shall say, *He is come, he is come.*

CHAP. XI.

The explication of the 14th *Chapter. The vision of the* harvest, *and the* vintage: *the harvest of the* Reformation, *made in the age last past; the vintage is the* Reformation, *which shall be made this present age.*

THe fourteenth *Chapter*, is the second of those wherein we find the circumstances of the *fall* of the *Babylonian Kingdom*. In the beginning of the *Chapter*, we find the 140 thousand *marked* ones, who are the same with the *two witnesses*, (whom we shall discourse of hereafter,) the small number of *faithful* ones, whom God preserved in *spiritual Babylon*, and who did not partake of her *Idolatries*. We find them, I say, who sing a song which none was able to learn, but they; *i. e.* they tast peculiar joyes and pleasures, which the *Antichristian Christians* were not able to taste.

In the following verses an Angel appears, flying in the midst of heaven, Chap. 14. 6. *having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.* This is the preparative unto that preaching of the *Gospel*, which must be made to *all Nations*, when the *Antichristian Kingdom* shall be abolisht. This *preaching* is said to be of the *everlasting Gospel*, because it shall last untill the *end* of the

the world. *All Nations* ſhall be converted, and their *purity* ſhall ſuffer no alteration, as long as the world ſhall laſt. And to ſignify that the *Kingdom* of *Antichriſt* ſhall fall, through the preaching of this everlaſting Goſpel; immediately after, another Angel cryes *Babylon is fallen, is fallen, that great City.* Which proves, that in the viſion that follows, the *harveſt* and the *vintage* are the *two* parts of the *fall* of the *Babylonian Kingdom.* Part 2.

In the third place, we have in this *Chapter* an Angel who denounces the terrible judgments of God, that muſt fall on thoſe *who worſhip the Beaſt, and his image, and receive his mark in their foreheads, or in their hands.* And at the ſame time, by theſe words, *here is the patience of the Saints*, is ſignified a ſore *perſecution* that muſt go before the *fall* of *Antichriſt*; not *that perſecution*, which we ſuffer at *this day*, and which muſt be the laſt; but that which the *Church* endured in the *Waldenſes*, the *Albigenſes*, the *Bohemians*, &c. For this is the *perſecution* which happen'd before the *Reformation* of the laſt *age*, becauſe the *fall* of *Babylon*, which is ſpoken of in this *Chapter*, begins by the *Reformation* made in the laſt age. Therefore the *perſecution* here ſpoken of, muſt be that which went before our *Reformation*: but there is no other, beſides that againſt the poor *Waldenſes*, which laſted a full 100 *years*, before the preaching of *Luther*. All theſe things are onely a preparative unto the laſt *viſion* of this *Chapter*, which contains a *new* prediction of the *fall* of *Antichriſt*, with *new* circumſtances: and 'tis this

The perſecution of the *Waldenſes, & Albigenſes*, foretold in the 14th Chap. verſ. 9, 10, 11.

V. 14. *And I looked, and behold a white cloud, and upon the cloud one ſate like unto the ſon of man, having on his head a golden crown, and in his hand a ſharp ſickle.*

V. 15.

Part 2. V. 15. *And another Angel came out of the Temple, crying with a loud voyce to him that ſate on the cloud, Thruſt in thy ſickle and reap, for the time is come for thee to reap; for the harveſt of the earth is ripe.*

V. 16. *And he that ſate on the cloud thruſt in his ſickle on the earth, and the earth was reaped.*

V. 17. *And another Angel came out of the Temple, which is in Heaven; he alſo having a sharp ſickle.*

V. 18. *And another Angel came out from the Altar, which had power over fire, and cryed with a loud cry to him that had the sharp ſickle, ſaying, Thruſt in thy sharp ſickle, and gather the cluſters of the vine of the earth; for her grapes are fully ripe.*

V. 19. *And the Angel thruſt in his ſickle into the earth, and gather'd the vine of the earth, and caſt it into the great wine-preſs of the wrath of God.*

V. 20. *And the wine-preſs was trodden without the city, and blood came out of the wine-preſs, even unto the horſe bridles, by the ſpace of a thouſand and ſix hundred furlongs.*

A diſtinction of circumſtances, and ſubſtance in this viſion.

In this viſion there are *circumſtances* and *ſubſtance*; the *circumſtances* are theſe, the Angel who ſits on a white cloud, and his cloathing; another Angel who bids him thruſt in his ſickle; another Angel who appears likewiſe having a ſickle; the ripeneſs of the corn and grapes; the wine-preſs of the wrath of God; the blood that flows out by the ſpace of 1600 furlongs. Theſe, I ſay, are *circumſtances*. The *ſubſtance* is the *harveſt* and the *vintage*, which are *reapt* at *two* different ſeaſons, by the Angels who have commiſſion thereunto. The underſtanding of the *circumſtances*, depends upon the underſtanding of the *ſubſtance*; therefore this latter muſt be explain'd, before we go about to explain the former.

I can;

I cannot tell by what ſpirit it is, but at laſt I am ſtrongly perſwaded, that the *harveſt* and the *vintage*, are the *Reformations* of the *Church*, that which happened, the *laſt age*, and that which ſhall happen in the *end* of *this age*, and the *beginning* of the next. The *harveſt* therefore is *paſt*, the *vintage* muſt preſently *come*. In this matter, *Joſeph Mede* ſeems to be not more happy in his conjecture, than others: He makes the *harveſt* ſignify the *ruin* of the *city* of *Rome*; and the *vintage*, the total *ruin* of the *Antichriſtian Kingdom*, which muſt happen a little while after *Rome* ſhall be ſackt. But I am perſwaded, that they who will read me with ſome attention, and without prejudice, will prefer my thoughts before his. Part 2. The harveſt in the viſion is the Reformation already made; the vintage is the Reformation, that ſhall be ſhortly made.

The word *harveſt* in the ſtyle of the Spirit, ſometimes ſignifies *good*, and ſometimes *evil*. God ſpeaks by *Jeremy*, *The daughter of Babylon is like a threshing floor, it is time to thresh her; yet a little while, and the time of her harveſt ſhall come.* And the Prophet *Iſaiah* ſpeaking of the deſolation which ſhould befall the *ten Tribes* by the *Aſſyrians*, ſaith, *And it ſhall be, as when the harveſtman gathereth the corn, and reapeth the ears with his arm.* The Prophet *Joel* alſo repreſents the day of Gods vengeance, *Put in the ſickle, for the harveſt is ripe; come, get you down, for the preſs is full, the fats overflow; for their wickedneſs is great.* In all theſe places, the word *harveſt* ſignifies deſtruction and ruin. Harveſt taken in an ill ſenſe. Jerem. 51. 33. Iſa. 17. 5. Joel 3. 13.

In other places, *harveſt* ſignifies ſomething that is good. *The harveſt is great*, ſaid our Saviour; *but the labourers are few*, ſpeaking of the converſion of the Gentiles; *Lift up your eyes and look on the fields, for they are white already to harveſt. I ſent you to reap, that whereon you beſtowed no labour.* Mat. 9. 37. Joh. 4. 35, 38.

Laſtly,

Part 2. Laſtly, ſometimes *harveſt* ſignifies both *Good* and *evil* together. As in the Parable of the Tares in the field. *Let them grow both together until the harveſt.* And *at the time of the harveſt, I will ſay to the reapers, Gather firſt the tares, and bind them in bundles to burn them, but gather the wheat into my barn.* The *harveſt* is the end of the world, the *tares* are the wicked, the *wheat* is the good, the *reapers* are the Angels, the ſame *harveſt* that ſhall caſt the *chaff* into the *fire*, ſhall lay up the *corn* in the *garner*. The ſame judgment that ſhall adjudge the *wicked* unto Eternal flames, ſhall gather the *elect* into glory. The *harveſt* therefore may ſignify ſomething that is good; but we cannot find, that any where the term *vintage* is taken in a good ſenſe. The juyce that comes out of the grape, hath the colour of blood, which comes out of the veins of them that are murthred. For this reaſon *vintage* always ſignifies anger, wrath, deſtruction, vengeance, ſhedding of blood. *I have trod the winepreſs alone, their blood ſhall be ſprinkled upon my garments; my own arm ſaved me, my fury it upheld me.* In the 19 *Chapter* of the *Revelation*, 'tis ſaid of him, who ſits upon the white horſe, that *he treadeth the winepreſs of the wrath of God Almighty.* The term *vintage*, that is never taken in a mild ſenſe, in this place determines the ſenſe of the *harveſt*, that it muſt likewiſe ſignify a time, or ſeaſon of *deſtruction.* And theſe are the two parts of the *fall* of the *Antichriſtian Kingdom.* Already one half almoſt of its ſubjects hath been taken away, in the *laſt age*; the other part ſhall be taken away, in *this*, and the *next*, which is the *vintage.*

Matt. 13. 30.

The word vintage, always ſignifies ſome evil.

Iſa. 63.

But obſerve: God hath *exactly* put the diſtance between theſe *two* parts of the *fall* of the *Popiſh King-*

Kingdom, in proportion unto *that* which is *between* harveſt and vintage. In our climates, *harveſt* ordinarily begins at the *end* of *July*, the *vintage* at the *middle* of *September*; The ſame proportion is every where found: where *harveſt* begins ſooner, the *vintage* begins ſooner alſo. They are about *fifty days* diſtant one from another, or a little more; let us take *fifty*, which is a ſacred number, made up of *ſeven* times *ſeven*. Fifty *days* make the ſeventh part of a *year*, (which is the *period* of the ſowing, budding, ſpringing, growth, and ripeneſs of grains and fruits) only there are ten *days* over. Now divide the *period* of 1260 *years*, which is that of *Antichriſt's reign*, of his budding, his firſt birth, his progreſs, his conſummation, the ſteps of his declining, and his deſtruction; divide, I ſay, theſe 1260 *years* into *ſeven parts*, and every ſeventh part makes exactly 180 *years*. If now you reckon theſe 180 *years*, from the *year* 1517. in which *Luther* began to preach againſt *popery*, this brings us to the *year* 1697: If you reckon them from the *year* 1520, the date of *Leo* the tenths *Bull*, this will bring us to the *year* 1700. from which laſt if you take away ten *years*, becauſe ſeven times 50 make but 350 (whereas the prophetick *year* is 360 days, or 360 years) this will exactly fall upon the *year* 1690. And this is the time that I judge, muſt be the beginning of the *vintage*: for the *witneſſes* ſhall *then* riſe: after which *France* muſt break off from the *Pope*, in my opinion before the *end* of this *age*; and in the *beginning* of the *next*, the remainder of the *Antichriſtian Kingdom* ſhall be every where aboliſht. Thus every thing agrees with my calculation, *viz.* that we cannot be far from the *end* of the *Kingdom* of *Popery*.

Part 2. The diſtance of the two Reformations anſwers to that of harveſt and vintage.

Part 2.

Harveſt & vintage require ſome ſpace of time. The firſt and ſecond Reformation muſt alſo take up ſome ſpace of time.

'Tis alſo to be obſerved, that *harveſt* and *vintage* are not gathered in a day, there muſt be ſome time ſpent in reaping and gathering in the *corn*, as alſo the *grapes*. The *firſt ruin* of the *Antichriſtian Kingdom* in the laſt *age*, took up about 30 or 40 *years*; *Germany* began in the year 1520, *Denmark* and *Sweden* followed in 1525, and the following years. *England* drove out the *Pope* in 1534. *France* embraced the *Reformation* under the reign of *Henry* II. In the ſame manner, without doubt, will the *Reformation* that we expect, be carried on. All thoſe *Countries*, that remain under the *papal Empire*, will not *fall off* all at the ſame time: this ſhall be done in the ſpace of ſeveral years. *Spain*, in all appearance will be the laſt. And as *Peter de Lune*, after he had been depoſed by the *Council of Conſtance*, went and held his *Seat* in the mountains of *Arragon*, where he continued a *Schiſm* ten or twelve *years*; ſo 'tis probable that the *Popes* being driven out of the reſt of *Europe*, will ſhelter themſelves among the *Spaniards*, from whoſe hearts it will be a hard matter to pull *popery* away.

A lively Emblem in harveſt and vintage of what hath happen'd, and ſhall happen in the ruin of *popery*.

Laſtly, it muſt be obſerved, that 'tis true, the *harveſt* does ſpoil the Earth of a *part* of her fruits, but it doth not of all, it remains to be a fair and pleaſant ſeaſon; the *Autumn* which follows, hath its beauties, its profits, and advantages; it is a ſecond *Spring*, the medows are crown'd with an after-growth, the trees put forth new flowers. But the *vintage* makes all *waſte*, it ſpoils the Earth of the very remainders of its fruits and beauty, and immediately *Winter* comes, that puts on the Earth the very complexion of death and deſtruction. This is an Emblem of what fell out in the *firſt* deſtruction of *popery*, and of what ſhall in the *ſecond*. The

Refor-

Reformation cut down ſeveral fair *Countries* in the Part 2.
laſt age, but notwithſtanding many were left to it, nay, it had great ſucceſs, maſſacred an infinite number of the faithful, procured to it ſelf the *confirmation* of a famous *Council*, engaged thoſe *Kings* who were its vaſſals, to double their endeavours, for the preſervation of its *Worship* and *Doctrines*. It hath gain'd ground in the *Eaſt*, in *China*, in the *Indies*, in the *Weſt*, in *America*, by the conqueſts of the *Spaniard* and *Portugueſe*. It hath ſent *Miſſions*, even to the end of the World, hath made an infinite number of falſe *Chriſtians*, it hath regain'd on *one ſide* as much as it had loſt on the other; and hath made its *worship* and *Idolatry* to *reign* as much as ever. For *Spain* and *Italy* were never more deeply plunged in *Idolatry*, then ſince the *Reformation*. It hath ſtrengthned its *tyranny*; for the *Popes* ſince the *Council of Trent* have domineer'd and acted as *Soveraigns* over Kings, and as *Superiors* over Councils. In the reforming of the *Calender*, *Gregory* XIII. did an act of an *Univerſal Monarch*, which the *Popes* had never done in the ages of their greateſt inſolence. They have depoſed *Kings of England*, and in *France Henry* III. and *Henry* IV. They have laid an *Interdict* upon the *Commonwealth* of *Venice*, and the *Kingdom* of *Portugal*. In a word, *Popery* hath had great proſperities, that have comforted it under its diſgraces. But as for the *blow* or *ſtroke* which God is ready preſently to give it, it will be a *diſpatching* blow, it will be a *vintage* that ſhall ſpoil it of all its fruits, and utterly take away all its beauty, the *Winter* ſhall come upon it, and its deſolation ſhall be irrecoverable. This is the *ſubſtance* of the *viſion*, let us view the *circumſtances*.

And I looked, and behold a white cloud, and

Part 2. *upon the cloud one ſate like unto the Son of man, having on his head a golden crown, and in his hand a ſharp ſickle.* This perſonage like unto a man, is probably the Son of God, *found in fashion as a man*, on the account of his Incarnation; the golden crown which he wears on his head, does prove that 'tis *he*; though he executes his judgements by his Angels, notwithſtanding he often *himſelf* appears on the ſcene of the World in the book of the *Revelation*.

1. Chriſt himſelf often appears in the viſions of the *Revelation*.

Chap. 6. 2. He is probably the Heroe in the *ſixth Chapter*, who appeared *ſitting on a white horſe, and had a bow, and a crown was given him, and he went forth conquering and to conquer*. He is the ſame who appears again in the 19 *Chapter*, *ſitting a* ſecond time *upon a white horſe, and was called faithful and true, and in righteouſneſs doth he judge, and make war*. He always ſits upon ſomething that is white; ſometimes upon a white horſe, ſometimes upon a white cloud. *White* is the ſymbol of *innocence* and *mercy*. A *white* cloud is a throne of mercy, a *red* cloud is that of juſtice. But mark, it muſt be ſome *grand* work, for which Jeſus Chriſt himſelf comes; for the Holy Ghoſt does not bring him upon the ſtage for ſome mean matter. Now ſince the *Apoſtles age*, no work had been done ſo great as that of the *laſt* age. *He had a sharp ſickle in his hand*. He comes upon a white cloud, intending favour to his children, but with a ſickle for his enemies. 'Twas a great *mercy* to *his own*, when he took them out of *Babylon*, the laſt age. But 'twas a terrible ſtroke of a ſickle to *Antichriſt*.

And another Angel came out of the Temple, crying with a loud voyce to him that ſate on the cloud, Thruſt in thy ſickle, and reap, for the time is come for

thee

thee to reap, for the harveſt of the Earth is ripe. He who ſits upon the cloud, gives out orders to the Angels, and receives none from them: but he receives from his Father, and the Angels may be charged to carry theſe orders to the Son. Thus the Angel, who here gives orders to Jeſus Chriſt, ſpeaks not in his own name, but in the name of him that ſent him. *The time to reap is come.* Their iniquity is come to its height: Their meaſure is full. Part 2.

Another Angel came out of Heaven, he alſo having a ſharp ſickle. This is the deſtroying *Angel*, who went through *Egypt*, the executioner of the judgements of God; this Angel comes onely as a *ſecond*; for he who ſits upon the white cloud, diſappears not, he is the Maſter, and 'tis under his direction that this ſecond Angel gives the *laſt blow* to *popery*.

Another Angel came out from the Altar, which had power over fire, and cryed with a loud cry to him that had the ſharp ſickle, &c. Here mention is made of an Angel who hath power over fire, and in the 16. *Chapter*, we find *the Angel of the waters*. Shall we conclude, that every Element hath its Angel, who *preſides* over it, and the events which fall out by its means, ſo that *one* Angel preſides over the Sea and ſhipwracks, another over fire and burnings? This ſeems very probable to me, for the providence of God *makes the winds his Angels, and a flame of fire his Miniſters*. The Angel of the fire comes out from the *altar*, which *popery* had prophaned by its prophane ſacrifices and falſe worſhip. And 'tis the Angel of the fire, who is here employ'd; to ſignify, that *now* the fire ſhall conſume the *Antichriſtian Kingdom*, without any hopes of recovery.

Part 2.

'Tis not necessary that the Kingdom of Antichrist should be destroyed with great shedding of blood.

The wine-press was trodden without the City, and blood came out of the wine-press, even unto the horses bridles, by the space of a thousand six hundred furlongs. 'Tis a great question whether the *Antichristian Kingdom* shall be destroy'd by sword, fire, and bloodshed. I see nothing in the whole *Revelation*, which obliges us to believe so: for though in this and several other passages, the *ruin of popery is painted out*, in expressions borrowed from war, slaughter, and bloodshed; yea, in the most terrible and high expressions; nevertheless, *this* may very well be understood figuratively; for the destruction of *Paganisme* is painted out in almost the same expressions by the Prophets, though it was brought to pass without bloodshed. As the *Kingdom* of the *Beast* was formed without *war*, by the sottish *complaisance* of the *Kings* of the Earth, who suffered their power to be snatcht from them, or rather did voluntarily surrender it; so this *Antichristian Kingdom* may perish without weapon, by a *word* of two Letters. The *Princes* of the *Earth* need onely say *NO*, and the *tyranny* of *Antichrist* will fall to the ground. And as for *Idolatry*, which is the other part of *Antichristianism*, the *word* and *grace* of God must *destroy* it. Nevertheless, I am willing to submit to the general consent of Interpreters of *both* Communions, who unanimously hold, that in the *ruin* of the *Antichristian Kingdom*, there shall be a great effusion of blood, and that *Babylon*, the capital *City* of that *Kingdom*, shall be laid in ashes. I am willing therefore to believe, that there shall be some bloodshed, not for any passages in the *Revelation*, but for these two Reasons. 1. The *first*, that 'tis not probable that the *Pope* and his *Partisans* will yield without resistance; they will stand out, and in defending themselves

Rome must be miserably destroyed.

ſelves will *attaque*; in which *attaque* they ſhall periſh. 2. The *ſecond*, it ſeems agreeable to the Divine juſtice, that the *City* of *Rome*, that for *two thouſand years* is the *Miſtreſs* of the World, the *tyrant* of the univerſe, which hath ſhed ſo much blood, and has bin delug'd with ſo many impurities, ſhould be *overwhelmed*, and the World be avenged. *Ieruſalem* who was not guilty of ſuch exceſs, is ruined by a dreadful deſtiny. 'Tis not probable, that God makes ready a leſs deſtruction for the *City of Rome*. Part 2.

If this be ſo, this paſſage without doubt is one of thoſe that foretell this bloody Tragedy. The City which is ſpoken of here, *without the City*, muſt be *Rome*. But we have ſaid before, and ſhall hereafter prove, that this word ought to be taken only for *Rome*, in conjunction with her *Empire*. Here 'tis *Rome* alone, and not her Empire. 'Tis true, but the reaſon is, that when ſhe ſhall be laid waſte (in the manner that is mention'd here) ſhe ſhall have no more any *Empire*, all her *Provinces* ſhall be revolted, ſhe ſhall be left alone of her whole party, ſo that in this place ſhe ought to appear all alone. And the *City* cannot ſignify any more then the *City of Rome*; becauſe ſhe ſhall have no more any dependent *Provinces*, excepting that which is called the patrimony of St. *Peter*, which *Joſeph Mede* believes, is meant by theſe thouſand ſix hundred *furlongs*. For he ſaith, that the Countrey that reaches from the walls of *Rome* unto the river *Po*, contains 200 *Italian* miles, which make exactly 1600 furlongs. If this conjecture be true, (as 'tis probable) this ſignifies, that all the *forces* which the *Pope* ſhall be able to get together, ſhall be *wholly deſtroy'd* without the *City*, *i. e.* without *Rome*, in that part of the Country which lyes betwixt *Rome* and the River *Po*.

Here the laſt ſacking of *Rome* is foretold.

CHAP. XII.

The explication of that part of the eleventh Chapter, *where the last persecution made by* Antichrist *is fore-told, which is the present persecution in* France, *The death of the two witnesses, who shall not be buried, by means of the succour brought by the enemies of* France.

THe first Chapter in the *Revelation*, where the ruin of *Antichristianism* is fore-fold, is the *eleventh*. We passed over it, for the reasons above mention'd. We come again to it at present, and place it the last, that we may place it according to the order of events. We have observed, that there is found in it an Epitome, or short draught of the whole *History of the Church*, from the *resurrection* of Jesus Christ, untill his *coming* into the World to erect his Kingdom *there*. The pure *Church* of the *three* first ages is *hid* under these words, *measure the Temple and the Altar, and those that worship therein*; And the corrupted *Antichristian one* under the *Gentiles, who must tread under foot the holy City forty and two months*. That is, the *outward Court*; but *the Court that is without the Temple, leave out, and measure it not, for it is given to the Gentiles*. This outward Court, as *Usher* hath divinely explain'd it in his *Prophecy*, signifies *Christians in appearance, whose Religion consists in the performance of some external duties of Christianity, without having the inward life, or the true*

true Faith, which should unite them to Jesus Christ. Part 2.
But those who worship in the Temple, and before the Altar, are those who sincerely worship God in spirit and truth, whose souls are his Temples, in which he is adored and honoured with the most inward thoughts of their hearts, and who offer unto him a constant sacrifice, not onely of their lusts, but of their whole selves. Thus this holy man *speaks*, and I confess, that I see in his words the *Character* of the spirit of God. These are the true worshippers, whom God does measure, and whom he makes account of, and these are those who possessed the *Church*, during the *three* or *four* first ages. But afterward, the *Church* became *an outward Court*, was filled with feigned worshippers, who made *Christianity* to consist in an appearance of piety, and in external Ceremonies. Then God pronounc'd concerning this Court, let it *be given to the Gentiles for forty and two moneths.* Then *Paganism*, *Idolatry*, the worship of subordinate *Gods*, *Mediators*, and a thousand heathenish Ceremonies were introduced into Christianity. And this *outward Court*, these formal outside worshippers, were given up to a spirit of error and superstition, to begin *Antichristianism*, and make it continue twelve hundred and sixty years. We have also in this *Chapter* the *Church* under the Cross, persecuted, and hid in *Babylon*, in *the two Witnesses*, *who prophesied, cloathed in sackcloth, a thousand two hundred and sixty days.* We have in it the sound of the *last Trumpet*, and the thousand years *reign of Jesus Christ and the Church:* For at the sound of the *seventh* Trumpet, *the Kingdoms of the Earth become Gods and his Christs.* *Lastly*, we have in it a remarkable *event*, which must come to pass at the *end* of the reign of *Antichristian popery*, and 'tis expressed in these terms. V. 7.

Part 2. V. 7. *And when they ſhall have finiſht their teſtimony, the Beaſt that aſcendeth out of the bottomleſs pit, ſhall make war againſt them, and ſhall overcome them, and kill them.*

V. 8. *And their dead bodies ſhall lye in the ſtreet of the great City, which ſpiritually is called* Sodom *and* Egypt, *where alſo our Lord was crucified.*

V. 9. *And they of the people, and kindreds, and tongues, and nations, ſhall ſee their dead bodies three dayes and a half, and ſhall not ſuffer their dead bodies to be put into graves.*

V. 10. *And they that dwell upon the Earth ſhall rejoyce over them, and make merry, and ſend gifts one to another, becauſe theſe two Prophets tormented them that dwelt upon the Earth.*

V. 11. *And after three days and an half, the ſpirit of life from God entred into them, and they ſtood upon their feet; and great fear fell upon them which ſaw them.*

V. 12. *And they heard a great voyce from heaven, ſaying unto them: Come up hither; and they aſcended up to heaven in a cloud, and their enemies beheld them.*

V. 13. *And the ſame hour was there a great earthquake; and the tenth part of the City fell, and in the earth-quake were ſlain of men ſeven thouſand, and the remnant were affrighted, and gave glory to God.*

The Witneſſes who prophecy cloathed in ſackcloth, are the faithful, who preach under the Croſs.

As to what concerns theſe two witneſſes, *i.e.* what is ſignified by them. I have not changed my opinion ſince I wrote the book intitled, *Lawfull prejudices againſt popery.* Though as to all the reſt, the ſtudious attention which I have uſed in reading theſe *Prophecies*, hath given me quite different apprehenſions; I do therefore ſtill believe, that theſe *two Witneſſes*, who muſt propheſy 1260 days,

days, cloathed in ſackcloth, are the ſmall number of the faithfull, who during the reign of *Antichriſtianiſm*, muſt keep themſelves from its corruption, and condemn its *idolatries* and *tyranny*. God *calls* them *witneſſes*, becauſe theſe are they who bore witneſs to the *Truth*, which, but for them would have been forgotten. *They propheſy cloathed in ſackcloth*; *i. e.* they preach under the Croſs. For we muſt well obſerve, that theſe two Phraſes, one uſed in our language, the other in that of the Holy Ghoſt; *to propheſy cloathed in ſackcloth*, and *to preach under the Croſs*, are abſolutely of the ſame ſignification. He makes them onely *two* in number, to expreſs that thoſe *faithfull*, who ſhall preſerve themſelves from the corruption of *Idolatry*, ſhall be but a very ſmall number. And indeed, experience hath too much verified this prediction. Nevertheleſs, he makes them two in number, to ſignify, that however ſmall the number of *true Chriſtians* is, it ſhall notwithſtanding be great enough to *ſupport* the *Truth*, and keep it from falling; for *in the mouth of two witneſſes every word ſhall be eſtablisht.* Part 2.

God aſcribes to theſe two witneſſes, *power to ſhut Heaven, that it rain not in the dayes of their propheſy, and power over waters to turn them into blood, and to ſmite the Earth with all plagues as often as they will.* *Joſeph Mede* gives a very ingenious reaſon of this, which I believe is very ſolid, *viz.* That the Holy Ghoſt borrows his *Emblems* from the *hiſtories* of the Old Teſtament, and alludes unto ſeveral *Pairs* of eminent *witneſſes*, which God raiſed up at ſeveral times: as *Aaron* and *Moſes* at the coming out of *Egypt*; *Joſhua* and *Caleb* at the conquering of the promiſed Land; *Eliah* and *Eliſha* at the time of the grand Schiſm of the ten tribes.

How theſe witneſſes have power to change water into blood, and ſhut up heaven. v. 6.

Part 2. tribes. *Zerubbabel* and *Jeshua*, at the return from the captivity. Among these witnesses *Elijah* and *Elisha* had power to shut Heaven, to hinder rain for three years, and to make fire come down from Heaven. *Moses* and *Aaron* turn'd the waters of *Egypt* into blood. *Joshua* and *Caleb* brought the people of *Israel* into the Land of *Canaan*, and smote the ancient Inhabitants with a sore plague. To this the Holy Ghost alludes.

But we must further add, that God ascribes to these witnesses. 1. *The shutting of Heaven that it rain not in the days of their prophecy*, to signify, that during the 1260 *years* of their *Prophecy*, and of the reign of *Antichrist*, there should be a great *drought* of grace, and a barrenness of virtues and *gifts* in the *Church*. 2. *The turning of waters into blood, and the smiting of the Earth with all plagues*; Because all the heavy judgements of God, that during the course of these 1260 *years*, came upon the *Antichristian Church*, were sent on the account of these *two witnesses*, and to punish the oppression under which *it* held both the *Truth* and those who were willing to *profess* it.

Here is fore-told a *last persecution* that must happen before the end of *Antichrist's* reign.

The *seven verses* which we even now have read, concerning the *persecution*, which these *two witnesses* must suffer, and the consequent of that persecution, contain a *grand event*, which must come to pass before the last *fall* of the *Antichristian Kingdom*. And 'tis one of the principal circumstances of this *fall*. First, we must observe the circumstance of *time*, *and when they shall have finisht their testimony*. Mark, this testimony must last a thousand two hundred and sixty days. *My two witnesses shall prophesy a thousand two hundred and threescore days, cloathed in sackcloth*. Now these thousand two hundred sixty *days*, of the prophesying of the *witnesses*

nesses, are the forty two *moneths* of the *Antichristian reign*; for forty two *moneths* make exactly 1260 *days*. All the World is agreed, that these are the *three years and a half* of the reign of Antichrist, and that *Antichrist* and these *two witnesses* are absolutely and exactly *contempories*. 'Tis therefore the very same, as if the Holy Ghost had said, *And when the Beast, or the man of sin, shall have finisht his reign of 1260 years, it shall make war against the two witnesses*. This is therefore a persecution of *Antichrist* against the *faithfull*, and a persecution that must happen before the end of *Antichrists* reign. Part 2. Coetanei

These words, *when they shall have finisht*, must not be understood as if the Holy Ghost would say, *when the 1260 years shall be finisht*. For after the 1260 *years* are finisht, there can be no persecution, seeing the *Beast* shall have lost his power. So that this *persecution* must begin and end within the 1260 *years*, but yet at the end of them, 'tis the ordinary *custome*, not only of Scripture, but of all men, to say, that something comes to pass, when this or that is finisht; because it happens when that thing is finishing, and very near its end. This is therefore the *last persecution* of *Antichrist* against the *Church*: This persecution hath its *Characters*; 1. It must continue a long time; for 'tis compared to a war: *The Beast that comes up out of the bottomless pit, shall make war against them*. 2. This war or persecution must end in a victory over the *two witnesses*, and shall *overcome them and kill them*. Mark, that God does not *reckon* the death and martyrdom, which the faithfull suffer for the *Truth*, as a victory, that the Devil gains over them; (on the contrary, he reckons these to be a victory, which *they* gain over the World and the Devil: He speaks of *Martyrs*, when he saith, *He that overcomes, I will make*

Characters of the last persecution.

Part 2. *make him ſit down on my Throne.*) So that when 'tis here ſaid, that *the Beaſt ſhall overcome the witneſſes*, this ſignifies, that he ſhall make them *faint* under the *tryall*. Which thing ought to be well obſerved, that we may *diſcern* the ſingular *Character* of this *preſent perſecution*, that hath conquer'd and overcome above a *million of ſouls*. 3. This victory of the *Beaſt* muſt prevail, even to a total extinction of profeſſion: there ſhall remain no more ſigns of outward life in the *faithfull*, who ſhall ſtand for the Truth: *they ſhall lye on the ground as dead bodies*. 4. This murther and the effect of this *perſecution* ſhall be done in the *ſtreet* of the *great City*. 5. The death of theſe *witneſſes* muſt laſt *three years and a half*, denoted by three prophetick days and a half. 6. During theſe *three years and a half*, the *Truth* ſhall remain as it were dead, but notwithſtanding not buried: men ſhall not dare to make profeſſion of it; notwithſtanding it ſhall be viſible; the *people* who are neighbours of them, who ſhall have ſlain it; ſhall hinder it from periſhing and putrefaction, to which the bodies that are in the grave are obnoxious. 7. At the end of theſe *three years and a half*, the *faithfull* who are oppreſſed, and whoſe profeſſion ſhall have been violently ſuppreſſed; ſhall riſe again; after that, ſhall aſcend to heaven, and ſhall be exalted in the world. 8. At the ſame time, and after the exaltation of the *faithfull*, there ſhall be an Earthquake, *i. e.* a great *emotion* and trouble in the World, and in the *Antichriſtian Kingdom*. 9. In this *emotion*, a tenth part of the *City* ſhall fall; *i. e.* a tenth part of the *Antichriſtian Kingdom* ſhall be taken away from it. 10. Seven thouſand *men* ſhall periſh in this *Earthquake*, and be buried under the ruin of the *City*, *i. e.* that this ſhall be brought

brought about with ſome blood ſhed, (though not conſiderable) in that part of the *City*, which ſhall be taken away from the *Pope* and the *Popedom*. 11. And laſtly, within a little while, this tenth part of the *City*, which ſhall be taken from the *Popedom*, ſhall give glory to God and be converted. Behold, what are the *Characters* of this laſt *Antichriſtian perſecution*. Now, when I ſearch after the *time* in which this *perſecution* muſt happen, I cannot doubt but that it is *that* in which we *now* are. After this perſecution ſhall be over, God will begin to ſtrike thoſe ſore blows to deſtroy the *Antichriſtian Kingdom*, which muſt be deſtroyed within 25, or 30. *years*. Part 2.

That none may wonder, that I ſpeak ſo *poſitively* about a thing which ſeems to be as yet hid in *futurity*; I entreat all equitable minds to conſider, that I have (as I think) with great evidence proved; 1. That the reign of the *Popedom* muſt laſt 1260 *years*. 2. That theſe 1260 years *began* about the *year* 450, or 455, and conſequently they muſt *end* about the *year* 1710, or 1715. this being ſo, we are but 25 or 30 years from the *end* of the *Popiſh Kingdom*. And if this be ſo, the *preſent perſecution* muſt needs be the *laſt*; ſince there is no probability, that this preſent perſecution being ended, the *calm* reſtored to the *Church*, ſhould leave room for another perſecution, which muſt happen before the *fall* of the *Popiſh Kingdom*. For we muſt allow the ſpace of at leaſt 20, or 25 *years*, in which *popery* ſhall be *perſecuted* and attacqued, and not be the aggreſſor and the *perſecutor*. And certainly, a ſhorter time cannot ſerve, for the utter deſtruction of this vaſt *Kingdom*. For it ſhall not be deſtroy'd in a way of violence, but in a way of perſwaſion; and becauſe the charm that holds men en- That the preſent perſecution is the laſt.

Part 2. enchanted, cannot cease in a moment.

The harvest is past a long while ago, the vintage must come speedily.

I have further proved, that the *fall* of this *Popish* and *Babylonian Monarchy* is divided into *two* parts, the *harvest* and the *vintage*; that the harvest is the *Reformation* of the *last* Age, and the vintage is the *Reformation* that must be made in this that is *present*. Now, the space of *time* that is already run out since the *Reformation* of the *last* Age, does already equal the proportion of time, that is between the natural *harvest* and *vintage*: and consequently we must be very near the vintage, *i. e.* the *time* wherein God will begin the first *blows*, in order to the final destruction of the *Babylonian Kingdom*. These things being so, *this persecution* must be the *last*, and immediately after it shall be ended begin the first events, which shall bring the *Popish Kingdom* to its *final fall*.

A time of some length must be assigned for the last fall of popery.

I have lastly observed, that the Holy Ghost hath styled these *two* parts of the *fall* of the *popish Kingdom*, harvest and vintage; to let us understand, that, as the *harvest* and the *vintage* are not reapt in a moment, but require many dayes, nay, weeks: so the *two* overturnings of the *Babylonian Kingdom*, must not be made in the twinckling of an eye, but in several *years*. This hath been already verified in the *harvest*, *i. e.* the fall which happened to *popery* in the last Age; for this took up five and twenty or thirty *years*, and more. And no fewer can serve to compleat the ruin of this *Kingdom*. But if this be so, *this* must needs be the *last* persecution; yea, it cannot last a great number of *years* longer. For if the *Babylonian Kingdom* begin to *decline* 25 or 30 *years* before its last and final *destruction*, it must begin to decline and fall within four or five *years*; supposing that it be true, that it cannot last longer then the *year* 1710, or 1715. We must therefore

sees

ſee, if the *Characters* of this *preſent perſecution* that the *Church* ſuffers, agree with thoſe of the *laſt perſecution* which the *Church* muſt ſuffer from the *Beaſt*, according to the Text of the *Revelation*. And we are about to find theſe *Characters* ſo agreeing, and like, that what at firſt ſeem'd only a *conjecture*, will be able to become a kind of *certainty*. Part 2.

The laſt *Antichriſtian perſecution*, of which this *Chapter* ſpeaks, muſt happen when the *witneſſes* ſhall be almoſt at the *end* of their teſtimony, and *Antichriſt* near the *end* of his reign. Now we have proved, by the *Predictions* and *Types* of the foregoing *Chapters*, that *Antichriſt* is finiſhing his reign; therefore this muſt be the *laſt perſecution*: It hath already laſted 30 *years*; for it began in the year 1655. when the *Duke* of *Savoy* undertook to deſtroy the *faithfull* of the Vallies of *Piedmont*; he ſent thither *Souldiers*, who made a great *maſſacre*; but becauſe the time of ſlaying the *Witneſſes* was not as yet come, God raiſed deliverance for them: they defended themſelves with ſucceſs; and all the *Proteſtant States of Europe*, did concern themſelves to obtain from the *Duke* a Peace for thoſe poor people. A *perſecution* began in *Poland* a *while* after, and the *Reformed* were involved in the ſame ruin with the Hereticks, Socinians, and Antitrinitarians: they were driven out of that Kingdom, and were ſcattered in *Tranſilvania*, *Hungary* and *Germany*. At the ſame time a *perſecution* begun in *France*: immediately after the *Pyrenaan peace*, the project of the ruin of the *Proteſtants* was laid at Court, and hath been proſecuted, till it hath been executed, as we ſee at this day. In the *year* 1671. began the *perſecution* of the Churches of *Sileſia*, *Moravia*, *Hungary*; the conſequents of which are, the almoſt utter extin-

Part 2. ction of the *true Religion* in the Territories of the *Emperor*. The *two witneſſes* will in a little time be *dead*, through the total extinction of the profeſſion of Religion.

The Beaſt that aſcendeth out of the bottomleſs pit, ſhall make war againſt them. This Beaſt is the *papacy* where ever it is; for 'tis not only in *Rome* that the *Beaſt* is found; but 'tis in the whole extent of the juriſdiction of the *ten Kings*. 'Tis not therefore neceſſary, that a perſecution ſhould be exactly rais'd by the *Biſhop of Rome*, that ſo it may be aſcribed to the *Beaſt*: 'tis enough that it be raiſed in the extent of the *popiſh Kingdom*.

And their bodies ſhall lye in the ſtreet of the great City. 'Tis evident from theſe words, that this *laſt perſecution* muſt be rais'd only within the circumference of the *great City*, *i. e.* the *Babylonian* and *popiſh Kingdom*, in the Countries where it reigns. On this account, probably thoſe *Kingdoms*, *Countries* and *States*, who are *out* of the juriſdiction of the *Popedom*, and whoſe *Soveraigns* are *Proteſtants*, muſt have no ſhare in it. Further, the Prophecy ſaith, that the war muſt be made againſt the two witneſſes, *that propheſy cloathed in ſackcloth*; which is the ſame with what we call *preaching under the Croſs*: this therefore *only* concerns the *faithful*, who preach and are under the Croſs; ſo that the *perſecution* muſt *onely* be rais'd within the bounds of the *City*, *i. e.* the *Babylonian Kingdom*, and againſt thoſe who preach under the Croſs. *Holland*, *Sweden*, *Denmark*, and all other *States*, which have Reformed *Princes*, and where the *Reformation* is the *ruling Religion*, ſhall not feel it. And we have ground to hope, that the *torch* of the *Reformation* ſhall not be extinguiſht. And though at preſent the *King of England* is of the *Romiſh Religion*,

Religion. I dare notwithſtanding perſwade my ſelf, that his *Kingdom* cannot be reckoned as *one* of the *ſtreets* of the *great City*; ſeeing *popery* is not the *ruling Religion* there, though it be the *Religion* of him that *rules*. Therefore I do not believe, that we muſt underſtand the *propheſy of Usher* in the *letter*, or ſtricteſt ſenſe, who ſays, *that the perſecution muſt be general over all the Churches of Europe*; for we may underſtand it of all thoſe where *popery* does *rule*. 'Tis true, he fore-tells a *maſſacre* in *England*; but beſides that, thoſe who wrote this *propheſy* from his mouth might be miſtaken; 'tis alſo poſſible, that this holy man, through the violence of his ſorrow, went further than the Spirit did carry him. Notwithſtanding, the *Engliſh* ought to remember the *maſſacre* in *Ireland*: circumſtances *then* were not near ſo favourable to *popery*, as they are *now*. Men muſt not truſt to this, that the *King of England* will never conſent to ſo barbarous an action: I believe he will not; but the *Papiſts* do not trouble themſelves about the pleaſure of their *Soveraigns*, when they ſee any proſpect of advancing *their cauſe* by any kind of Methods. Therefore, if the *Proteſtants* be wiſe, they will not put weapons into the hands of their enemies. Part 2.

The bodies of the *two witneſſes ſhall lye in the ſtreet of the great City.* 'Tis to be obſerved, that in the Text, 'tis not *in the ſtreets*, in the plural, as the *French tranſlation* reads; 'tis *in the ſtreet*, in the ſingular. And I cannot hinder my ſelf from believing, that this hath a particular regard to *France*, which at this day is certainly the moſt eminent *Countrey*, which belongs to the *popiſh Kingdom*. Her *King* is called the *eldeſt Son* of the *Church*, the *moſt Chriſtian* King, *i.e.* the moſt *popiſh*, accor-

Part 2. ding to the dialect of *Rome*. The *Kings* of *France* have by their liberalities made the *Popes* great at this day; it is the most flourishing *State* of *Europe*. It is in the *middle* of the *popish Empire*, betwixt *Italy*, *Spain*, *Germany*, *England*, exactly as a *street* or place of concourse is in the middle of a *City*. 'Tis also foursquare, as such a place, *i. e.* almost as *long* as *broad*. In a word, 'tis the place or *street of the great City*. And I believe, that 'tis particularly in *France*, that the *witnesses must remain dead*, *i. e.* that the profession of the *true Religion* must be *utterly* abolisht. This is already done by the revocation of the *Edict of Nantes*, and by the enormous *cruelties* of the *Souldiers*, who have bin let loose upon the *Protestants*, of what soever sex, quality and condition. If any stand firm, they must either leave the Kingdom, or be destroyed. Thus within a little while, the external profession of the *Reformed Religion* will be wholly abolisht there.

And they of the people, and kindreds, and tongues, and Nations, shall see their dead bodies, and shall not suffer their dead bodies to be put into graves, *i. e.* The *Truth* shall be *slain*, but it shall not be *buried*. Burial is a degree beyond death, and is always joyn'd with a total corruption and destruction. And so 'tis not an office of charity, which is denyed to these *two witnesses*; but a degree of *ruin*, from which they are exempted. And observe who they are, who hinder their burial; they are not the same with those who killed them: Those who killed them, are the Inhabitants of the *streets* of the *great City*, *i. e.* those who dwell in the most eminent part of the *popish Kingdom*; which at this day is *France*. Those who hinder their burial, are the *Tribes*, *Languages*, *People*, and *Nations*, *i. e.* several *neighbour* nations; yea, 'tis to be observed, that the

The witnesses shall not be buried, *i. e.* the Truth shall not be destroy'd.

Prophecy

Propheey ſaith not ſimply, The Tribes, Languages and *Nations*; but *they of the Languages, Tribes and Nations, i. e.* ſome choſen and elected out of the *Nations*; the *faithfull* ſcattered in all the Nations of *Europe*, ſhall hinder the burial, and total deſtruction of the *Reformation in France.* Part 2.

Nevertheleſs, this does not wholly exclude thoſe among the Tribes, Languages and Nations, who are not *Elect*. For 'tis probable, that all *Europe* ſhall contribute to hinder *France* from *executing* her *deſign* of extirpating the *Truth*. But this ſignifies, that the *Reformed* and the true Chriſtians ſhall awaken *Europe*, (as well that part which is *Roman Catholick*, as that which is *Proteſtant*) to oblige it to look to it ſelf and its own ſafety. *Languages, Tribes* and *Nations*, always ſignify *ſeveral* Peoples, and never *one* only *people*. Thus it is evident by this Prophecy, that the *people* who are *neighbours* to *France*; nay, thoſe who are diſtant from her, ſhall *ſtop* her in this furious deſign, of deſtroying the *Reformed Religion*. But after what manner they ſhall *hinder* her, this Prophecy ſpeaks not; perhaps it ſhall be, by cauſing ſome trouble to *France*, during which the perſecuted *faithful* ones ſhall have opportunity of breathing, and of giving a new birth to the *Truth*. We ſhall quickly know whether God is preparing this already; all the *Proteſtants* every where, have united their Intereſts; and it cannot be doubted, this *good underſtanding* between them which appears, is owing unto the *perſecution in France*. The houſe of *Auſtria* it ſelf begins to underſtand its true Intereſt. There is *ground* to hope, that the late *Truce*, which gave opportunity for *this perſecution* will not be *calm* enough to give the Perſecutors leaſure wholly to

The enemies of *France* ſhall hinder the deſtroying of the *Reformation.*

Part 2. extinguiſh the *Truth*. Perhaps, it ſhall be by another Method, that the *ſeveral Nations* ſhall *hinder* the ruin of the *Reformation in France*. Without doubt, they *do* ſomething toward it, by the ſhelters and *ſuccors*, which they afford to the *fugitives*, and particularly to the *Paſtors*, whom God reſerves, that they may again kindle the torch of the Doctrine of *Truth*.

Yea, in *France* it ſelf, which is the *ſtreet* of the *great City*, God will preſerve a number of the *faithfull*, who ſhall hinder the burial of the *two witneſſes*, and the utter periſhing of the *Truth*. There have been *perſecutions*, in which the *Truth* hath been as it were quite ſunk to the bottom, and buried in certain places. This muſt not happen in this *laſt perſecution*. The truth will be oppreſſed; yea, ſuppreſſed: but it ſhall be moſt clearly *diſcerned*, and thoſe who ſhall hold it in their hearts, ſhall be moſt evidently ſeen and known. As in dead bodies unburied they are *dead*, and yet men do ſee them as clearly as if they were alive. *This perſecution* ſhall not come as far as a final ſuppreſſion of the *Truth*, as happened in the time of the *Albigenſes*, when not only the *Witneſſes* were killed, but were buried, and diſappear'd for ſeveral *Ages*: for tho ſome of them being diſperſed did preſerve, and carry the *Truth* into ſeveral deſert places; nevertheleſs, the body of them was buried, and diſappeared in the *ſtreets* of the *popiſh Kingdom*; which ſhall not happen in *this laſt perſecution*.

And they that dwell upon the Earth ſhall rejoyce over them, and ſhall ſend gifts one to another, becauſe theſe two Prophets tormented them that dwell upon the Earth. Obſerve it well; theſe are not the ſame with thoſe who hindred the dead bodies of the *two wit-*

witneſſes from being buried. Thoſe are called, *They of the people, and kindred, and tongues*: theſe are called, *They that dwell upon the Earth*: the former hindred the burial out of piety; theſe rejoyce over their death out of impiety. In this whole Propheſy, *the Earth* always ſignifies the territories and *extent* of the *papacy* and *Antichriſtian Kingdom*. They are the Inhabitants of theſe territories of the *Antichriſtian Kingdom*, who rejoyce. At this day we ſee this Prophecy fulfilled. *Popery* triumphs every where; yea, they who live in *Proteſtant States* are full of hopes, to ſee quickly their *Religion* uppermoſt, and nothing is more arrogant and inſulting than their carriage. But in a few *years*, they ſhall ſee their pride brought very low; which we are about to ſhew in the following *Chapter*. Part 2.

CHAP. XIII.

The reſurrection of the two Witneſſes. The Reformation ſhall within a few years riſe again in FRANCE: *after that, it ſhall be eſtabliſht by Royal Authority.* FRANCE *ſhall renounce Popery, and that* Kingdom *ſhall be converted.*

THe bodies of the *two Witneſſes* muſt remain *dead* only *three days and a half, and after theſe three days and a half, the ſpirit of life from God ſhall enter into them, and they ſhall ſtand upon their feet.* In my *Preiud. againſt Popery*, I fixed theſe three days and a half, upon

Part 2. that ſpace of time which laſted from the *Council* of *Baſil*, and deſtruction of the *Taborites*, untill *Luther*: during which time it ſeem'd as if the *witneſſes* had been *dead*: But I have wholly abandoned that conjecture, after I had ſeriouſly conſidered it. Firſt, becauſe in that ſpace of time, the *Witneſſes* were buried as well as ſlain; 'tis true, there continued ſome remainders of *Calixtins* in *Bohemia*, but they deſerve not to be reckoned as a *body*: Again, 'tis not uſual in Scripture to take a broken number, as this of *three years and a half*, to denote an uncertain and indefinite number, as I obſerved above: ſo that I am perſwaded, that theſe three *days* and a half, are three *years* and a half; a day ſtanding for a year, as the three years and a half are 1260 *years*, taking a *year* for a *day*. 'Tis therefore three years and a half, during which the external profeſſion of the *Truth* muſt be altogether ſuppreſſed; and after which it ſhall be rais'd again to life. And as I reject my own notions, I would not that any ſhould embrace thoſe of *Dr. More*, who hath lately wrote upon the *Revelation*. He will have the three *days* and a half *here* to ſignify the ſame thing, which the three *years* and a half do, *viz.* 1260 *years* of the reign of *Antichriſt*. But truly, he did not well conſider this point, when he wrote this; Firſt, this would be an affected and very profound obſcurity: after he had reduced the 1260 *years*, to 1260 *days*, which make three years and a half, then to reduce the ſame 1260 *years* to three *days* and a half. We cannot find an example, where the Holy Ghoſt ſets forth the *ſame* ſpace of time, and in the *ſame* place, after ſo *different* a manner. But above all, we muſt take notice, that the Holy Ghoſt does *here* in a moſt exact manner diſtinguiſh theſe four things. 1. The preaching of the

the Witneſſes, *they ſhall propheſy cloathed in ſack-cloth.* 2. The death of the Witneſſes; and after this, *their bodies lye dead in the ſtreet of the great City.* 3. The duration of their Prophecy and *teſtimony*, they ſhall propheſy cloathed in ſackcloth 1260 *days.* 4. And laſtly, the duration of their death; they *ſhall ſee their dead bodies in the ſtreets of the City three days and a half.* He that will confound the two laſt of theſe, *viz.* the 1260 *years*, and the three *days* and a half, muſt alſo confound the two firſt, *viz.* the *propheſying cloathed in ſackcloth, and the lying dead in the ſtreet of the City:* but certainly, nothing is more different then to propheſy, and to lye dead: at leaſt, it muſt be ſuppoſed, that the *Witneſſes* propheſy while they are dead. For their propheſying and their death, being exactly fixed on the ſame *period*, denoted by 1260 *days*, and by three *days* and a half, they muſt happen at the ſame time. But how can it enter into any mans head, that dead men can propheſy? And who ſees not, that their death does imply a ceſſation, and interruption of their teſtimony? But what need is there to reaſon about this thing, when the Text ſaith expreſly and in plain words, that the death of the *Witneſſes* muſt not happen, untill after their propheſying, and their witneſs-bearing 1260 days? *And I will give power to my two witneſſes, and they ſhall propheſy a thouſand two hundred and threeſcore days, cloathed in ſackcloth. And when they ſhall have finish'd their teſtimony, the Beaſt,* &c. *ſhall kill them. And their bodies ſhall lye dead three days and a half.* There needs no commentary, to let us ſee that here is ſpoken of a *perſecution*, that muſt happen at the end of the 1260 *years*, in which the *faithful*, who dwell within the bounds of the *Babylonian Kingdom*, Part 2.

Part 2. *dom*, must be brought to an extremity that may be called *death*.

We are in my opinion certainly in *this persecution*, which must extinguish the *true Religion* for three *years* and a half: if we will reckon these three *years* and a half, from the *abrogating* of the *Edict of Nantes*, in the moneth of *October* 1685. the deliverance of the *Church*, will fall out in the *year* 1689, and this is absolutely the conjecture of *Monsieur du Moulin*, in his *Accomplishment of Prophecies*; he hopes, that the persecution of the Church by the *Antichristian* party, shall cease in the year 1689.

A conjecture of *M. du Moulin*, which may prove true, tho built upon falle foundations.

If this should happen, it would be a purely casual event; for the foundation on which he builds, is altogether void of solidity: he takes these three *days* and a half, for six hundred and thirty *years*. He supposeth, that the whole duration of *Antichrists* reign (which is 1260 years) is considered as one *week*: now a week is seven days, the half of seven days is three days and a half; and if this signifies the half of 1260 years, it is 630 *years*. He supposeth therefore, that the Holy Ghost intended to say, that the *persecution* made by *Antichrist* shall *last* the half of his reign. After this, he finds that the first *persecution* for the sake of *Religion*, was that which was rais'd against *Berenger* in the *eleventh* Age, on the account of his sentiment, concerning the *real presence*, in the year 1059. Add to 1059 the number 630, this makes 1689, in which *year* all persecution must cease, so as never to begin again: though in his opinion, *Antichrists Kingdom* and the Papacy must continue still after this above 300 *years*; for he makes them last untill the year 2015. 'Tis plain, his suppositions destroy themselves, or are not strong. *First*, 'tis not true, that the first *persecution*

tion on the account of *Religion* was that, which the *Popes* rais'd againſt *Berenger*: that which was rais'd by the *Image-worſhippers*, againſt thoſe whom they call'd *Iconoclaſts*, or Image-breakers, was more cruel, and happened a long while before. Again, what probability that the *Popedom* can reign or ſubſiſt 326 *years* without perſecuting the true Chriſtians, as this *hypotheſis* ſuppoſeth? Beſides, what is meant by that which is ſaid, that the *Witneſſes* after three *years* and a half, muſt aſcend into heaven? After the *year* 1689. the *faithfull* ſhall reign and be exalted; and notwithſtanding the *Popedom* ſhall laſt ſtill 326 years, theſe things are *incompatible*. *Laſtly*, to take three *years* and a half, for 630 *years*, is a thing that hath no example in all the Prophecies. Part 2.

Nevertheleſs, after all this, 'tis not wholly improbable, that the *perſecution* may ceaſe in the *year* 1689. but this depends upon reaſons much differing from thoſe now mentioned. For God, if he pleaſeth, may reckon the three years and a half, of the *death* of the *Witneſſes*, from the time of the *revocation* of the *Edict of Nantes*, made in the *year* 1685. in the moneth of *October*: but we have no certainty that God will do ſo. Who knows whether God will not extinguiſh the *Reformation* in all the *Countries*, where the *Dominion* of *France* does, or ſhall reach. Without doubt, the *Proteſtant Religion* will be *extinguiſht* in *Straſburg*; which depends upon *France*, and in other places. But this not being as yet done, the *death* of the *Witneſſes* in the reckoning of God, perhaps muſt not begin till the time in which *this work* ſhall be *finiſhed*. The *Court of France* deſires alſo to extinguiſh the *Proteſtant Religion* in the *Vallies of Piedmont*, which are under the *Duke of Savoy*, and this

The perſecution may ceaſe in the year 1689.

We know not from what time God will reckon the three years and a half.

Part 2. this is now a doing: *France* making herſelf the executioner of thoſe thundring *Arreſts*, which ſhe had procured at the *Court* of the *Duke*: which perhaps is the moſt ſingular example of the *ſpirit of perſecution*, which was ever ſeen. All other *perſecutors* have been content to perſecute their own *Subjects*, or *Countrey-men*. But behold *perſons*, who after they have reduced the *Subjects* of their own *King*, to the utmoſt extremities, go and make themſelves the *Hangmen* & *Murtherers* of the *Subjects* of *Forreign Princes*. If the three *years* and a half of the *death* of the *Witneſſes*, muſt be reckon'd from the deſtruction of theſe *Waldenſes*; here is *one years* delay of the deliverance of the *French Churches*. Who knows, whether there be not other *Countries*, which we do not know, or are not willing to *name*, in which the Profeſſion of the *Truth* muſt be extinguiſht, before we enter upon the three *years* of the *death* of the *Witneſſes*? Who knows, if God will not reckon theſe three *years* and a half, from the time in which there ſhall not be ſo much as *one* in *France* who ſtands firm, and is not fallen? We know not, whether ſuch a miſery muſt come, tho I hope it ſhall not. There are as yet in *France* more then a *hundred thouſand perſons*, who either have not *ſigned*, or have *repented* after their ſigning. If all theſe muſt *fall off*, there is yet a long time to tarry. *Laſtly*, who knows, whether God will not begin to reckon the three *years* and a half, untill other *Princes* have wholly extinguiſht the *Reformation* in their Dominions? 'Tis therefore raſhneſs to affirm, *that deliverance muſt exactly come in ſuch a year*. But that which I am perſwaded of, and believe that others may be perſwaded of without raſhneſs, is, *that we are now in the laſt perſecution*; that this *perſecution* ſhall be moſt effectual, as it is

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the moſt terrible that was ever ſeen; that the Wit- Part 2.
neſſes of the truth, that is to ſay, all *preaching* of the purity of the *Goſpel* under the Croſs, and under *popiſh Princes*, will ſhortly be *ſuppreſſed*: that, from that time, the three *years* and a half muſt be reckon'd, at the end of which we ſhall ſee come to paſs the moſt wonderful events of our days. Many now alive, ſhall without doubt ſee them: for I believe the thing is very near at hand.

Among the conſiderations laid down by me in the Preface, which induce me to believe, that this perſecution is the *laſt*. I mention'd the *ſingularities* of it, I named ſeveral ſuch; Behold *one*, which in my judgement deſerves to be added to the reſt. 'Tis the horrible *Edict*, which commands, that the *new Converts* being ſick, ſhall *communicate* after the *popiſh* way: This is the *worſt* effect that ever was produced by the *ſpirit* of *rage* and reprobation. And 'tis not conceivable, how *a Clergy* that will be called *Chriſtian*, can do ſuch horrible actions. The *Edict* ordains, that they who will not *communicate*, ſhall be ſent to the *Galleys*, if they recover. There is none who is ſo mortally ſick, that is ſure that he ſhall dye, and fearing to recover, he will alſo fear to go to the Gallies; and this affrighting object, is able to induce a ſick man to *communicate* without *faith*, and to *worſhip that* which he judgeth to be a *piece of bread*: that is to ſay, to commit a horrible *ſacriledge*, and an act of *Idolatry*, and conſequently to *damn* himſelf certainly. So that properly this *Edict* is a *trick* of the *Clergy*, to procure the *damnation* of all the *new Converts*. This is perfectly to imitate that *Italian*, who, that he might take a compleat vengeance, having his enemy in his power, promis'd him his life, on condition, that he would deny God; which having done, he mur-

ther'd

Part 2. ther'd both his body and ſoul. Will men never open their eyes, to behold ſuch objects as theſe?

The Reformation is foretold by three figures, ſignifying three Methods.

And the ſpirit of life from God entred into them. Theſe words teach us, how the *Reformation* ſhall be re-eſtabliſht in *France*: for in theſe Prophecies I find *three ways*, by which the Truth is eſtabliſht; or re-eſtabliſht; The *firſt* is by *lightnings*, *voyces* and *thunders*; thus after the *ſeventh viol* was pour'd on the air, the *Reformation* in the laſt *Age* was made by *lightnings*, *voyces* and *thunders*, *i. e.* by the preaching of the Divine Oracles. *And the ſeventh Angel pour'd out his viol into the air, and there were voyces*, and *lightnings*, and *thunders*. In this Prophecy thunders always ſignify the Divine Oracles. *The ſeven thunders that uttered their voyces* in the tenth *Chapter*; are the Oracles of God, which ought to be uttered in the ſequel. Thus the *Reformation* was made in the laſt *Age*, in a moſt ſenſible manner, by the preaching of the word.

The Reformation ſhall come into France by way of Internal grace.

But behold a *ſecond* way of reforming: *A Spirit of life from God* enters again into the *dead Witneſſes*; *i. e.* thoſe who are at this day under *oppreſſion*, ſhall ſuddenly riſe up again by a ſecret operation of grace, and an extraordinary motion; not by the means of preaching the word, not by the miniſtry of ſome new Preachers, but by a *heavenly operation*, that ſhall open the eyes of them who are as yet in darkneſs, and ſtrengthen again the hearts of thoſe who at this day have *fallen* through weakneſs. At that time in all appearance, the *yoke* of the *Perſecutor* ſhall be broken, a time of *eaſe* ſhall come, and all thoſe who at this day groan under the Captivity of *Babylon*, ſhall lift up their heads, and ſhall *improve* that ſeaſon of *calm* to *repair* that which they are now forced to do by violence. 'Tis,

theſe

theſe words ſignify, *a Spirit of life from God*, not from any man, nor by the miniſtry of any man, but from God, *entred into them*, and their zeal was enlivened again. But things ſhall not ſtay there, God is preparing other wonders. There is a *third Reformation*, which ſhall be ſet on foot by way of Authority, by the *Royal power*, and this is expreſſed in the words that follow. Part 2.

And the Witneſſes *heard a great voyce from heaven, ſaying unto them, Come up hither; and they aſcended up to heaven in a cloud, and their enemies beheld them.* In the ſtyle of the Prophets, *heaven*, and *lifted up* to heaven, is the *Throne*, and to be exalted to dignity, greatneſs and power, even in the language of heathen Prophets: for *Apomaſar* in his *Apoteliſmata inſomniorum*, ſaith, *If a King dreams that he ſits upon the clouds, and is carried where ever he pleaſeth, this ſignifies that his enemies ſhall ſerve him. But if he fancieth, that he is carried up to heaven, where the ſtars are, this preſages that he ſhall be lift up above all Kings.* The Prophets of God do alſo make uſe of theſe repreſentations to ſignify the ſame thing. *Iſaiah* deſcribes the exaltation of the *King of Babylon*, by an aſcending up into heaven. *I will aſcend into heaven, I will exalt my Throne above the ſtars.* And Jeſus Chriſt ſaith of *Capernaum*, that *ſhe had been lift up unto heaven, but ſhould be brought down unto hell.* 'Tis therefore evident, that God does *here* ſignify, that ſome time after theſe three *years* and a half of death, the *Reformation* ſhall be *lifted up* to a great glory, but not every where; 'tis only in that place, which is called the *ſtreet of the great City*, and is after called the *tenth* part of the *City*: for the total deſtruction of the *Antichriſtian Kingdom* muſt not happen untill ſome years afterward.

What heaven, and lifting up to heaven ſignify in the Prophecies.

Iſa. 14. 13.

And

Part 2. *And after*; These words signify, that when the *Reformation* shall be establisht again in *France*, by way of Divine immediate operation, by which the *zeal* of the *Apostates*, and of others who know the truth, but with-hold it in unrighteousness, shall be quickned again; some space of time shall past, probably some *years*, before *France* shall wholly throw off the *yoke of popery*. That *Kingdom* shall not be entirely *Reformed* by way of Authority, immedately after our Reformation shall be again set on foot by way of inspiration, and recovering of zeal. For, *and after*, signifies an interval of time; but whether it shall be short, or long, is not expressed: notwithstanding, I see no likelihood, that it shall be very long, nor do I believe so. *They heard a great voyce from heaven.* Yet once again, Heaven is the Throne, 'tis the Soveraign dignity, which in a State is exactly the same: that Heaven is to the Earth, in light, in lustre, in good or bad influences, in situation, and in elevation. From *Heaven*, *i.e.* from *Authority*, and the *Prince* who reigns; they *heard* a *voyce*, they received an order; not a small clandestin silent voyce, but *a great voyce*, *i.e.* a publick command, a solemn *Edict*; and this voyce said to them, *Come up hither. Then* the *Truth* shall get up into the Throne; and as God hath contrary to all probability, given a *popish Prince* to *England*, so God will give a *Protestant Prince* to *France*, in spight of all *oppositions* of the *Papists*. *And they ascended up to heaven in a cloud*, *i.e.* Their elevation, and that of the *Reformed Religion*, shall be made publickly; as the elevation of *Elijah*, and of Jesus Christ, who were lift up above the clouds. *And their enemies beheld them.* *Popery* shall not as yet be destroy'd in *France*, when this shall happen. The *Priests*, the *Clergy*, and *Monks* shall be spectators

There will shortly be a *Reformation* in *France*, by the Royal Authority.

ſpectators of this great work: But the *end* of *popery* in *France* ſhall come quickly after. For, *the ſame hour there was a great Earthquake*; mark, *the ſame hour*; he ſaith not, *and after*, as he had ſaid, to expreſs a ſpace of time between the reſurrection of the *witneſſes*, and their aſcending up even to the Throne. But he ſaith, *the ſame hour*, to ſignify, that aſſoon as the *Reformation* ſhall be eſtabliſht by a ſolemn *Edict* of the *Prince*, as by a great voyce from heaven, the total deſtruction of *popery* ſhall happen, as we are about to ſhew. Part 2.

And the ſame hour there was a great Earthquake. I will not ſpend time upon the ſignification of this repreſentation, *an Earthquake*: For 'tis known by *all* who are verſed in the *Prophets*, that in the Prophetick ſtyle, an Earthquake ſignifies *a great commotion of Nations*, that muſt change the face of the World: becauſe Earthquakes do overturn Cities, Mountains, and wholly change the face of a Countrey, make Valleys where there were Mountains, and Hills where there were Valleys, and Lakes which were dry Land before, and deſerts of Countries which were inhabited; ſo that 'tis certain, that according to this *Propheſy*, *in a very few years*, the face of the *Antichriſtian Kingdom* ſhall be changed, but not every where. It ſhall be only in the *tenth* part of the *City*, which ſhall fall by this *Earthquake*. See Iſa. 13. 13. and 24. 19, 20. Jer. 4. 24. and 49. 19.

And the tenth part of the City fell. This is a paſſage where *Interpreters* have been ſhort ſighted, not excepting our *Joſeph Mede*, who often hath ſo quick a ſight. To underſtand this, we muſt firſt know, what *the City* is. *Joſeph Mede* is miſtaken, together with all the reſt, when he underſtands this to mean *preciſely* the *City of Rome*. 'Tis a truth, which muſt be held as certain, (being one of the *keys* of the The City ſignifies the Roman Antichriſtian Empire, and not *Rome* alone.

Part 2. *Revelation*) that *the City*, the *great City*, ſignifies in this book not *Rome* alone, but *Rome* in conjunction with its *Empire*. The name of this great City is *Babylon*. Now 'tis clear, that Babylon is the *whole Babylonian Kingdom*. *Come out of* Babylon *my people*. 'Tis not from the *City* of *Rome* that the Holy Ghoſt invites his *Elect* to come out; 'tis from the *Church of Rome*, from the *Babylonian Empire*. This paſſage alone, together with that in this eleventh Chapter, v. 8. *And their dead bodies ſhall lye in the ſtreet of the great City, which ſpiritually is called* Sodom *and* Egypt, *where alſo our Lord was crucified*, are enough to prove, that the *Babylonian* City, is not *Rome* alone. Our Lord was not crucified in *Rome*; and if we ſhould here take *crucifying* in a figurative ſenſe, for the crucifying of the *Religion* of Jeſus Chriſt, this hath been *ſacrificed* at *Rome* no more than in other places of the *Latin Church*. In the 14th *Chapter*, the Holy Ghoſt deſcribes the fall of this City of *Babylon*; *Babylon is fallen, is fallen, that great City*; and in the ſame viſion, he fore-tells the ruin of the *Antichriſtian Empire*, under the Metaphors of an *harveſt*, and a *vintage*; which proves that this *City* is nothing elſe but the *intire* Kingdom of *Babylon*. In the 18th *Chapter* the Prophet makes a long deſcription of the deſolations of this *City*, under the Metaphors, of a *City of Merchandiſe*, which had a great traffick, and was fill'd with pleaſures and delightfull things. Now 'tis certain, that the ſhamefull *ſimony*, the wicked pleaſures of the *Papacy*, have not reigned leſs in the *Provinces* of the *Babylonian Kingdom*, than in the Capital *City*; from whence 'tis again evident, that the *City* ſignifies the *whole Antichriſtian State*. Laſtly, the conſtant oppoſition, between *the Holy City*, and *the great City*, proves that

that the *City* includes the *whole Antichristian* Part 2.
Church, even as the *Holy City* signifies the *whole Christian Church*. *De Launay* hath confessed this in the eleventh *Chapter* of the *Revelation*, and in the 16th: but no exception is to be made; every where *the City*, and *the great City Babylon*, signifies the intire *Kingdom* of the *Papacy*. And the reason of this is evident, *old Rome* made her whole *Empire* to be *one only City*, by means of that right of citizenship, which she bestowed on all who were of some considerable quality, though they dwelt in the *Provinces*. The *citizens of Rome* dwelt in all *Countries*; now *where* the citizens of a City dwell, *there* is the *City*: this made *Rutilius* say,

Dumque offers victis, proprii consortia juris
Urbem fecisti, quod prius Orbis erat.

Thus it goes exactly in the *Church of Rome*, which hath re-established the *Roman Empire*. All those who are members of this *Church*, are *citizens* of her capital *City*. Persons of all Nations are admitted into her *Senate*, or *Colledge of Cardinals*. The *Tribunal*, which is called *the Rota*, is constituted of *Councellors*, taken out of all the *Provinces*, which pay subjection to *Rome*. Every *Forreigner* may come to be a *Cardinal*, and every *Cardinal* may come to be *Pope*. Therefore, there are properly no *Forreigners* in that State, no *Papist* is a *Forreigner* to the *Church of Rome*, and that which they call the *holy See*. The Church of Rome, is but one City.

That which hath deceived *Interpreters*, is the 17th *Chapter*, where the City is called *the Woman, which sitteth on seven Mountains; and that great City, which reigneth over the Kings of the Earth.* This, say they, is the *City of Rome*, and the *Papists* themselves do grant it, and without doubt 'tis *Rome*, and we have above proved it; but 'tis *Rome* v. 9, 18.

Part 2. conjointly with her Empire. *Babylon* signifies the *whole Antichristian Empire*, and this Antichristian Empire, is said to sit upon *seven* Mountains, and to rule over the *Kings* of the *Earth*, because this is true of its Capital City. Nothing is more ordinary (not to add, that 'tis constantly used) than to denote a *whole Kingdom* by the ruling *City*. Thus, men always spoke of *Rome*; *Rome* hath conquered the Nations; *Rome* hath enlarged her Empire to the end of the World; this signifies, that the *Roman Empire* hath subdued all Nations, and extended its *bounds* even to the utmost parts of the Earth.

Rome must always be considered together with her Empire.

This being *supposed* and *proved*, that the *City* is the whole *Babylonian* and *Antichristian Empire*; it must be remembred, that this Empire of *Antichrist* is made up of *ten Kingdoms*, and ten *Kings*, who must give their power to the beast: *The ten horns which thou sawest are ten Kings. These have one mind, and shall give their power unto the beast.* From which 'tis clear, that the *tenth* part of the City signifies here one of those *ten* Kingdoms, under the authority of the *Antichristian Kingdom*. *A tenth part of the City fell*, *i. e.* one of these *ten Kingdoms*, which make up the *great City*, the *Babylonian Empire* shall forsake it. This therefore, is *exactly* that, which must happen within a little while after, the three *years* and a half of the total suppression of the Truth shall be *expired*; and a while after that the *Witnesses* shall be rais'd, *i. e.* after the profession of the *Truth* shall be rais'd to life again in *France* and elsewhere.

The tenth part of the City is one of the ten Kingdoms, that make up the Empire of the Papacy. Chap. 17. 12, 13.

And then, *the same hour*, immediately after that, the *Reformation* shall be establisht by a *Royal Edict*, without delay; *There shall be an Earthquake*, and *a tenth part of the City shall be overturn'd*. Mark that, the Earthquake, *i. e.* the great alteration of affairs

affairs in the Land of the *Papacy*, must for *that time* happen only in the *tenth* part of the *City* that shall *fall*: for this shall be the effect of this Earthquake. Part 2.

Now what is this *tenth part of this City*, which shall *fall*? In my opinion, we cannot doubt that 'tis *France*. This *Kingdom* is the most considerable *part*, or piece of the *ten horns*, or *States*, which once made up the great *Babylonian City*: *it fell*; this does not signify, that the *French Monarchy* shall be *ruin'd*; it may be humbled; but in all appearance, Providence does design a great elevation for her afterward. 'Tis highly probable, that God will not let go unpunisht the horrible outrages which it acts at this day. Afterward, it must build its greatness upon the ruins of the *papal Empire*, and enrich it self with the spoils of those who shall take part with the *Papacy*. They who at this day *persecute* the *Protestants*, know not whither God is leading them: this is not the way by which he will lead *France* to the height of glory. If she comes thither, 'tis because she shall shortly change her road. Her greatning will be no dammage to *Protestant States*; on the contrary, the *Protestant States* shal be enricht with the spoils of others; & be strengthned by the *fall* of *Antichrists Empire*. This *tenth* part of the *City* shall *fall*, with respect to the *Papacy*; it shall break with *Rome*, and the *Roman Religion*. One thing is certain, that the *Babylonian Empire* shall perish through the refusal of obedience by the *ten Kings*, who had given their power to the *Beast*. The thing is already come to pass in part. The Kingdoms of *Sweden*, *Denmark*, *England*, and several *Soveraign States* in *Germany*, have withdrawn themselves from the *Jurisdiction* of the *Pope*. *They have spoyl'd the harlot* of her riches.

France shal shortly fall, not by a ruin of the Monarchy, but by a ruin of Popery.

Part 2. *They have eaten her flesh, i.e.* seiz'd on her *Benefices* and *Revennes*, which she had in their *Countries*. This must go on, and be finisht as it is begun. The *Kings*, who yet remain under the *Empire of Rome*, must break with her, leave her solitary and desolate.

But who must begin this *last revolt?* 'Tis most probable, that *France* shall. Not *Spain*, which as yet is plunged in *superstition*, and is as much under the *tyranny* of the *Clergy* as ever. Not the *Emperor*, who in *Temporals* is subject to the *Pope*, and permits that in his *States* the *Archbishop of Strigonium* should teach, that the *Pope* can *take* away the *Imperial Crown* from him. It cannot be any Countrey but *France*, which a long time ago hath begun to *shake off the yoke of Rome*. 'Tis well known, how *solemnly* and openly *war* hath been declared against the *Pope*, by a *Declaration* of the *King*, (ratified in all the *Parliaments*) by the decisions of the *Assembly* of the *French Clergy*, by a *Disputation* against the *Authority of the Pope*, managed in the *Sorbon*, solemnly, and by order of the *Court*. And to heighten the affront, the *Theses* were posted up, even upon the *gates* of his *Nuntio*. Nothing of this kind had hitherto happened, at least in a time of peace, and unless the *Pope* had given occasion by his insolences.

Besides this, *Superstition* and *Idolatry* lose their credit much in *France*. There is a secret *party*, though well enough known, which greatly despiseth the popular *Devotions*, *Images*, worship of *Saints*, and is convinced that these are *humane institutions*; God is before-hand preparing for this great work.

To this it may be objected, that for the last hundred and fifty *years*, the *Popes Empire* hath not been

been made up of *ten Kings*, becauſe the *Kings* of Part 2.
England, Sweden, Denmark, &c. have thrown off his Government; and conſequently, *France* is not at this day the *tenth* part of the *Babylonian Empire*, for 'tis *more* then a *tenth* part of it. But this is no difficulty: for we muſt know, that things retain the *names* which they bore in their original, (without regarding the alterations which time does bring along.) Tho at this day, there are not *ten Kingdoms* under the *Babylonian Empire*, 'tis notwithſtanding certain, that each *Kingdom* was called, and ought to be called in this Prophecy, the *tenth* part; becauſe the Prophet having deſcribed this *Empire* in its beginning, by its *ten horns*, or *ten Kings*, 'tis neceſſary for our clear underſtanding, that every one of theſe *ten Kings*, and *Kingdoms*, ſhould be called *one* of the *ten* Kings, or of the *ten* Kingdoms, with reſpect to the original conſtitution of the *Anti-chriſtian Empire*.

Seeing the *tenth part* of the *City* which muſt *fall*, is *France*, this gives me ſome hopes, that the *death* of the *two witneſſes* hath a particular relation to *this Kingdom*. 'Tis the *ſtreet* or place of *this City*, *i.e.* the moſt fair and eminent *part* of it. The *Witneſſes* muſt remain dead upon *this Street*, and upon it they muſt be raiſed again. And as the *death* of the *Witneſſes* and their *Reſurrection* have a relation to the *Kingdom of France*, it may well fall out, that we may not be far diſtant from the *time* of the *Reſurrection* of the *witneſſes*, ſeeing the three *years* and a half of their *death*, are either begun, or will begin ſhortly.

And in the earthquake were ſlain ſeven thouſand; in the *Greek* it is, *ſeven thouſand names of men*,

Part 2. and not seven thousand men. I confess, that this seems somewhat mysterious: in other places we find not this phrase, *names of men* put simply for *men*. Perhaps there is here a figure of Grammer called, *Hypallage casus*, so that *names of men*, are put *for men of name*, i.e. of raised, and considerable quality, be it on the account of riches, or of dignity, or of learning. But I am more inclined to say, that *here* these words, *names of men*, must be taken in their natural signification, and doe intimate, that the total *Reformation of France*, shall not be made with bloodshed, nothing shall be destroyed but *names*, such as are the names of *Monks*, of *Carmelites*, of *Augustines*, of *Dominicans*, of *Iacobins*, *Franciscans*, *Capucines*, *Iesuites*, *Minimes*, and an infinite company of others, whose number 'tis not easie to define, and which the Holy Ghost denotes by the number *seven*, which is the number of perfection, to signify, that the orders of *Monks* and *Nuns*, shall perish for ever. This is an *Institution* so degenerated from its first Original, that 'tis become the arm of *Antichrist*; These orders cannot perish one without another.

If any will have it, that these seven thousand, slain, signifie, that there shall be *bloodshed*, it shall not be *great*; for the number seven put for an indifinite number, never signifies a *great one*. *De Launay* is very much mistaken when he sayes, that the seven thousand, who had not bowed the knee to Baal, signified a great multitude; on the contrary they signified a very small number, indeed the number was so small, that *Elijah* did not know of them: he sayd, *I am left alone*.

2 King. 19. 18.

The *Kings of France* at this day, do lift their *authority* so high, that nothing can resist it. 'Tis there

therefore probable, that every thing will bend under the yoke of their *Will* when they ſhall reſolve to break with *Rome*: and it ſeems as if the Providence of God was preparing the way unto this thing, by the *Clergies Declaration*, confirmed by that of the *King*, *viz.* that *Kings depend on none in any thing which concerns Temporals*; *and that 'tis never lawful to deny obedience to them upon a pretext of Religion*. For if this be once fixed, whenever it ſhall pleaſe the *Kings of France* to forſake the Communion of *Rome*, (by this *Principle* of the *preſent Biſhops*) it cannot be allowed, that the *People* ſhould *rebell* againſt them. I look on that which is happened in *England*, as another preparation unto this Event: A *King* of a *Religion* contrary to that of the *State reigns* peaceably; the reaſon is, that Providence will *accuſtome* the *ſubjects* to pay ſubjection to *Princes* who are enemies of the *Ruling Religion*. Part 2. The authority of the Kings of *France* ſhall prevail over the ruling Religion.

And the remnant were affrighted, and gave glory to the God of heaven. This is the total *converſion* and *reformation* of the *tenth* part of the *City*, *i.e.* of the *Kingdom of France*, that ſhall quickly follow, after the *Kings of France* ſhall have broken with the *Biſhop of Rome*.

V. 14. *The ſecond Wo is paſt, and behold the third Wo cometh quickly*; namely, the ſecond of the *three Woes*, which had been denounced after the ſound of the *fourth* Trumpet. *And I heard an Angel flying through the midſt of Heaven, crying with a loud voyce. Wo, wo, wo to the inhabitants of the earth, by reaſon of the other voyces of the Trumpet, which are yet to ſound.* The *firſt* of theſe three woes was the *Graſhoppers*, who came up out of the bottomleſs pit with their Head *Apollyon*, and in Hebrew *Abaddon*. Theſe Graſhoppers are plainly Chap. 8. 13. Saracens denoted by Graſhoppers,

Part 2. ly the *Saracens*, *Arabians* with their Head *Mahomet*. The *ſecond* Wo, is the domination of the *Turks*, who paſſed from the otherſide of *Euphrates* at the ſound of the *ſixth* Trumpet. And the *third* Wo is the fall of the *Antichriſtan Empire*.

Theſe three *great events* deſerve to be diſtinguiſht from all others; for they have changed, or ſhall change the whole face of the world.

And the ſeventh Angel ſounded, &c. this which follows, concerns the *Kingdom* or *reign of Ieſus Chriſt* and the *Church*, and conſequently, muſt be reſerved to another place.

CHAP. XIV.

Obſervations upon the 17, 18, 19. *Chapters of the Revelation, concerning the fall of* Antichriſt's *Kingdom. A brief Methodizing of the events, which the Holy Ghoſt had diſplaced in the Viſions.*

THe ſeventeenth *Chapter* contains ſomething that relates to the deſtruction of *Antichriſts Kingdom*.

V. 16. *And the ten horns which thou ſaweſt upon the beaſt, theſe ſhall hate the whore, and make her deſolate and naked, and ſhall eat her fleſh, and burn her with fire.*

V. 17. *For God hath put in their hearts to fulfill his will, and to agree and give their Kingdom unto the beaſt untill the words of God ſhall be fulfilled.*

There's nothing in this paſſage, that hath not been opened, or is obſcure. 'Tis clear, that theſe *Kings*, who through ignorance, or weakneſs, ſuffer'd

ſer'd *their power* to be uſurped by the *Empire* of the *papacy*, ſhall take it again; *they ſhall eat her fleſh*, *i.e.* ſhall enrich themſelves with her benefices & revenues; *and burn her with fire*, *i.e.* ſhall aboliſh the the memory of this *Romiſh Empire*, ſo that nothing but aſhes ſhall remain of it. Part 2.

The 18th *Chapter* is a long deſcription of the *ruin* of the *Antichriſtian* and *Babylonian Empire*. I have no need to enter into this Chap. becauſe I find nothing in it of that which I principally ſeek, which is, thoſe certain *characters* which can inform us of the time of this *fall*; namely, whether it be nigh at hand, or afar off. There is nothing *there* concerning it, except that which is general. As to this *Chapter*, I will ſay only. *Firſt*, We muſt remember the remarque, which hath been often made by us, that Babylon *here* does not ſignify ſtrictly the *City of Rome*, as moſt have imagined. 'Tis the *whole Babylonian Empire*, as appears from theſe wotds, *Come out of Babylon my people.* I do not think, that any great number of *Gods people*, hath come out of the *City of Rome*; hitherto we have not ſeen it. My *ſecond* remarque is, we muſt not (as is uſually done) over much preſs the myſtical ſenſe of *divers merchandiſes*, which are reckon'd up, and were ſold in that *City*. I do not believe, that there is any other myſtery in this thing, than that this *Babylonian Empire* being ſet forth under the Emblem of *a great City*, it was neceſſary to repreſent it as a *City* of great *commerce*; for that is inſeperable from great Cities. Not but that theſe merchandiſes, and the many inſtruments of Luxury and pleaſures, which are ſaid to have been in this *City*, do not very fitly ſignify, and according to the deſign of the Holy Ghoſt, both the *Simony* and *debaucheries* of this *corrupted Church* in the general. But I believe not that

We muſt not over much ſeek myſteries in the particular merchandiſes of Babylon.

Part 2. that 'tis necessary to enquire particularly what is meant (for example) by the silk, the precious stones, the fine linnen, &c.

The burning of Babylon must not be understood literally.

My *Third* Observation upon this 18th *Chapter* is, we must not interpret literally the Metaphors of *burning*, *fire*, *blood*, and *slaughter*, which the Holy Ghost sets before us. Certainly, these are not the Methods which God makes use of to establish his *Kingdom*. I think indeed, as I have already said, that God will suffer *Rome* to be *sackt*, as he suffer'd *Jerusalem* to be: I further believe, that this great change in *Religion*, will not be made without blood shed, as it hapned in the last age. But seeing the *City*, in this *Chapter*, and generally in the *Revelation*, takes in the whole *Babylonian Empire*, we must not imagine that all this great circuit of Countries shall be laid desolate.

The 19th *Chapter* is the last in which mention is made of the destruction of *Antichrists Kingdom*. The ten first *Verses* of this Chapter must not be disjoyned from the fore-going *Chapter*, for they are only the continuation of it; The solemn rejoycings of the *Elect*, after the *ruin* of *Babylon*, and the consummation of the *Christian Church*, here below upon Earth.

The eleven last *Verses* of the *Chapter*, contain a wonderful vision, wherein *Jesus Christ* appears sitting upon a white Horse, having the titles of *faithfull*, of *true*, of the *word of God*, of *King of Kings*, of *Lord of Lords*. He gathers his armies together, to fight against the *Beast*, and against the *false Prophet*. An Angel stands in the Sun, and calls to all the fowls of Heaven, to come and eat the flesh of those men that must be slain in that great battel, which was to be fought. On the other side, the *Beast* and

and the *false Prophet* gather their forces; the battel is fought; the *Beast* and *Kings* are overcome; he is taken with his *false Prophet*; both are cast into the lake of fire and brimstone, together with all those who had worshipt the *Image of the Beast*. All this is magnificent, and the Figures are lofty. But there is nothing new in this; and in my judgement, 'tis nothing but a recapitulation of the fore-going *visions*, concerning the ruin of *Antichrists reign*. The *vision* of the eleventh *Chapter* is an Epitome of the *visions* that follow, and this is properly an Epitome of the *visions* which went before; therefore I do not judge it necessary to insist upon it. Especially, seeing nothing is found of that which we seek for; namely, the signs and marks by which it may be known, when and at what time the *reign* of *Antichrist* must *end*. 'Tis in the 11, 14, and above all in the 16th. *Chapter*, that we find the *Characters* of this *end*, and of the *time* in which it must come to pass. Therefore it was necessary only, that we should insist upon those *Chapters*. Part 2.

I will only make the observation upon this *Chapter*, which I made upon the fore-going. That we must not understand literally the expressions of *war* and *destroying*, that are used here: for example, that *Jesus Christ must tread the wine-press of the wrath of God, that he must give to be eaten by the fowls, the flesh of Kings, of Captains, of mighty men, of Horses, of free, and bond*, &c. These are Metaphors borrowed from *war*, and must be understood suitably to the nature of this *spiritual war*, which Jesus Christ must make against *Idolatry*, *Superstition*, *Heresies*, and *Tyranny*: his quarrel is with these, and not with *men*. Besides the reasons alledged, we have here a convincing one, that the

The slaughter and murthers in the 19th Chapter, must not be understood literally.

Part 2. Verſ. 15. the *Inſtrument* of ſo many *victories*, and which muſt make ſuch a ſlaughter, is *the ſharp ſword, that comes out of the mouth of him who ſitteth upon the white horſe. And the remnant was ſlain with the ſword of him that ſat upon the horſe --- and all the fowls were filled with their fleſh.* Now all know, that this ſharp ſword, that comes out of the mouth of Jeſus Chriſt, is *the Word of God*; a ſpiritual ſword, which muſt act only ſpiritual ſlaughters, and which does not deſtroy the lives of men, but their manners and Idolatries. So that I fear, leſt thoſe are miſtaken, who hope to render to *Babylon* that which we have received from her; *and in the cup which ſhe hath filled, to fill to her double*, *i. e.* to give her blood for blood, torment for torment. This is not the *ſpirit* of the *true Church*.

I have now done with this ſubject, and I think there remains but one thing to do, that I may give a clear *Idea* of our *prophecies*, and that is, to *Epitomize* and rank, according to *the order of time*, the various *events* which relate to the *ruin* of *Antichriſts Kingdom*, which the Holy Ghoſt diſplaced and confounded, to the end that the *prophecies* might not be clearer than God did intend they ſhould be. As for the ſeven *plagues* of the ſeven *viols*, they are perfectly ranked according to their order, and according to their times.

A compendious Methodizing of the events which muſt bring *Antichriſt's* Kingdom to its ruin.

1. The *firſt* plague of the *firſt* viol, begins about the *year* of our Lord 900. it laſts almoſt 150. *years*, and ends under the *Popedom* of *Leo* IX. about the *year* 1050.

2. The *ſecond* and *third* plagues, which are the *Croiſades*, begin at the end of the *eleventh* age, and end at the going out of the *thirteenth*, in the *year* 1270. or 1272. For till then ſome of the *Latins* kept poſſeſſion in *Paleſtine*, ſo that they take up

up the ſpace of about two hundred *years.* Part 2.

3. The *fourth* plague begins before the *Croiſades*; but if we pleaſe, we may place its beginning where the foregoing ends. This *fourth plague* is the *encreaſe* of the *Papal yoke*, and this *Period* beginning at the *year* 1270, ſhall continue untill the *year* 1378, when the conſequent of the *fifth* plague begins, namely, the weakning of the *Papal reign* by the ſchiſm. Therefore this *Period* will contain 108 *years.*

4. The *fifth* plague is the removing of the *Popes* to dwell at *Avignon*, and the grand *Schiſm* of the *Weſt.* It begins in the *year* 1305 and laſts untill the *year* 1440. This *Period* being a little jointed within the former, ſhall laſt 130, or 135. *years.*

5. The *ſixth* plague, which is the paſſage of the *Turks* into *Europe*, and the deſolations which they made in the *Popes Dominion*, and in the *Latin Church*, beginning towards the end of the *fourteenth* Age, about the *year* 1370. and laſting untill the ſiege of *Vienna* under *Charles* the fifth in 1529, this *Period* will be 150 *years.*

6. The *ſeventh* plague beginning about the *year* 1520, and laſting untill the *end* of our *Age*, and the beginning of the *next*, muſt laſt about 190 *years.* This laſt *Period* is longer then the reſt, becauſe God intended to ſubdivide it into *three* other *Periods.*

7. The *firſt* Period of this *laſt* viol, is the *harveſt*, which laſted 30, or 40 *years*, from the *year* 1520, untill 1560, when all the *Countreys*, which were to be *Reformed*, had embraced the *Reformation.*

8. The *ſecond* period of this *ſeventh* viol, is that ſeaſon and ſtate of reſt and victory, which the *Papacy* regain'd, and this *period* laſts from 1560, or 1570; for ſince that time *Popery* hath received no

Part 2. no conſiderable check, but rather hath much prevailed; it hath made *war* againſt the *ſaints*, and hath overcome them.

9. Towards the concluſion of this *ſecond* period of the *ſeventh* viol, a ſore *perſecution* muſt happen. The *Witneſſes* clothed in *Sackcloth*, *i.e.* the faithful, who are under the Croſs, ſhall be oppreſſed, and remain *dead* in the *ſtreet* of the *great City* for three *years* and a half. That is, the *profeſſion* of the *Truth* ſhall be wholly *ſuppreſſed*: but the *Truth* it ſelf ſhall not be *buryed*, nor layd in the grave, nor forgotten.

10. At the end of the three *years* and a half, ſhall begin the *third* period of the *ſeventh* viol, which the Holy Ghoſt calls the *vintage*. This is *the total ruin of Antichriſts Kingdom*, and this period ſhall laſt 20, or 25 *years*; 'tis probable that it will *begin* about the *year* 1690, or a little while after.

11. The firſt thing, which ſhall be done in the *third* period of the *ſeventh* vial, is the *Fall* of the *tenth* part of the *City*, *i.e.* of *the Kingdom of France*, which ſhall break with the *Kourt of Rome*, and wholly change the face of *Religion* in that *Kingdom*. This is the firſt action of the *vintage*.

12. The *Beaſt* and the falſe *Prophet*, the *Pope* and his *Agents*, ſhall *rally* all their *forces*: but God ſhall *muſter* all his together, and give the laſt blow to *Popery*: then the Beaſt and the falſe *Prophet* ſhall be thrown into the lake, and plunged into the bottomleſs pit: *Babylon* ſhall wholly *fall*; and it ſhall be ſaid, ſhe *is fallen*, ſhe is fallen.

CHAP.

CHAP. XV.

The Reaſon why in this work we ſpeak of ſome things ſo poſitively. The linking together of our Principles, ſuffers us not to doubt, that we now are at the end of the reign of the papacy.

IN the *firſt Edition* of this *work*, I did *here* finiſh what I had to ſay about thoſe events paſt and future, which concern the *ruin* of *Antichriſts* Kingdom. *Second Editions* have this advantage, that they may be ſuted to the palates of the *Readers*, of whom a tryal hath been made. And (were it poſſible for me to do it) I would gladly uſe this piece of prudence, with reſpect to a Remarque, which very many have made; namely, *that in this diſcourſe we ſpeak over poſitively, and with too much confidence, concerning things which at the moſt ought to be propounded only as conjectures.* Perhaps ſome time or other men ſhall know *the principal reaſon*, which made me ſpeak in ſo *confident* a manner, and with ſuch tokens of *aſſurance*. In the mean while I deſire their attention to ſeveral things which I have to ſay.

The *firſt* is, That *I do not ſpeak ſo confidently, as 'tis believed, concerning the moſt part of thoſe things which are yet to come*: for example, I ſay not down *the exact time of the reſurrection of the witneſſes*. I do not ſay, that it ſhall be exactly in ſuch *a year*; for I have declared, and do ſtill declare, that I know not from what time God ſhall pleaſe to begin, the

There are ſome things, that are propounded only as ſtrong conjectures.

Part 2. the reckoning of the *three years and a half*; Not but that I ſtrongly hope, that God intends to begin it at the time of the *Revocation of the Edict of Nantes*: but this doth not riſe to a full aſſurance. That which concerns the *riſing again* of our *Reformation* by way of *inſpirations*, the approaching *Reformation* of *France* by way of *Authority*, the *fall* of the *tenth* part of the *City*, *i. e.* of *France*, which ſhall forſake the *papal Kingdom*; this I ſay ſeems to me to be more than a *conjecture*, I confeſs it; and if things ſhould fall out otherwiſe, I ſhould be very much miſtaken. But however, if the *fall* of *popery* ſhould begin in ſome other *place*, I would ingenuouſly confeſs that I was deceived, which is not impoſſible. That which I ſaid, That the *Countries*, *Kingdoms*, and *States*, which are not under the *papacy*, ought not to be accounted *the ſtreets of the great City*, and that they muſt not feel any *perſecution*, ſeems to me more than probable, and I believe it. But notwithſtanding, I declare, that I do not make it an Article of faith; and if it ſhould fall out, that God ſhould ſend his deſolating ſcourge upon all the *Reformed Churches* in *Europe*, without excepting the places where our *Religion* at this day bears ſway; I grant that men will have right to accuſe me, that I have gueſs'd wrong, but not that I made raſh concluſions. And truly, when I conſider the *horrible looſeneſs*, which every where prevails, I confeſs, that I cannot but fear leſt God ſhould throw *all* into the ſame furnace.

What is propounded as certain.

Behold therefore, what I *aſſert*, namely, that *this is the laſt perſecution*, *which* Antichriſt *muſt raiſe againſt the Church*, *and that we are near the end of the twelve hundred and ſixty years* (which is the Period of his *Empire*,) *and that in the beginning of the*

the next age, this Empire must see its end. If I should be mistaken *nine* or *ten years*, and that this *Empire* should (instead of ending in the *year* 1710, or thereabouts) run on untill the *year* 1720, I do not think that any could justly treat me as a false Prophet, and accuse me of rashness. Many will not forbear to judge me *rash*, because I propound my conjectures about these things as certain conclusions. To this I have a *second* thing to say, That none hath reason to be offended, that I am *possessed* with, and *perswaded* of that, which I think I evidently see, and that I find the proofs of what I propound convincing to my self. I should do ill to demand of others the same assurance, and oblige them to entertain the same perswasion; I declare the contrary in expres terms: I am well content (as I have said) that my Readers should account these assertions to be conjectures, provided that I may have the liberty to believe what I see, or what I believe I see in the *writings* of the *Prophets*. Besides, it seems that there is no great necessity of punishing me for this pretended rashness; seeing if so be that I am mistaken, *Time* is preparing for me a *mortification* sore enough. Let us leave *Providence* to work: it will discover who is guilty of *rashness* and fond credulity. Part 2.

Our principles must be considered.

The *last* thing which I would say for my justification is, that before any condemns me of rashness, as to what I hold, that we are at the *end* of the 1260 *years* of *Antichrists reign*, my principles must be duely weighed, and that not each apart (as perhaps some have done) but conjointly. Behold the *principles* and their connexion. 1. The first is, that *the papacy is the* Antichristian Empire *of which these Prophecies speak.* 2. *That Idolatry is the principal Character of this* Antichristian Empire.

Part 2. 3. *That this* Empire *of the Beaſt muſt begin when the Roman Empire was diviaed into ten Kingdoms, and when that Head (the Emperors) which was in the Apoſtle Pauls time, was deſtroyed.* Here are *three principles*, which I know not how any *Proteſtant* can doubt of. We ſhall preſently ſee whither they will lead us. 4. My *fourth principle* is, that I have hit the truth in the explication of the *ſeven viols*, ſo that the ſtinking ulcer in the *firſt* is *the horrible corruption of the Church of* Rome *in the tenth Age*. The Sea and rivers of blood in the *two* following *plagues*, are the *Butcheries acted by the Croiſades*, The encreaſe of the Sun's heat in the *fourth plague*, is *the encreaſe of the papal authority*: the Eccliſpe and darkning of this Sun in the *fifth plague*, is *the grand Schiſm between* Rome *and* Avignon: the Kings of the Eaſt, who paſs over *Euphrates*, in the *ſixth plague*, are *the Turks, who paſs over the* Bosphorus *to invade the remainder of the Greek Empire, and a part of that of the Latins*: and laſtly, the dividing of the great City into *three* parts, in the *ſeventh plague*, is *the dividing of the Latin Church into three Communions, Papiſts, Lutherans, and Reformed.* I lay down as a *principle*, which I cannot doubt of, that I have hit the mark in the *explication* of theſe *plagues*. But this ('tis ſaid) ſeems *raſh*, to aſſert ſo confidently that which can only be a ſtrong conjecture. Men may object what they pleaſe againſt this expoſition, but I cannot recant it. And I deſire the World ſeriouſly to conſider only theſe *two* things. 1. *That my explications very well agree with the words and Metaphors of the prophecy.* 2. *That 'tis impoſſible that chance ſhould produce an explication ſo univerſally lucky.* It muſt be remembred what we ſaid concerning the *Epiſtles* to the *ſeven Churches*, on the queſtion, whether

whether they are *Prophetical?* We granted, that there are ſome paſſages that agree well with the applications which are made: but we obſerved, that theſe applications are far from being univerſally *true*: 'tis therefore *chance* that produced thoſe lucky agreements. But if any one comes, who ſhall make ſuch a meaſured diviſion of *times*, and ſuch a juſt application of theſe times, and the events in them, unto the *Characters* with which theſe *ſeven Churches* are marked, ſo that nothing is defective; *then* I ſhall remain perfectly ſatisfyed, that this laſt *Interpreter* hath exactly hit the *truth*; it will be no longer a conjecture. Let me therefore be permitted to remain perſwaded, *that I have hit the truth as to the ſeven plagues*, ſeeing they ſo perfectly agree with the events which are paſt. Part 2.

My *fifth Principle* is, *that I have not been leſs happy in hitting the true ſenſe of the harveſt and vintage* in the *fourteenth chapter*. A man muſt be blind, if he ſees not, that theſe are the two parts of the fall of *Babylon*. *Babylon is fallen, is fallen, that great city*; and immediately after, this fall is divided into *harveſt*, and *vintage*: I cannot hinder my ſelf from ſeeing, that this ſignifies *the firſt fall of Popery, by a firſt Reformation*, which certainly is come to paſs: and *the final fall of Popery, by a ſecond Reformation*, which muſt come to paſs. None can, I think, ſeriouſly conſider the perfect agreement between the repreſentations and the Original, but he will be perſwaded that 'tis ſo.

6. My *ſixth* and laſt *Principle* is, *that we are in the laſt Perſecution which the Church muſt ſuffer, from the Kingdom of Antichriſt*. And this laſt concluſion, ſo naturally and neceſſarily flowes

Part 2. from the foregoing ones, that none can acknowledge the preceding, but he must likewise own the truth of this. Let us *now* see whither these *Principles* do lead us.

All our Principles lead us unto the *eighteenth Age* to find the end of *Antichrists* reign.

If the *Papacy* be the *Antichristian Kingdom*, then certainly the *period* of 1260 prophetick *dayes*, or 1260 *years* (which are assigned to the duration of the Kingdom of the Beast) belong to *it*. If the principal *Character* of this Kingdom is *Idolatry*, 'tis clear, we must begin to reckon the duration of this Kingdom from that time in which *Idolatry* was set up in the *Church*. Now 'tis certain, that the Idolatrous worship of *Reliques* and of *Saints* was fully established in the *fifth* Age: Reckon 1260 *years* since the *fifth* Age, this will bring you to the beginning of the *eighteenth* Age.

If the *Empire* of the *Papacy* be the Empire of the *Beast*, we must begin it at the time when the *Roman Empire* was divided into *ten Kingdoms*. For the Holy Ghost speaks so in expreis and clear terms. Reckon 1260 *years*, since the division of the Roman Empire into ten Kingdoms, which was done in the *fifth Age*, and this will lead you to the *eighteenth Age*.

If the *Roman-papist See* is that man of sin, of whom *St. Paul* speaks in the 2d Chap. of the Epist. to the *Thessalonians*, we must reckon the 1260 *years* (assigned to his Empire) from the time that the *Imperial dignity* which *held at Rome*, ceased to *hold*, or withhold, which happened in the *fifth Age*. Reckon again your 1260 *years* since that time, and you will see, that you fall upon the *eighteenth Age*.

v. 6, 7.

If we have hit right in explaining the *seven viels*, and the *seven plagues*, the last *viel* hath been poured out since the time of *Luther*, and its influence

influence is running ſtill, according to the pro- Part 2.
portion of the preceding *viols*; it cannot be running out above *two hundred years*. Reckon again by this rule, and you will fall into the *eighteenth Age*.

If the *harveſt* and the *vintage* in the *fourteenth chapter*, are really the *firſt* and *ſecond* part of the *fall* of the *Antichriſtian Papacy*, which muſt be produced by as many *Reformations*, then the *Reformation* in the *laſt Age* muſt have been the *harveſt*: lengthen as much as you pleaſe the ſpace of time between the *harveſt* and *vintage*, you cannot make it longer than *two hundred years*. Reckon, and you will fall upon the *eighteenth Age*, to find *there* the vintage, and the final *ruin* of the *Papacy*.

Laſtly, if all that we have ſaid is rational, 'tis impoſſible that this ſhould not be the *laſt perſecution*: for the *Reformation* cannot be raiſed again ſo as to fall down a ſecond time, ſeeing we have proved, that the *Period* of 1260 *years* is about to expire: therefore reckon *this perſecution* as the *laſt*, and make it to be as long as you will, provided you obſerve the meaſure which God hath ſet to the longeſt *perſecutions* that the *Church* hath ſuffered, and this however will bring you unto the *eighteenth Age*.

Obſerve, I pray you, how many things do bring you to this *eighteenth Age*. Admire the *meeting* of ſo many *paths*, which do all bring you to the ſame *point*. And remember this undoubted *Principle*, that *'tis impoſſible that falſe conjectures ſhould hit right in every thing*.

I entreat above all, the *Roman-Catholicks* to conſider ſeriouſly this *Principle*. How can they perſwade themſelves, that a ſyſtem of lyes and falſe

Part 2. ſuppoſitions ſhould hang well together? That we ſhould find in their *Roman See* exactly all the *Characters*, which are given to *the man of ſin*, to *the Beaſt in the Revelation*, to *ſpiritual Babylon*, to *the whore clothed in ſcarlet*; that we ſhould meet with the *Characters* of the *Papacy* in its *birth*, exactly in *the time* that the Prophets have markt out for the *birth* of the *Antichriſtian Kingdom*; that we ſhould find ſo exact theſe *ſeven* great judgments of God, denoted by *ſeven* plagues; that God ſhould exactly at this time permit, that *F. Maimbourg* ſhould publiſh one *hiſtory* upon another, *of the declining of the Empire*, *Of the Croiſades*, *Of the Schiſm of the Greeks*, *Of the great Schiſm of the Weſt*, *Of Lutheraniſm*, *and Of Calviniſm*, for this purpoſe, to raiſe our attention unto theſe great *events* of the *ſeven plagues*, which without this, perhaps none would have thought of. I earneſtly beſeech them (I ſay) ſeriouſly to conſider this heap of circumſtances, and to tell me in their Conſciences, whether *Chance* can produce an *agreement* of above a hundred or two hundred *points*, relating to the ſame ſubject. None can ever make this reflection ſeriouſly, but he muſt be convinced.

CHAP.

CHAP. XVI.

Of the thouſand years reign. That in all the paſt time, there is not a time to be found, wherin Satan hath been bound. Four heads of arguments to prove this reign. The firſt is, the fifth Monarchy, ſo plainly promiſed to the ſaints.

WE have done examining that which relates to the *fall* of the *Antichriſtian Kingdom*. That we may keep our word, that we gave in the *Title* of our *ſecond part*, we muſt *now* enquire, what muſt happen to the *Church* after that *great event*. This is laid down in the 20 *chapter* of the *Revelation*, in theſe terms.

v. 1. *And I ſaw an Angel come down from heaven, having the key of the bottomleſs pit, and a great chain in his hand.*

v. 2. *And he laid hold on the dragon, that old ſerpent, which is the devil and Satan, and bound him a thouſand years.*

v. 3. *And caſt him into the bottomleſs pit, and ſhut him up, and ſet a ſeal upon him, that he ſhould deceive the nations no more, till the thouſand years ſhould be fulfilled; and after that he muſt be looſed a little ſeaſon.*

v. 4. *And I ſaw thrones, and they ſat upon them, and judgment was given unto them: and I ſaw the ſouls of them that were beheaded for the witneſs of Jeſus, and for the word of God, and which had not worſhipped the beaſt, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Chriſt a thouſand years.*

v. 5. *But*

Part 2. v. 5. *But the rest of the dead lived not again, until the thousand years were finished. This is the first resurrection.*

Behold the Text, which is the subject of so many doubts, and so many controversies! Behold that which hath made the pretended Hereticks, who are call'd *Chiliasts*, and *Millenaries*. I mean not those *Chiliasts*, who have believed a thousand years reign of the Church, during which time it must enjoy (according to their opinion) the carnal and sinful pleasures of the world: these were filthy spirits, which came out of the Dragons mouth.

A distinction between carnal and spiritual Millenaries.

But as for those, who believe, that after the *ruin of Antichrist*, and before the end of the world, God reserves to himself a *period* of a *thousand years*, in which he must reign by himself and his people, pour out upon them an abundance of his spirit, bring all *Nations* to his *knowledge*, govern them with a golden scepter, and no longer with an iron one, secure them from all evil, and from all danger of corruption: as for these, I say, the time is coming, and that very shortly, that men shall be ashamed that they have branded them with the names of *Chiliasts*, of *Millenaries*, and fifth-*Monarchymen*. I have formerly observed, that there is something that is surprizing and divine in the due understanding of *Prophecies*. We wonder at the strange stupidity of the *Jews*, who do not discern in their own Oracles, our *Jesus* and their *Messias*. We are Astonisht at the dismal blindness of the *Papists*, who do not see the *Beast* and *Antichrist* in that which they *call* their *Holy See*, and their *Holy Church*. God hath had reasons, why he hath given these men eyes that they should not see, and a heart void of understanding. Certainly here is the same

same thing. There must be a blindness greater then can be imagined, in those who see not *this Kingdom of Iesus Christ*, and *the Church*, which must make the *seventh Period* of the world. There is something supernaturall in this blindness. I had this favour from God, that I saw this *Reign* in the *Scriptures*, ever since I was able to read and understand them, without having read either any *Commentaries* upon the *Revelation*, or *writings* of the *Millenaries*. I hope to make out the truth of this Reign with such clearness, that it shall be difficult to make any doubt of it. Part 2.

'Tis surprising that men have not seen in the Scripture the Reign of Iesus Christ on the earth.

First, it is agreed on all hands, that within the duration of the *Church*, we must necessarily find a *Period* of a *thousand years*, in which it may be said, that *Satan hath been bound*, *i.e.* hindred in his *designs*, which are *seduction* and *persecution*. This it too plain to be denyed. But where shall we find this *Period*? I am sorry to see so great, so learned, and so holy a person as *Usher* Archbishop of *Armagh*, to place this period of a *thousand years* within the time of *Christs* Incarnation, and the eleventh *Age*. How can any one say, that the *Devil* was bound during that space? Is it with respect to *seduction*? In the *three* first Ages did he not seduce men? Were not the *Pagans* seduced? Their Religion, was it not the *Ruling Religion*? There were *Christians*, I grant; but I am perswaded, that they were not the *fiftieth* part of the whole *Roman Empire*.

It is impossible to find in the time bypast room for the Period of a thousand years, in which Satan must be bound.

In the succeeding *Ages*, hath he not set on foot that grand seduction, that is called the *Beast*, the *False Prophet*, the *Kingdom* of *Antichrist*? Hath he not brought *Idolatry* into the *Church*, the abomination into the sanctuary, such *tyranny*, *pride*, and *corruption of manners*, that there was never greater

Part 2. greater among the *Pagans*? With respect to *persecution*, hath he been bound; how much *blood* hath he shed? how many *Butcheries* hath he acted? how many *Massacres*? what a great number of *Martyrs*! Can it enter into any mans thoughts, that this should be called the *Period* of *Satans* binding? He was never so broken loose.

The falsity of their hypothesis, who begin them at *Constantin.*

What do those gain, who come *three hundred* years *lower*, and hold, that *Satan* began to be bound at the time of *Constantin*? They must upon that principle, place their ending at the *year* thirteen hundred, and so include within their *Period* of the *thousand years* the rage of the *Beast*, who hath fed upon the blood of the saints, the seductions of the false Prophet, who makes the Image of the Beast to be worshipped, and the whole world to run after him, who obligeth all men to bear his mark upon their foreheads, who makes war against the *Saints*, and overcometh them. In one word, they must take in, into their *Period* of *Satans* binding, that space of time, in which the *Revelation* sets forth the *Dragon* as broken loose, giving his power to the *Beast*, and devouring the whole world. Once again, this is a blindness which I cannot conceive.

If there was no other argument against these two *Hypotheses*, this alone would be enough to convince me of their falsity; namely, the terrible confusion into which these *Authors* do put the *Visions* of the *Revelation*. To any one who hath studyed them, it is evident, that the *Prophet* hath observed the *Order* of *History*, at least in the gross of events. He had several *visions* concerning the same thing; and in the order of these vision, the order of all their circumstances does not alwayes, in every thing, agree with the *order* of events,

events, and this we have obſerved, and cleared. Part 2.
But I ſay it again, the groſs is alwayes according to the *order* of *hiſtory*: this order is obſerved in the *Revelation*, that the *birth* and *progreſſes* of *Antichriſts* Kingdom are laid down before its *fall*. Now the Authors we have ſpoken, do make St *John* guilty of a *Parachroniſme* of two thouſand *years*. After he had finiſht the narrative of the *ruin* of *Antichriſt*, and gone through a Period of 1260 *years*, which if we add to them the ſpace from the Incarnation of Chriſt, unto the revelation of the *ſon of perdition*, make almoſt two thouſand *years*. After this, I ſay, they make him on a ſudden to go back as far as the beginning of the *Chriſtian Church*. Is there any other inſtance of ſuch confuſion in this *book*? Let them ſhew it. What mean thoſe words, *After this* (ſo the *French* verſion) which begin the 20 *Chapter*, and *denote* always not only the ſucceſſion of *viſions*, but of *times*? This work is already larger than I intended to make it; but notwithſtanding I cannot forbear to lay down a few of our *arguments*, there are ſo many, that one might *crush* the contrary opinion with number: but I ſhall only urge the principal ones. I ſhall open as it were *four ſprings* of arguments, which I ſhall leave every man liberty to ſound and dive into, contenting my ſelf with producing them, and drawing from them the principal evidences, which clearly diſcover *this future reign of our Lord Ieſus Chriſt*.

Four ſprings of arguments that demonſtrate the truth of Chriſts reign upon earth.

My *firſt* ſpring, or ſource of arguments, will be in the *Prophecies* that ſpeak of *a fifth Monarchy reſerved for the Saints*. 'Tis impoſſible to find a rational ſenſe in them, without ſuppoſing this *thouſand years reign*. There are two remarkable ones in the book of *Daniel*; In the 2. Chapter

The firſt ſpring is the fifth Monarchy, promiſed to the Saints.

Nebu-

Part 2. *Nebuchadneſar* ſees a ſtatue, whoſe head was of gold, the ſhoulders of ſilver, the belly of braſs, the leggs of iron, the feet and toes partly of iron, and partly of earth. The *Prophet* interprets to him theſe four metals of the ſtatue, that they are *four great Monarchies*. The *iron* leggs, by conſent of all, ſignifie the *fourth* Monarchy, which is the *Roman*. The feet and the ten toes, partly of iron, and partly of earth, ſignifie the *ten kings* or Kingdoms, which were to divide the *Roman Empire*, and weaken it at the ſame time. *And whereas thou ſaweſt the feet and the toes, part of potters clay, and part of iron, the kingdom ſhall be divided, but there ſhall be in it of the ſtrength of iron, foraſmuch as thou ſaweſt the iron mixt with miery clay. And as the toes of the feet were part of iron, and part of clay, ſo the kingdom ſhall be partly ſtrong, and partly broken.* Theſe *ten* toes are the *ten* Kings, which were to make up the *Kingdom of Antichriſt*, and reign together with him, in the laſt *Period* of the *Roman Empire*, during the 1260 *years* marked in the *Revelation*. Now what happens at the end of the reign of theſe *ten* Kings, and of the *fourth* Monarchy? *And in the dayes of theſe kings ſhall the God of heaven ſet up a Kingdom, which ſhall never be deſtroyed; and the Kingdom ſhall not be left to other people, but it ſhall break in pieces and conſume all theſe Kingdoms, and it ſhall ſtand for ever.*

Dan. 2. v. 41, 42.

v. 44.

The Monarchy promiſed to Chriſt, cannot be placed in the Ages paſt.

Behold a *fifth Monarchy*, different from the *ten Kings*, which muſt break them in pieces, and muſt continue after them for ever, *i.e.* untill the end of the world. 'Tis granted, that this *Kingdom*, that ſhall never be deſtroyed, is that of *Jeſus Chriſt*. But is it not as clear as the day, that *this Kingdom* muſt not appear untill after that the *ten Kings*

Kings and the *ten Kingdoms* shall have been bro- Part 2.
ken in pieces by this *fifth Monarchy*. I confeſs, I have nothing to ſay to them who are incapable of beholding this evidence; and I do not conceive how it can be ſaid; that we muſt go back beyond the *ten Kings*, that we may place the *Monarchy of Jeſus Chriſt* before them, when the Prophet ſo plainly placeth it *after* the *ten Kings*. Is it not expreſly ſaid, that this *fifth Monarchy* muſt break in pieces and deſtroy theſe *ten Kingdoms*? How therefore can it go before them, or have its duration parallel to theirs?

In the *ſeventh Chapter* of the ſame *Prophecy*, we have the ſame *four Monarchies*, under the Images of *four Beaſts*. 'Tis confeſſed, that the *fourth* Beaſt, that had *ten* horns, is the *Roman Empire*. All *our writers* grant, that theſe *ten horns*, that ſignifie *ten Kings*, are the *ten Kingdoms*, into which the *Roman Empire* was divided after the time of *Valentinian the third*, and that thoſe *ten horns* reign together with the *little horn*, which is *Antichriſt*. When the Prophet had ſeen both the *fourth* Beaſt, and the *three* firſt wholly deſtroyed, and their bodies burnt with fire, he adds, *And I* Chap. 7. *ſaw in the night-viſions, and behold one like the* v. 13. *Son of Man came with the clouds of heaven, and came unto the Antient of dayes, and they brought him near before him, and there was given him dominion, and a glory, and a Kingdom, that all people, nations, and languages ſhould ſerve him: his dominion is an everlaſting dominion, which ſhall not paſs away, and his Kingdom that which ſhall not be deſtroyed.* And to the ſame purpoſe in the explication of the viſion. *And the ten horns out of this* v. 24. 25. *Kingdom, are ten Kings that ſhall ariſe, and another ſhall ariſe after them, and he ſhall be diverſe from the*

Part 2. *the firſt, &c. And he ſhall ſpeak great words againſt the moſt high, and ſhall wear out the ſaints of the moſt high, and think to change times and lawes; and they ſhall be given into his hand, untill a time, and times, and the dividing of times, &c.* All are agreed that *Antichriſt* is here intended, and all *Proteſtants* grant that this is *the Papacy*, and that its *reign* is to laſt 1260 *years*. Now what is to happen after this *time*, and *times*, and
v. 26. a *dividing* or *half a time*? *But the judgment ſhall ſit, and they ſhall take away his dominion, to conſume, and to deſtroy it unto the end.* Behold the deſtruction of *Antichriſts Kingdom*. Immediately
v. 27. after the Prophet adds, *And the Kingdom, and dominion, and the greatneſs of the Kingdom under the whole heaven, ſhall be given to the people of the ſaints of the moſt High, whoſe Kingdom is an everlaſting kingdom, and all dominions ſhall ſerve and obey him.* Behold the *reign* and *Kingdom* of the *Saints*, and a reign which ſucceeds to that of *Antichriſt*. In truth, we muſt give the lye to the Holy Spirit, if we ſuppoſe, that we muſt go back two thouſand *years* before the *end* of *Antichriſts* reign, to place the *beginning* of this reign of the Saints and of Jeſus Chriſt. *Here* we have the *Son of Man* coming in the clouds of heaven, after that the four Beaſts, *i. e.* the *four Empires*, have been broken to pieces; to receive the *Kingdom* from the hand of God his Father, and reign for ever untill the end of the world. We muſt ſpeak without any judgment, if we ſay, that this everlaſting Kingdom of Jeſus Chriſt, is to be underſtood of the *heavenly reign*, after the end of the world, and the *laſt judgment*. For the Apoſtle *St Paul* ſaith in plain terms, that Jeſus Chriſt ſhall then reign no longer, and *that he*

The fifth Monarchy cannot be underſtood of the Kingdom of glory after the day of judgment.

ſhall

shall deliver up the Kingdom to God, even the Father. Besides, *Daniel* speaks of a Kingdom that is to be *under* the Heavens, and not of *one* that is *above* them. Further, 'tis a meer trifling, to mingle *eternal* things with *temporal*, and bring down the Heavenly Kingdom of *Paradise* into the rank of earthly and temporal *Monarchies*, by making it to be *a fifth Monarchy*. Thus 'tis plain, that the Prophet treats here of a *Kingdom*, that indeed is *heavenly* on the account of its purity, but is *earthly* on the account of its *Seat*, and because it must be upon earth. Part 2.

I am willing to joyn unto these *Prophecies*, only that in this 20th *Chapter* of the *Revelation*, which is so clear, that it needs not any commentary. The Prophet saith expresly; *After this* (so the *first verse is rendred in the French*) *i. e.* after the last victory over the *Beast*, and his *false Prophet*, the *Devil* shall be bound, and the *Saints shall live and reign with Christ a thousand years.* But 'twill be objected, that this passage is too plain, and this very thing makes our sense of it suspicious. The Prophets are not wont to express future things so clearly. But if this reason holds, the *Iews* are not to be blamed, for rejecting our *Oracles* concerning *Iesus Christ*; for example, this, *A Virgin shall conceive a Son*; and this other, *And thou Bethlehem --- out of thee shall come a Ruler*, &c. and the whole 53. Chapter of *Isaiah*, and that Prophecy of *Daniel*, that *Messiah must be cut off, but not for himself*; And that very clear Oracle, *he shall make his soul an offering for sin.* For 'tis evident, that these *Oracles*, are not less plain in speaking of *Christ*, and the circumstances of his *birth*, his *life*, and his *death*; than *those* in *Daniel* and the *Revelation*, which speak of *the thousand years reign.*

Part 2. Others instead of confessing, that this Text is too *clear* to be understood in the literal sense; say, that it is too *obscure*, and must be explain'd by others that are more *clear*. Truly I do not conceive, how men can speak at this rate. 'Tis obscure, because it saith the contrary to that which these Gentlemen imagin, and because 'tis inconstant with their *Hypotheses*.

CHAP. XVII.

The second spring of Arguments to prove the thousand years reign, is the reign promised to the Iews. *The promises made to them, have not been fulfilled, but must be. The conversion of* St. Paul *is a Type of that of the whole Nation.*

THe second *spring* of my *Arguments* shall be the *Prophecies* and *Oracles*, which promise unto the *Iews* extraordinary blessings, a reign upon Earth, a prosperity that shall be visible to all Nations; yea, an elevation to a Kingdom unto which all Nations must pay homage. These *Oracles* are without number: we must only produce some of them. *And it shall come to pass in the last days, that the Mountain of the Lords house shall be establisht in the top of the mountains, and shall be exalted above the hills, and all Nations shall flow unto it.* 3. *And many people shall go and say, Come ye and let us go up to the Mountain of the Lord, to the house of the God of Iacob, and he will teach us of his ways*, &c. *And he shall judge among the Nations, and rebuke many people.* And in Chapter 25, v. 8. *He will swallow up death in victory, and the Lord God will wipe away tears from all faces, and the rebuke of his people*

Isai. 2. 2, 3, 4. Sacred Oracles that promise great prosperities to the nation of the Jews.

people shall he take away from off all the earth, for the Lord hath ſpoken it. And in the beginning of the 32 Chapter. *Behold, a King ſhall reign in righteouſneſs, and Princes ſhall rule in judgement. And a man ſhall be a hiding place from the ſtorm, and a covert from the tempeſt.* And in the 41 Chapter, v. 8. *But thou* Iſrael *art my ſervant*, Jacob *whom I have choſen, the ſeed of* Abraham *my friend*, &c. v. 10. *Fear not, for I am with thee, be not diſmay'd, for I am thy God, I will ſtrengthen thee; yea, I will help thee, yea, I will uphold thee with the right hand of my righteouſneſs*, v. 12, *Thou ſhalt ſeek them, and ſhalt not find them, even the men that contended with thee*, &c. v. 15. *Behold, I will make thee a new ſharp threſhing Inſtrument having teeth, thou ſhalt threſh the mountains, and ſhalt make the hills as chaff.* In the 43. Chapter, verſ. 1, 2, 3, &c. *But now thus ſaith the Lord, that created thee O* Jacob, *and he that formed, thee O* Iſrael, *Fear not, for I have redeemed thee; I have called thee by name; When thou paſſeſt through the waters, I will be with thee; and through the rivers, they ſhall not overflow thee ---- For I am the Lord thy God, the holy one of Iſrael thy Saviour ---- Fear not, for I am with thee, I will bring thy ſeed from the Eaſt, and gather thee from the Weſt; I will ſay to the North, Give up; and to the South, keep not back; bring my ſons from far, and my daughters from the ends of the Earth.* And in the 44 Chap. v. 2, 3. *Thus ſaith the Lord that made thee, and formed thee from the womb, who will help thee. Fear not O* Jacob *my ſervant; for I will pour water upon him that is thirſty, and floods upon the dry ground: I will pour my ſpirit upon thy ſeed, and my bleſſing upon thine Off-ſpring.* And in the 45 Chap. v. 14, 15, 16, &c. *Thus ſaith the Lord, the labour of* Egypt, *and merchandiſe of* Ethiopia, *and of the* Sabeans, *men of* Part 2.

Part 2. *ſtature, ſhall come over unto thee, and they ſhall be thine, they ſhall come after thee in chains, they ſhall come over, and they ſhall fall down unto thee, they ſhall make ſupplication unto thee, ſaying, Surely God is in thee, & there is none elſe,* &c. v. 23, 25. *I have ſworn by my ſelf, the word is gone out of my mouth in righteouſneſs, and ſhall not return, that unto me every knee ſhall bow, every tongue ſhall ſwear. In the Lord ſhall all the ſeed of* Iſrael *be juſtified, and glory.* In the 49. Chapter throughout, and eſpecially from the thirteenth Verſe. *Sing, O Heaven, and be joyfull, O Earth, and break forth into ſinging, O mountains, for God hath comforted his people, and will have mercy upon his afflicted. But* Sion *hath ſaid, the Lord hath forſaken me, and my Lord hath forgotten me: Can a woman forget her ſucking child,* &c. *Thy children ſhall make haſte, and thy deſtroyers, and they that made thee waſte ſhall go forth of thee. Lift up thine eyes round about and behold, all theſe gather themſelves together, and come to thee, as I live, ſaith the Lord, thou ſhalt ſurely cloath thee with them all as with an ornament, and bind them on thee as a Bride doth,* &c. *Then ſhalt thou ſay in thy heart, who hath begotten me theſe, ſeeing I have loſt my children and am deſolate, a captive, and removing to and fro? and who hath brought up theſe? Behold, I was left alone, theſe where had they been?* &c. *And Kings ſhall be thy nurſing fathers, and Queens thy nurſing mothers, and they ſhall bow down to thee, with their face toward the earth, and lick up the duſt of thy feet, and thou ſhalt know that I am the Lord, for they ſhall not be aſhamed that wait for me.* One might tranſcribe the whole Prophet, for he is filled with theſe great promiſes. Read the 54, the 61, the 65, the 66, and above all the 60 *Chapter*, where he ſpeaks to *Jeruſalem, Ariſe, ſhine, for thy light is come, and the glory of the Lord is riſen*

risen upon thee; For behold, the darkness shall cover the earth, and gross darkness the people, but the Lord shall arise upon thee, & his glory shall be seen upon thee. And the Gentiles shall come to thy light, and Kings to the brightness of thy rising. Lift up thine eyes round about and see; all they gather themselves together, they come to thee; thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged, because the abundance of the Sea shall be converted unto thee, and the forces of the Gentiles shall come unto thee, &c. *And the sons of the strangers shall build up thy walls, and their Kings shall minister unto thee; for in my wrath I smote thee, but in my favour have I had mercy on thee.* All the rest of the *Chapter* hath the same strength, and the same sense. Part 2.

We ask, when these *Oracles* have been *fulfilled*? was it, when this people was brought back out of the *Babylonian captivity*? But how can any man speak at this rate? what extravagant figures would these be? Because this people rebuilt the *City of Jerusalem*, and the *Temple*, and formed a petty *State* in *Syria*, under the *Maccabees*; could any one say, that their *Empire* should be as large as the whole world, that all the *Kings* of the earth should pay them homage, that their children should be without number, &c? Besides, have not all these Oracles a Character of *spirituality*, which shews us, that God promiseth to give the *Jews* light, knowledge, holiness, righteousness? *Thy people also shall be all righteous*, saith the Prophet. But 'tis well known the government of the *Maccabees* was not of this nature. 'Tis therefore certain, yea, 'tis owned by all that are able to pierce into the spirit of the Prophets, that all these blessings have relation unto the times of the *Messiah*.

These Oracles can't be applyed, to the resetling of this people after the Babylonian captivity.

Part 2. These Oracles have not been accomplisht since the coming of the Messiah.

Let any one tell us, what blessings the Nation of the *Iews* hath received by the *Messiah*? For almost two thousand *years*, this miserable *Nation* is scatter'd throughout the Earth, it is the excrement, the curse & off-scouring of all; it sighs under a long and cruel *captivity*. Matters shall they then go off thus, the end of the World will come; the *Iews* shall perish in their miseries! If this be so, certainly all these *Prophecies* are cheats; the Holy Spirit hath deceived this Nation, all their Oracles are false, and God hath born them up with vain hopes; for this is trifling with God and men, to say, that these promises were accomplisht in that small number of *Iews*, who were converted to *Christianity*: When those *Iewish Christians* were so bad Christians, that they only served to found a cursed *heresy*, and sect; which hath born the name of *Ebionates* and *Nazarens*.

'Twill without doubt be said, that the *Iews* shall have the fulfilling of these great promises, through their *return* and *calling*, which will be at the end of the World. Indeed 'tis a Position in true Christianity, that *the Iews shall be called again*. A thousand *Oracles* (some of which we have cited) promise this. The Miracle, by which God doth preserve this Nation, proveth it, as I think most irresistably. For *lastly*, 'tis a thing that hath no example, and cannot be imagined, that God should for two thousand *years* preserve this *people*, scatter'd among other *Nations*, yet without mixing it self with them, or learning their *manners*, their *Religions*, their *fashions*, which all other dispersed Nations do. This plainly speaks, that God preserves them for some great work. Now this being supposed, that the *Iews* shall be *converted*, if presently after, the World shall end, and if neither the

the *present Jews* nor their posterity do enjoy the glorious advantages that are promised to them, how shall they see the effects and *accomplishments* of so many *Oracles?* Part 2.

Here are infinite millions of *souls* of *Jews*, which perish for seventeen hundred *years* together, only a small number of this people shall be saved in the last *years* of the World. Is this enough to answer those great Idea's, raised by the magnificent *promises* made to this *Nation?*

Besides, we must observe, that the *Messiah* belongs to the *Jews*, he was promised to the *Jews*; this Nation from its very original hath been fed with the hopes of the *Messiah's coming*, as of such a *good*, which was too great to be described. At last he comes, and this people (instead of seeing those great *promises* accomplisht) sees their *Temple* burnt, their capital *City* razed, their *Service* abolisht, their *posterity* dispersed throughout the world, and made the execration and contempt of mankind. Thus the *Messiah*, the *glory* of their *Nation*, brings them nothing but shame, desolation, and infinite miseries, which have no *parallel* in any other people. All the advantage they have is, that at the end of the world, some thousands of *Jews* shall be *converted*, and escape the being damn'd. If this be so, I confess that I understand nothing in the Providences and Oracles of God.

The Messiah was promised to the Jews, and hitherto he hath only brought evil upon them.

There must therefore come *a time*, that shall be the *reign* of the *Messiah* and the *Jews*, in which this *Nation* shall be exalted (as hath been promised them) above all the *Nations*; they must *reign* in their *Saints*, *Prophets* and *Apostles*. Otherwise I am bold to say, that all the *Oracles* given to *this people* are cheats, and were given only to be a *snare* to them.

2 Part.

These Oracles have not been accomplisht in the Church taken from among the Gentiles.

But some will say, all these glorious *promises* have been accomplisht in the *Church*, which hath been gather'd among the *Gentiles*. 'Tis she, who hath enlarged the cords of her tents; whose *children* have been called from all the parts of the World. To *her* must be applyed every thing which is said, to make the *Church* great and glorious. But do they not perceive, that in the *Oracles* before us, the *Gentiles* are evidently distinguisht from the *people of Israel*: *Israel rules over the Gentiles*; *the Nations must rejoyce in her light*: *All Nations must come day and night unto mount Sion, and to the City of Jerusalem. The Kings of the Gentiles must be her Protectors, her nursing Fathers*: *Sion must suck their milk*; *Sion must be served, the Gentiles must serve her*. In a word, let all these *Oracles* be viewed, and it will be seen that the *people of Israel* must be the *ruling*, the *chosen*, the *Holy* people, and that the *Gentiles* must be made happy, because they shall be incorporated into this *Israel*.

Besides this, how can this thought be entertain'd, that all the *terrible threatnings*, that have been denounc't against the earthly *Jerusalem*, (and against the *people of Israel*, according to the flesh) have been accomplisht in the literal and strict sense, upon *her* and her *children*: and that the promises of *grace* and *glory* have not, must not be accomplisht, but only *typically* in those forreign *Nations*, with whom *she* hath really no communion. I should as soon choose to say, that some advantagious promises made to the *French* were fulfilled, because they were made good to the *Spaniards*: *Jews*, and *Gentiles* have always been in a direct opposition: the grace promised to the *one*, is not the grace belonging to the *other*. 'Twas fore-told to *Israel*, that God would scatter them in his anger, and disperse

them

them throughout the Earth, that they ſhould ſee ſad days, *in which they ſhould be without a King, and without a Prince, and without a Sacrifice, and without an Image, and without an Ephod, and without Teraphim.* This hath been fulfilled in the letter, and ſtricteſt ſenſe. At the foot of theſe threatnings (which are in almoſt every page of the Prophets) we likewiſe read of great and emphatical *promiſes* of reſettling, return, of a glory, a reign, and of an Empire. The *threatnings* have had their accompliſhment upon the *Iews*, and ſhall the *promiſes* have *theirs* only upon the *Gentiles?* This is not probable at all. And that certain *calling* of ſome *Iews*, which (they ſay) muſt be at the *end* of the *World*, is not ſufficient to ſalve the veracity of God. Part 2. Hoſ. 3. 4.

We need only conſult the 63 *Chapter* of *Iſaiah*, where the *preſent State* of the *Iews* is painted in ſuch lively colours, that 'tis not poſſible to miſtake. *But they rebelled and vexed his Holy Spirit; therefore he was turned to be their enemy and fought againſt them.* Behold their ſin, 'tis the ſin againſt the Holy Ghoſt; this is to be well obſerved. *To vex the Holy Spirit, to quench the ſpirit, to ſin againſt the Holy Ghoſt, to do deſpite to the ſpirit of grace*, are the ſame thing in the ſtyle of the new Teſtament. And here *Iſaiah* fore-tells, that this people in their Apoſtacy from God, *will vex his holy ſpirit, i.e.* will ſin againſt the Holy Ghoſt. This is exactly the ſin with which our Saviour reproaches them, in the 13th of *Matthew*. 'Tis an unpardonable ſin, that is not forgiven either in this World, or in that which is to come. That *Generation* which was *contemporary* with *Ieſus Chriſt*, hath been puniſh'd with eternal torments; their crime was never pardon'd to them; yea, their *children* bear their iniquity Cha. 63. 10.

Part 2. quity in the wilderneſs, for forty *years*. See, in what *language* the Prophet paints out the *puniſhment*, ℣. 17. which the *Iews* lie under at this day. *Why haſt thou made us to err from thy ways, and hardned our heart from thy fear? The people of thy holineſs have poſſeſſed it but a little while, our adverſaries have trodden down thy Sanctuary. We are thine, thou never bareſt rule over them, they were not called by thy name.*

The preſent ſtate of the Jews foretold in an admirable manner. Here we have 1. The diſmal hardning into which God ſuffer'd them to fall. *Why haſt thou made us to err from thy ways.* 2. Their long expulſion and exile out of their own Land; *the people of thy holineſs have poſſeſſed it but a little while; our adverſaries have trodden down thy Sanctuary.* 3*ly* The total abandoning of this nation by God; *We are as thoſe among whom thou bareſt no rule* (ſo the *French verſion*) 4*ly* And laſtly, the continuing impiety of this Nation; *Thy name is not called upon by us* (ſo the *French verſion*.) Nothing of all this agrees to the *Babyloniſh captivity*, it was not long, it laſted but 59 *years*, it was not attended with *Induration*; on the contrary, this people was ſo touched with this terrible correction, that after that time they never returned to that *Idolatry*, which had brought ſuch great puniſhments upon them. And thoſe *records* which we have concerning their converſation in their captivity, (as the books of *Ezra*, *Nehemiah* and *Eſther*) inform us, that they repented very ſeriouſly, and in their *captivity* did not partake of the impurities of the *Gentiles*; It can't therefore be ſaid, that God did not bear *rule* over them, and that his name was not call'd upon by them during this *captivity*. 'Tis therefore *the preſent captivity of the Iews*, which the Prophet deſcribes here.

But what ſaith he afterward, and as a conſe-

quence

quence of this captivity, *I will mention the loving kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us: and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving kindnesses. For he said, surely they are my people, Children that will not lye, so he was their Saviour.* If the *Jews* have nothing else to look for, but the *conversion* of *some thousands* of them who shall not be damned; could it be said, that *the goodness is great that is bestowed upon the house of Israel*, and that God will deal with them, *according to the multitude of his loving-kindnesses?* If we compare the whole Nation, which for almost two thousand *years* was to be lost, would such a conversion deserve to be counted any thing?

Part 2. v. 7, 8. After the present state of the Jews, God promiseth them all glorious estate.

Above all, we must take notice in this 63 *Chapter*, that the *six* first *Verses*, represent in a magnificent manner, the bloody victory of a Conqueror. *Who is this that cometh from* Edom, *with dyed garments from* Bozrah? *this that is glorious in his apparel, travelling in the greatness of his strength. I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have trodden the wine-press alone, and of the people, there was none with me: for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in my heart, and the year of my redeemed is come. And I looked, and there was none to help, and I wondred that there was none to uphold: therefore my own arm brought salvation unto me, and my fury it upheld me. And I will tread down the people in my anger, and make them*

Part 2. *them drunk in my fury, and I will bring down their ſtrength to the earth.* Ordinarily this paſſage is interpreted of the *Paſſion* of Jeſus Chriſt, and I do not oppoſe that it ſhould be apply'd to it by a pious alluſion.

The victory over Antichriſt foretold in the 63 of Iſaiah. and in the 19th of the Revelation.

But I much wonder that none hath diſcryed its true meaning, and that none hath perceived that the ſame *event* exactly is fore-told *here*, and in the 19th of the *Revelation* from the 11*th verſe* to the end. 'Tis ſo plainly the ſame thing, that the expreſſions are in a manner the ſame. 'Tis clear that the Holy Ghoſt alludes to this paſſage of *Iſaiah*, when he ſaith, *And he treadeth the wine-preſs of the fierceneſs and wrath of Almighty God.* The figures are the ſame, borrowed from war, ſlaughter, combats, and bloodſhed. So that without doubt, the ſame thing is ſignified in both places: Namely, that *great victory* that the Lord Jeſus muſt gain over all the enemies of the *Church*, (before the *period* of the thouſand *years.*) An unbloody victory, and which muſt be gain'd by the ſword of his mouth, *i.e.* his *Word*: But 'tis repreſented under the figure of *war*, according to the cuſtome of the Holy Ghoſt, who paints out *ſpiritual* victories, with colours borrowed from *temporal* ones.

Revel. 19. 15.

Now I would fain know, for whom this *victory* diſcribed by *Iſaiah*, muſt be gain'd? Without doubt, 'tis on the behalf of *the people of the Iews*; 'tis to the Jews that he ſpeaks, *the year of my Redeemed is come*; and preſently after followeth that which we have cited, *I will mention the loving-kindneſſes of the Lord*, &c. which belongs to *the people of the Jews*, and can't belong to any other. 'Tis therefore for the *Iews*, and on their behalf, that the great battel in the 19th of the *Revelation*, ſhall be fought;

fought; 'twill be to get a crown for them, and to raiſe them upon a Throne. Therefore this *Nation* is not in ſo great an error, as men have hitherto imagined upon the ſubject of the nature of the *reign* of their *Meſſiah*. Part 2.

It is certain, that it muſt advance their *Nation* to very great glory. But they are miſtaken. 1. In that they have not own'd the *Meſſiah* in his ſtate of Humiliation, and will not, till his glorious Appearance. 2. They doubtleſs miſtake in the nature of their *Kingdom*, fixing thereto too much of what is *Temporal*, whereas it ſhall be very *Spiritual*, and not at all conſiſt in commanding over Nations, to aſſemble them for War, to receive of them Tribute and Subjection. It will rather conſiſt in this, that *this Nation* ſhall be the moſt glorious of any in the World, the moſt zealous, the moſt Holy, which ſhall give *Paſtors*, and it may be, *Governors* to all other People.

In this we have the true reaſon, why in the book of *Revelations* there is nothing formally ſpoken of the *Recalling of the Iews*. It would have been a very ſurprizing thing, that the Holy Ghoſt ſhould have omitted one of the moſt conſiderable events of the *Church*, in a book of *Prophecies*, containing the *Hiſtory* of it. So our *Interpreters* would willingly find it every where, and really can find it but in very few places; The reaſon is, becauſe 'tis only to be met with in the 20th Chapter of the *Revelations*, and in the 11th Chapter of that Book. The Kingdom of the *Meſſiah* and of the *Saints*, which is ſpoken of in thoſe places, is that Kingdom which is to be given to the *Holy People*, according to the Prophecies of *Daniel*; for in the ſtyle of the Prophets, there is no other *Holy People*, but the *People of Iſrael*: So that the *Iews* are

Part 2. to be the principal part of the *fifth Monarchy*.

This is the *Kingdom* that was promised to Jesus Christ by the *Angel*, who fore-told his birth to the B. Virgin. *God will give him the Throne of* David *his Father*. I would feign know how that *Oracle* hath been accomplisht. The converted *Gentiles*, of whom *Jesus Christ* hath been *King* for sixteen hundred *years*, are they the Kingdom of *David*; while the *Jews*, who are Children and Brethren of *David*, are the avowed Enemies of this *Kingdom?* It may well be said, that Jesus Christ hath received a *Kingdom*, whereof that of *David* was the figure; but that doth by no means satisfy.

But what doth the Answer of our Lord Jesus Christ to his Apostles signify? They demanded of him, *Wilt thou at this time restore the Kingdom again to Israel?* Jesus replyed, by remitting them to another time; *'Tis not for you*, saith he, *to know the Times and Seasons, which the Father hath put in his own Power*. If the *Kingdom* should never be restored to *Israel*, why doth not our Lord tell them so? and why doth he hold them in suspence? if the *Kingdom of Israel* be nothing else than the *Calling* of the *Gentiles* and our *Christian Church*, why doth he refer them to a longer time; saying, that *God hath reserved to himself the knowledge of that Time?* that was a thing should be effected within a few *years* in their own time, before their eyes, and by themselves. *Lastly*, why hath he commanded us to pray daily, *Thy Kingdom come*, since that Kingdom is already come? for by *that Kingdom* cannot be understood the eternal *Kingdom of Paradise*, where Jesus Christ, so far as man, is only the *first Subject*. They say, 'tis the Kingdom of the *Father* we pray for, *i. e.* of the Heavenly Paradise, the *Eternal Kingdom*. But we need

1. Christ promis'd his Apostles to re-establish the Kingdom of the Jews.

need only read what follows in the *Lords prayer*, Part 2.
to be assured that it must be understood of a Kingdom upon earth. *Thy Name be hallowed, Thy will be done on Earth, as it is in Heaven.* That clause *on Earth, as in Heaven*, is common to all three Petitions. *Thy Kingdom come upon Earth, as it is already come in Heaven.*

So great a difficulty have these Gentlemen, the *Antimillenaries*, to conceive *a Kingdom of God* upon earth; and for my own part I find as great a one, not to conceive it. How can we reconcile it to the wisdom and goodness of God, to have abandon'd and forsaken the World, thorowout all the duration of it; without preserving a certain time in that duration for himself and his own *Kingdom?* Now when was it, that God did reign in the world by his Kingdom of grace? It was not in the *first World* before the *Flood*, where wickedness prevailed to that degree, that obliged him to destroy it by the *Deluge*. It was not in the Time from *Noah* to *Moses*; for in those Ages *Idolatry* sprung up, increas't and multiplied. Much less in those Ages from *Moses* to *Jesus Christ*; for the *Devil* reigned every where, oftentimes not excepting that little corner of the Earth, which God had reserved to himself. It is not from the Appearance of *Christ* to that of *Antichrist*; for saving about one hundred *years*, since the *Emperors* were Christians, *Paganism* hath always been uppermost, and the prevailing *Religion*. It cannot be since the birth of *Antichrist*; for the 1260 *years* of his *reign*, are the Empire of the Beast, and of the *Dragon*; and this will lead us even to the *end of the World*, according to these Gentlemen. And the course of the World will be finisht, and *God* and his *Kingdom of Grace* have found no

'Tis reasonable to think, that God hath reserv'd a time for the Kingdom of grace, which hath not yet taken place.

place

Part 2. place in it. I confeſs, that in all ages God hath ſaved ſome perſons, but that is not to *Reign*; for *Truth* and *Grace* have never yet *ruled*, and been *uppermoſt*. They never had the *Empire*, the *number*, and the *multitude* of their ſide. The number of wicked and worldly men hath always carried it. How much more reaſonable then is it to conceive, that God, after having abandon'd *ſix periods* to the *World* and the *Dragon*, hath at leaſt reſerved one *ſeventh* to himſelf, wherein *Truth* and *Grace* ſhall rule and prevail, whereas in the other preceding they have been ſuppreſt.

The converſion of the *nations* and of the *Jews*, ſhall form the Kingdom of Chriſt.

I find nothing more odd and ſingular than the *Hypotheſis* of theſe *Gentlemen*; They acknowledge that all the *Nations*, hitherto under Infidelity, ſhall be converted; *St. Paul* hath expreſly ſaid it, in the eleventh *Chapter* of his Epiſtle to the *Romans*; according to them alſo, the *Jews* are to be *converted*. Behold the faireſt *Empire* of Grace which can be imagined! why ſhould we make it fall aſſoon as it is raiſed, and make the World it ſelf to end ſoon after? Is it not more reaſonable to conceive, that God will preſerve the *Church* in that glorious ſtate for ſeveral *ages*, to injoy as it were the fruit of his Labours, and ſee the Intelligible World compleated, and brought to its perfection.

Since the *Jews* & the fullneſs of the *Gentiles* are to be brought in to *Chriſt*, as all the World grants, is it not reaſonable, that in that *period* of the reunion of all People, that they who have been an *holy People*, to whom we owe the *Patriarchs*, and the *ſacred Oracles*; for obſerve it, there is no one *book* of the *N. Teſtament*, any more then of the *Old*, but was made by a *Jew*; is it not juſt, I ſay, that that *Nation* ſhould then have the Pre-eminence above

St. Paul all

all other *Nations?* There is then, in my opinion, Part 2.
a Kingdom of God to be expected, and this Kingdom is that of the *Messiah*, the Kingdom of the *Iews*, *The Reign of the Messiah, which is not yet come*; for to speak properly, we cannot say that *Christ* hath hitherto *reigned* upon *Earth*: His party as yet hath been in no place or part of the World the prevailing ruling Party; the wheat hath been always buried in the Tares; *The Kingdom of the Iews*, promised by the *Prophets* so often, and in so many different manners. And these *two Kingdoms*, that of the *Messiah*, and that of the *Iews*, are to take place at the same time. 'Tis true, we may compute the beginning of *Christ's Kingdom*, from the fall of the *Kingdom of Antichrist*: and 'tis manifest, that from that point God will reckon the *thousand years*. Nevertheless the *Kingdom of Christ* cannnot be well said to be *come*, till all *Nations* shall be converted; now the *Iews* are not to be *converted* till the last of all People.

Ioseph Mede hath a reflection thereupon, which I confess I am pleased with. 'Tis but a Conjecture, but I find it to be very well framed: 'Tis this, that the *Conversion of St. Paul*, a zealous and bigotted *Iew* in the highest degree, is the *Type* of the *future conversion* of the whole Nation. 1. He was a great *zealot* for the *Law*, and a furious *Persecutor* of *Christianity*. The *Iews* are also very zealous for *Moses*, and irreconcileable enemics to *Iesus Christ*. 2. *Paul* was converted, not as other men, by the bare *preaching* of the *Gospel*, and the sight of Miracles, but by the glorious *appearing* of *Christ* to him from Heaven. 'Tis likewise very probable, that the *Conversion of the Iews* will not be in an ordinary way, as by *preaching*; for the Hearts of that People are under an invincible obdu-

1. Christ hath not yet reigned upon earth, in a proper sense.

The conversion of S. Paul's a type of that of the Jewish nation.

Part 2. racy. So that 'tis likely that *Chriſt* will *convert* them by ſome glorious and ſurprizing *apparition*, and will appear clothed with thoſe *Characters* the Prophets have given him, that they may no longer be able to diſown and refuſe him. 3. Thoſe who accompanied *St. Paul* ſaw indeed the *Light*, but *Chriſt* did not appear to them: the *Gentiles* and *Chriſtians*, who ſhall then be, may have ſome part in that glorious *Apparition*, but it may be ſhall not ſee it all. 4. *Paul* was inſtructed by way of *inſpiration* in all *Myſteries*, aſſoon as *Jeſus Chriſt* had appear'd to him. The *Jews* ſhall have their *minds* inlightned, and the *vail* which is now on their *hearts* ſhall be taken away; and on a ſudden ſhall ſee clearly into the *Oracles* of their *Law and Prophets*. 5. *St. Paul* was the *laſt* of the *Apoſtles* who was converted: the *Jews* will be called the *laſt* of all People. 6. *Paul* after Converſion was the moſt *zealous* of any: the *Jews* when converted ſhall be the moſt *affectionate* and *zealous* of all *Chriſtians*. 7. *St. Paul* converted, becomes an *Apoſtle*, and the inſtrument of the converſion of the *Gentiles*: the converted *Jews* ſhall compleat the converſion of the moſt remote *Pagan Nations*, in the utmoſt corners of the *World*.

This doubtleſs is that admirable return of the *Jews*, and their advancement to the Soveraign dignity of the *Church*, which *Ezekiel* repreſents in the 37. *Chapter* of his *Prophecies*, under the Image of a *Reſurrection*. This alſo is that which *St. Paul* calls *Life from the Dead*. *Ezekiel* ſaw a large Valley covered with dead Bones. *Theſe dead Bones are the Houſe of Iſrael*, ſaith the Holy Spirit. They came together, and ſinews and fleſh came upon them, and the Spirit of the Lord entred into them. The *Prophet* ſpeaks farther, in the

the following *Chapters* of the Victories this *renewed Israel* should obtain over *Gog* and *Magog*, the Enemies of the *Church*. After which in the *nine* last *Chapters*, he makes a figurative description of this *Kingdom* of the *Iews*, and of the *Messiah*, and of the *Church* perfected upon Earth, under the Emblem of a *magnifick Temple*, whereof he describes the Parts, the Apartments, and several Buildings, the Altar, Priests, Victims, the Land of their possession, and a new division of it. This in my opinion is the *mystery* of the nine last Chapters of *Ezekiel*, which have appeared so unintelligible to most *Interpreters*. I conclude this *Chapter*, by saying, that the *Papism* makes it hereby plain, that it is the true *Kingdom of Antichrist*, by their cruel *persecution of the Iews*. Part 2. Chap. 45.

That *Mystery of iniquity* comprehends nothing of the *Mystery of Godliness*, and sees not that God hath reserved that *Nation*, to manifest in them his greatest wonders, and consequently that they ought not to be destroyed by flames, as in *Spain*, and in those Countries where the *inquisition* is in force.

CHAP. XVIII.

The third Head of Arguments for the future Kingdom of Christ *and the* Church. *So many Prophecies which concern the compleat Victories of Jesus Christ, the Holiness of the Church, and its perfect prosperity, which have never yet been accomplisht.*

MY *third* Head of *Arguments*, to show, that we are to expect a *Kingdom of Christ* upon Earth, *are* the *Prophecies not yet accomplisht*, and which cannot be fulfilled, unless such a *Kingdom* do come. This would be a large subject, and yield matter for several books, and those good ones too, whereby the World might be informed of several things they know not. But this *Book* is larger already then I would have had it. I shall therefore content my self briefly to show, and endeavour to perswade, that there must be a *Time* which we have not yet seen, for the *fulfilling* of several *Prophecies*, which were delivered on purpose to describe *the Kingdom of our Lord Iesus*, and give us the *Characters* of it.

The most ancient Oracles are not perfectly fulfilled.

The most ancient and most remarkable of all the sacred *Oracles* is that, which God himself pronounc't to *Adam*, *The seed of the Woman shall bruise the Serpents head; and thou shalt bruise his heel.* 'Tis agreed that the *Head* signifies *Empire* and *Power*. So that Prophecy imports the *victory* of *Christ* and his *Children* over the *Kingdom of the Devil*, and that they shall destroy it. Now this is a promise not yet accomplisht in the *History* of the

the *Church*; we have no age wherein it could be said, that the *Kingdom of Christ* prevailed over that of *Satan*. It is an observation we cannot mind too much, that we must carefully distinguish here between *Life*, and *Kingdom* or *Reign*. *Life* signifies existence; but *Reign* imports actual Domination and Rule. *Jesus Christ*, 'tis true, in every *age* hath had a party subsisting in the World, and in that respect hath been victorious over all the attempts of *Satan*, whose end was to destroy him: and 'tis some kind of victory over an Adversary, to prevent him from attaining his end; but this can never be called a full and compleat *Victory*. It is necessary to that, to be the predominant prevailing *Party*, whereas that of *Jesus Christ* hath always been oppress't, either by *Paganism*, or by *Mahometanism*, or by *Antichristianism*. Such a time therefore is to be expected, wherein the *party* of true *Christianity* shall prevail over and utterly extinguish the *Empire* and Kingdom of the *Devil*. Part 2.

The *second Prophecy* is that which was given to *Abraham*, *In thy seed shall all the Nations of the Earth be blest*: which signifies, that the *righteousness of Christ*, shall spread it self over all *Nations*; to the same sense is that other Prophecy, *Shiloh* shall come, *and to him shall the gathering of the People belong*. 'Tis true, almost all *Nations* have been invited to the knowledge of God: many have been actually brought to it; but many have not yet been called, much less converted. And among those *Nations* which have been converted, the *Bad* hath so far exceeded the *good*, that it cannot be truly said, that the multitude of the People belong to Christ. Nevertheless, I am confident that shall come to pass, and that the *number*

All the nations of the earth have not been blessed in Christ. 49 Gen.

Part 2. of the *Good* ſhall one day as much exceed that of the *wicked*, as now the *number* of the *wicked* doth that of the *Good*.

But that theſe *Oracles* are not *accompliſht*, we ſhall be fully convinc't, if we proceed to thoſe *Prophets* who were ſent on purpoſe to *Characterize* the Kingdom of J. Chriſt. Among whom the *Prophet Iſaiah* ſhines as a Sun among the Stars. It would be neceſſary to make a juſt *Commentary* on all his *Book*; to make it plain, that what he fore-told is not come to paſs: For moſt of his *Prophecies* have for their object this glorious and bleſſed ſtate of the *Church*, in its laſt *Period*. But to be as ſhort as may be, I ſhall reduce all that he hath ſaid of the *Church* under the *Meſſiah*, to theſe two *Articles*. 1. Its *Righteouſneſs* and *Holineſs*. 2. Its *Peace* and *Proſperity*; and ſhall make it evident, that neither the *one* or the *other* have been fulfilled to that degree which they ought to be fulfilled, according to thoſe *Prophecies*.

Chap. 11. 6, &c. Prophecies of the future Holineſs of the Church.

For the Righteouſneſs and Holineſs of the *Church*, the Prophet *Iſaiah* ſaith, *That the woolf ſhall feed with the Lamb*, & the *Leopard lie down with the Kid*; *the Calf*, *and the young Lion*, *and the Fatling together*, *and a little child ſhall lead them. The Cow and the Bear ſhall feed*, *their young ones ſhall lie down together*; *and the Lion ſhall eat ſtraw like the Ox*; *And the ſucking Child ſhall play on the hole of the Aſp*; *and the weaned Child ſhall put his hand on the Cockatrice den. They ſhall not hurt nor deſtroy in all my holy Mountain: for the Earth ſhall be full of the Knowledge of the Lord*, *as the waters cover the Sea.* Behold the moſt raviſhing and fair deſcription of it that can be ſeen. It amounts to a return of the *State of Innocence*. 'Tis plain the *Prophet* borrowed his

his *Characters* of it from that Happy ſtate of the *firſt Man*, wherin he was filled with the knowledge of God and his Righteouſneſs. And during which the *brute Animals* were innocent, kind, and gentle, as himſelf. 'Tis alſo undeniable, that *this Prophecy* reſpects the days of the *Meſſiah*. Part 2.

But I would fain be told ſincerely, whether this *oracle* hath ever yet been *accompliſht?* in what time, in what place, in what age or generation of the world? It will doubtleſs be anſwered, that it was in the *Apoſtolical Church*, and in the time of the *Apoſtles*; for only in that new-born *Church* could it be ſaid, that there was none to hurt or deſtroy, that Wolves, and Lions, and Bears became Lambs. Yet even in that new-born *Church* Wolves and Lions might be found. But it cannot be of *that Church* which the *Prophet* there ſpeaks, becauſe he ſpeaks of a time, when the knowledge of the Lord ſhould fill the Earth, which then it did not. For this great Holineſs, this admirable union is repreſented to us only in the *Church* of *Ieruſalem*. Moreover, we ſee not that this laſted for any conſiderable time. There is a great deal of difference between the *Church*, in the *firſt Chapters* of the *Acts*, when Believers had but one heart and one ſoul; and the *Church* we read of towards the *end* of the ſame *Book*, where were falſe *zealots* who oppoſed *St. Paul* for having preached to the *Gentiles*. Beſides, *Iſaiah* ſpeaks not of the *Holineſs* of ſome particular perſons, but of a general Sanctification. That a time ſhall come, when *Righteouſneſs* ſhall univerſally cover the ſocieties of men, *as the waters cover the bottom of the Sea*. I know well enough that the *Prophets* do oftentimes make uſe of the figure called *Hyperbole*. But in truth, the *Hyperbole* here would

The Prophecies which foretold the great holineſs of the Church are not accompliſht.

Part 2. would be forc't, and carried too far, and would not be intelligible, if the Holy Spirit ſhould ſo deſcribe the *Church* of the firſt *Ages*, where were ſome *Inceſtuous*, ſome *Adulterers*, ſome *Heretiques*, *Schiſmaticks*, *Apoſtates*, and all ſorts of crimes. De Lapſis. We need but read the writings of *St. Cyprian*, to be aſſured, that in the good days of the *Church*, there were already things very horrid and abominable. Every one may think as he ſhall pleaſe, but for my own part, I expect from *this prophecy*, ſuch an *age* wherein *Holineſs* ſhall as much exceed *vice*, as *vice* now doth exceed and overtop *vertue*.

Chap. 32. v. 15, 16. We read alſo in the ſame Prophet, that *the Spirit ſhall be poured from on high upon us, and the wilderneſs be a fruitfull field, and the fruitfull field a forreſt. Judgement ſhall dwell in the wilderneſs, and Righteouſneſs remain in the fruitfull field. The work of Righteouſneſs ſhall be Peace, and the effect of Righteouſneſs, quietneſs and aſſurance for ever. An high way ſhall be there, and a way, and it ſhall be called the way of Holineſs, the unclean ſhall not paſs over it, but it ſhall be for theſe: the wayfaring men, though fools, ſhall not err therein. No Lion ſhall be there, nor any ravenous beaſt ſhall go up thereon, it ſhall not be found there. All thy Children ſhall be taught of the Lord, and great ſhall be the Peace of thy Children, thou ſhalt be eſtabliſht in Righteouſneſs. This is the Covenant I will make with you, ſaith the Lord, my Spirit that is upon thee, and my words which I have put in thy mouth, ſhall not depart out of thy mouth, or out of the mouth of thy ſeed, nor of thy ſeeds ſeed, ſaith the Lord, from henceforth and for ever. And they ſhall call them, the Holy People, the redeemed of the Lord; and thou ſhalt be called, ſought out, a City not forſaken.* Add to this the Prophecy of *Ieremy*.

Chap. 33. 8,9.

Chap. 54. 13, 14.

Chap 59. 21, 22.

Chap. 62. 12.

Chap. 31. 33.

This

This shall be the Covenant that I will make with Part 2.
the house of Israel; *I will put my Law in their inward parts, and write it in their hearts, and will be their God, and they shall be my People, and they shall teach no more every man his Neighbour, and every man his Brother, saying, know the Lord, for they shall all know me from the least of them unto the greatest, saith the Lord.* These *Prophecies* speak *four* things; 1. They paint out the *State* of the *Church* under the *Messiah.* 2. They describe it by a more then ordinary *Holiness*, that shall every where be poured out. 3. By a *persevering Holiness* to which no return to vice, or no apostacy shall succeed. For 'tis said, *the Spirit of God shall not depart from them, or their seed, or seeds seed.* 4. *Lastly*, This is a *Holiness*, whereof the *Jewish Nation* is to have the chiefest part. For 'tis to *that People*, and concerning them that God speaks.

Now I demand, whether any one can show me that age of the *Church*, wherein such an *Holiness*, which answers the Idea given us by these *Prophecies*, can be found, where we shall meet with a persevering Holiness? If the *Church* for any time hath been pure, that hath not continued from one Generation to another; yea, let such an *Age* be named, wherein the *Israelitish Nation* did pertake of this *Evangelical Holiness*. Hath not that People been always obstinate, unbelieving, Enemies to Christ, without faith in respect of men, as well as in reference to God? we must than open our eyes, and confess, that there shall be a *Kingdom of Holiness*, such a one as shall fill all *Nations*, and not subject to those unhappy *Revolutions*, that by corruption have changed the face of the *Church* from year to year. Thus far *Righteousness* and *Holiness*.

Next

Part 2. Glorious Prophecies of the peace of the Church.

Next we are to consider the *Peace* and *Prosperity* of the *Church*, whereof the *Prophets* speak more largely, and in an higher strain, because under the Images of *Temporal* Prosperity, they set forth that *Spiritual* Prosperity, which we have spoken of under the names of Holiness and Righteousness.

Is. 2. 4. Concerning *Peace*, the Prophet *Isaiah* saith, *that they shall beat their swords into Plough-shares, and their Spears into pruning-hooks: that Nation shall not rise against Nation; neither shall they learn war any more.* Concerning its future Prosperity, he

c. 41. 18, 19. saith, *The eyes of the blind shall be opened, and the ears of the deaf shall be unstop't, the lame shall leap as the Hart, and the tongue of the Dumb shall sing for joy. I will open Rivers in high places, and Fountains in the midst of Valleys. I will make the wilderness a Pool of water, and the dry Land springs of water. I will plant in the wilderness the Cedar, the Pine, the Myrtle, and the Olive-tree; and I will set in the desert the Fir-tree, the Pine,*

c. 49. 10, 11. *and the Box-tree together. They shall not hunger, nor thirst, neither shall the heat or Sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.*

c. 55. 12, 13. *I will make all my Mountains a way; and my high ways shall be exalted; ye shall go out with joy, and be led forth with peace. The Mountains and the Hills shall break forth before you into singing, and all the Trees of the Field shall clap their hands. Instead of the Thorn, shall come up the Firr-tree; and instead of the Bryer, shall come up the Myrtle-tree: and it shall be to the Lord for a Name, and for an everlasting Sign, that shall not be cut off. The Sun shall be no more thy Light by day, neither for bright-*

Is. 60. 19. *ness shall the Moon give Light unto thee; but the Lord shall be unto thee an everlasting Light, and*

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thy God thy Glory. The Sun shall no more go down, neither shall thy Moon withdraw it self: for the Lord shall be thine everlasting Light, and the days of thy mourning shall be ended. This shall be as the waters of Noah *unto me; for as I have sworn, that the waters of* Noah *shall no more go over the Earth, so have I sworn that I would not be wrath with thee, nor rebuke thee: for the Mountains shall depart, and the Hills be removed; but my kindness shall not depart from thee, neither shall the Covenant of my peace be removed, saith the Lord, that hath mercy on thee.* Part 2. Is. 54. 9, 10.

All these and the like Expressions, which we read in the *Prophets* do import. 1. A profound Peace, which shall never be interrupted by war. 2. Plenty and Abundance of all sorts of Goods. 3. An Exemption from all Evils. 4. Such a Prosperity, where are Riches, and Plenty, and Joy. 5. A Felicity that is not to be interrupted by the return of Calamities. This must be fixt, that all these *Prophecies* respect the *State of the Church under the Messiah*: for as to those who endeavour to turn them to another sense, and apply them to the *Temporal* blessings of the *Jews*, I cannot consider them as *Christians*, but reckon them enemies to *Christianity*. What is meant by all these Prophecies.

We must therefore search for the *accomplishment* of these *Prophecies* in the *History of the Church*: that no such thing can be found there, the *Antimillenaries* themselves confess. For they constantly tell us, that these *thousand years* of Rest are altogether inconsistent with the orders of Divine Providence, and the condition of the *Church*, which is appointed to be always calamitous and afflicted upon Earth; that Sorrow and Suffering, Persecution and the Cross, do inseparably belong to These promises have not been accomplisht.

Part 2. to it; that we must judge of what is to come by the History of what is past. 'Tis true, in the *three* first *Ages*, the *Church* was under the Cross of the *Pagans*, in the *fourth* under that of the *Arrians*, in the *fifth* she began to sink into *superstition*, and hath remain'd overwhelm'd with it during the whole *reign of Antichrist*. Where then shall we place those happy days the *Prophets* promise? 'Tis trifling to apply those promises of *Peace* and Tranquillity to certain little intervals of Quiet, which from time to time the *Church* hath had in some places; for it would be a very ill use of Rhetorick, and a strange force put upon figures, to represent so imperfect a calm, by such terms as give us an Idea of the greatest and most perfect Prosperity imaginable. Moreover, the *Prophets* speaking of an endless *Peace*, to which no affliction shall succeed, it must be such a one as is like the waters of *Noah*, which shall never return to cover the Earth, it must be a peace so firm, that though the Mountains be overthrown, shall never be changed.

These Prophecies not accomplisht by the spiritual graces which the Church hath received.

We may not say, that all this hath respect only to spiritual Graces, the stability of God's Covenant, and the Joy of the Faithfull. I will not deny but the Holy Spirit may have some reference thereto; but it is false, that those spiritual favours (in that weak degree wherein we see them at this day) can comprehend the full signification of such great Expressions, which clearly import a *peace* in reference to *Earth* as well as *Heaven*. Add to this, that though these *Promises* should not be applied but to Spiritual Blessings, there must yet be a new *Kingdom* and a new *Age* for the fulfilling of them; for we have never yet seen any, wherein Spiritual *Peace* and invisible *Graces* have been so abun-

abundantly poured out, to satisfy in any measure Part 2.
the greatness of such Expressions.

CHAP. XIX.

The fourth Head of Arguments, for the reign of a thousand years, are the Types. Four Types of this Period; the Principal is the seventh day of the Creation, which is not an immediate Type of Eternal Rest, but of the Peace of the Church on Earth.

I Come now to the *fourth* Head of *Arguments*. *viz.* the *Types*. They as well as the Prophecies are *Pictures* and representations of *future Events*. They are not vain speculations of *Divines*: and the Great wits that look upon them to be so, approach very near to Impiety. 'Tis very certain, that God hath been pleased to shadow forth his Mysteries in certain dispensations of his Providence. *Saint Paul* teacheth us, that *Hagar* the servant of *Sarah*, *Sinai* a Mountain in *Arabia*, were *Types* of the legal Institution. As *Sarah* and *Sion* were also *Types* of the Covenant of Grace. That *Melchisedeck* was a *Type* of our Lord Jesus Christ: and in general, that the *Law* had *shadows*, of which the *substance* is to be found in Christ. The *Types* therefore are no false or deceitfull Light whereby to judge, in case they be rightly used. Now I pretend, that all the *Types* make for the *Reign of Christ* before the end of the World.

We may find a great number of them. The Captivity of *Israel* in *Egypt* was certainly a *Type* of that

Part 2. that bondage under which the *Church* should groan, during the Reign of *Antichrist*. The *Antichristian Empire* is therefore called *Egypt*. Now after the *Israelites* were come out of *Egypt*, they entred into *Canaan*, *the Land flowing with Milk and Honey*; which did certainly prefigure the happy State of the *Church*, after all her enemies should be subdued. 'Tis supposed, that the Land of *Canaan* was the Image of that great and Eternall Dwelling, to which the faithfull should be transported, after the *last judgement*. I deny it not. But you must know, that in the *Old Testament* the descriptions of the future Blessedness of the *Church*, by *Emblems*, *Types*, *Figures*, and metaphorical *resemblances*, have not their immediate relation to Eternal Blessedness. *St. Paul* hath told us, *that eye hath not seen it, nor ear heard it, nor can it enter into the heart of man to conceive*: and consequently 'tis not that which the H. Ghost would immediately describe, because he would that we should be kept ignorant of it. So that those Descriptions have an immediate relation to the flourishing State of the *Church* in the *last Period*; and by analogy they may be transfer'd to the blessings of *Paradise*.

The deliverance of Israel out of Egypt, figured that of the Church from under the bondage of Antichrist.

1. Type; the Rest in the Land of Canaan.

The Captivity of *Babylon* was doubtless another *Type* of the Captivity of the *Church* under *Antichrist*; and therefore the *Papacy* is called the City of *Babylon*: and after that Captivity, the People returned to their own Land, and lived peaceably there. So doubtless the *Church* being delivered from the bondage of *Antichrist*, shall return to its rest here on Earth.

2. Type; the Rest after the Babylonish captivity.

The Persecution of *Antiochus* was also a *Type* of the Persecution which the *Church* hath suffered under *Antichrist*. Now after the three *years* and half

3. Type; the Rest after the persecution under Antiochus.

half of that Perſecution, the People of the *Jews* returned to the poſſeſſion of their *Temple*, and roſe to a more flouriſhing condition than they had ever been in ſince their coming out of *Babylon*. Part 2.

I leave theſe and many other *Types* which may be found, to inſiſt on one which I find to be very evident and convincing. 'Tis that which may be found in the number of *ſeven*. 'Twill be granted that this is a myſterious and ſacred *number*, and that it ſignifies perfection: 'Tis on this account it is mentioned ſo often in the *Apocalypſe*; There are *ſeven* Churches, *ſeven* Stars, *ſeven* Candleſticks, *ſeven* Spirits, *ſeven* Lamps, *ſeven* Eyes, *ſeven* Horns of the Lamb, *ſeven* Plagues, *ſeven* Trumpets, *ſeven* Thunders, *ſeven* Viols. So in the Books of *Moſes*, the *ſeventh* day is Holy; and the *ſeventh* year, was the *year* of Reſt; and the *ſeven times ſeventh* year, was the great *Jubilee*; The living Creatures entred into the *Ark* by *ſevens*; the firſt-born of every beaſt remained *ſeven* days with its Dam; the male Children were to be *ſeven* days old, before they were circumciſed; the Candleſtick of the Tabernacle had *ſeven* Lamps; a Woman after her uncleanneſs, a Leper after he was cured of his leproſy, were to be purified for *ſeven* days. It would be too long to recite all the Examples of this nature which might be mentioned; for the number *ſeven* is almoſt every where to be found.

4. Type: the number ſeven, which is ſo often mentioned.

For what reaſon is it ſo? who ſees not that this *number* ſignifies Completion and Perfection? and of what can it ſignify the Perfection, if not of the greateſt work of God, that for which all his other works were wrought, that is, *the Church*? If then the *7th* be every where *ſacred*, why is not the *ſeventh Period*, reckoning from the creation of the World, alſo

Part 2. also sacred, and a Period of perfection? It will be said, the number *seven* is sacred because of the *seventh day*, which was consecrated to the service of God: but why hath God chosen the *seventh day* to be holy, and a day of rest for man? is it not plainly to signify, that the *seventh day*, or the *seventh Period* of the *Church*, shall be a time of *Holiness*, *Tranquility*, and *Peace*?

The 7th day of the Creation, a type of the seventh period of the Church.

The *seventh day*, they farther tell us, was consecrated to Rest and Holiness; because God created the World in *six* days, and rested on the *seventh*. Behold, now we are at the Spring Head, and can rise no higher; but here also we shall find an excellent *Type* of our *seventh Period*. 'Tis here I would ask with boldness, Wherefore God created the World in *six* days, and rested on the *seventh*? Why did he not imploy *five* days, *eight*, *ten*, or *twelve* in the work of Creation, but precisely *seven*? Certainly, the infinite wisdom of God will not permit that he should do any thing without reason. Here is this reason, because he intended to hold the *Church* in an imperfect state for *six Periods* of Time, labouring in that great work for which he made all others, and causing it successively to pass through *seven* degrees.

We must not say that the Sabbath, the *seventh day*, on which God rested, was the image of that great Rest into which the *Church* is to be brought, after he shall have compleated it upon Earth; for the *seventh Period* ought to bear proportion to the other *six*; whereas Eternity hath none with Time, much less with *one* day. So that the *seventh Period* cannot be the *Eternal* Rest. It must be a Time that bears proportion to the *six* preceding *Periods*; As then after *six days* of labour, God finisht his work, by *a day* to which he affixt *Holiness* and *Rest*

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as its Characters, there must likewise be for the *Church*, after *six days* of sins and sufferings, *one last day*, that is to be distinguisht by those two Seals, *Peace* and *Holiness*, upon Earth. Not but that the *Sabbath* is also a figure of the Eternal Rest; but 'tis because these *thousand years* of *Peace* and *Holiness* on Earth, shall be the image of that perfect *Peace* and *Holiness* which the *Church* shall injoy in Heaven; and so 'tis a mediate *Type* of the Eternal Rest. These *thousand years*, I confess, have no proportion with Eternity, but it is not to be a *Type* in the duration of the Time, but in respect of the state of *Peace* and *Holiness*, Images of the Cœlestial Peace. So these *thousand years* may be *Types* of the Heavenly Glory: but the *seventh day* could not be the immediate *Type*, because of what was said before. Because the *Seventh day* of the Creation is a *Period* of the same nature with the *six* preceding, and which by consequent ought to bear proportion to them. Part 2.

It will be said, that *'Tis easy to make these suppositions, but difficult to prove them.* But I have a sure Method for the proof of this, when the several parts of a System support one another, even therein they are proved: in an *Hypothesis* that is false, there is alway some part inconsistent with it self. Now I will make it evident, that the *seven days of the Creation*, do perfectly answer to the *seven Periods of the Church*; that in every one of those *days* such works were wrought, which were exact *Emblems* of the *Events* which have happened, and of the things which were done, in every *Period* of the *Church*, answering to every *day*. If I make it evident, that in the *six Periods* of the duration of the *Church* which are past, we have seen those things which were painted out by the *six*

Part 2. *days* of the Creation; so that the *first Period* contains that which was figur'd by the work of the first day, the *second Period* that of the second, and so of the rest; if, I say, I can do this, methinks it will then be proved, that what was done in the *seventh day* of the *Creation* is the image of that which shall be done in our *seventh Period* of the *Church*. The parts of this System do admirably support one another, the System it self will be its own proof. This is that I am about to do, by giving here the full explication of this wonderfull *Type* of the *Creation*, in which we may say, that God hath concealed some of his greatest mysteries under an adorable obscurity, which hath never hitherto been perfectly cleared.

CHAP. XX.

The Type *of the* Creation *hath not been well explained: We must make a System of it. Principles to establish that System; the division of the duration of the Church into seven* Periods, *answering to the seven days of the* Creation.

The Type of the Creation is difficult to be expounded.

IT must needs be, that the *Mysteries* of the *Type* of the *Creation* are not obvious, and easy to be explained, since from the time they have been inquired into, they have not hitherto been perfectly discovered. There are many things sensible therein, that appear at first view, and are obvious to all the World; as the *Light* of the first day, signifying *spiritual Illumination*; the *Sun of Righteousness*, in the *Sun* that was created on the fourth day.

day. *Adam* as the figure of the *second Adam*. *Eve*, the Image and figure of the *Church*. There needs no labour to search into those Mysteries, for the Holy Scripture doth clearly enough instruct us therein. But for the doubtful *Mysteries*, those especially of the *second*, *third*, *fifth*, and *sixth* days, I know not whether they have hitherto been met with. Part II

A Judgement upon the Type of the Creation, as explained by Placæus.

There hath nothing appeared on this subject so handsom and ingenious, as that which hath been done by *Placæus*. However I may be confident, without being rash, that he hath not discovered the true *Mysteries* thereof. The first fault he is guilty of, is, that he did not make a System of those *Mysteries*, and of the *seven days* of the *Creation*. This is the reason why he doth not maintain his ground, but runs presently into things improbable. There is nothing more lively or more taking than that which he hath conceived concerning the first *three days*. In the *first* he finds the Illumination of man being ignorant: in the *second* the work of Justification of man being a sinner: in the *third* the Sanctification of man being unholy: and it must be confest, that so far nothing could be more happy, and argue greater strength of Imagination. These are excursions out of the way, 'tis true; but they are ingenious. They are particularly surprizing to those, who know that this great man always addicted himself to disputations against *Hereticks*, which he managed after the way of the Schools, than which nothing doth more dull the fancy, and cause a barren imagination. When he comes to the *fourth day*, it is no longer so; and he is not so happy, he cannot but see there Jesus Christ and the Church, in the *Sun* and *Moon*, as all others pretend; but he is sufficiently puzzled to

Part 2. make the connection between this *fourth day* and the preceding ones. He is yet leſs happy as to the *two* laſt *days*. He would have the *Birds* and the *Fiſhes* of the *fifth day* to ſignify the ſervice of God; that the *Fiſhes* do ſignify good motions of the heart, and the *Birds* viſible and outward acts. In the *Beaſts* of the field created on the *ſixth day*, he finds the Chriſtian vertues. All this is forced, and however he ſtretcheth his fancy to get through it, yet he doth not ſucceed. It may be ſaid, without doing him any injuſtice, that except the *three* firſt *days* of the *Creation*, there is nothing at all well conceived in that work of the *Types*.

The other fault of *Placæus*, is that he took for the object of his *Type* of the *Creation*, Man to be delivered from miſery, *Homo a miſeria liberandus*: whereas 'tis certain, we muſt look there for the *Church* to be eſtabliſht, *Eccleſia Conſtituenda*. This is the great work of God, next to his own glory; 'tis the chief and only end of his works. 'Twas for the ſake of the *Church* that he *created the World*, and made all things; about this he hath been imployed from Everlaſting, and will be ſo to Everlaſting. 'Tis the Spouſe of Chriſt, 'tis his other ſelf: we ought to find her every where, as God hath given her ſome place in all his works. Particulars were made for the *Church*, and not the *Church* for them. Therefore we ought not to look for the Type of the deliverance of *Man* in the *Creation*, any farther then we can therein find the *Church*, in which men are re-eſtabliſht and delivered. I therefore find my ſelf obliged to proceed farther in this inquiry, finding nothing at all in that which hath been ſaid by others, wherein I can perfectly acquieſce. But that I may not fall into the ſame faults which I have obſerved in others, 'tis neceſſary that good *Princi-*

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ples be laid down, and a well connected Syſtem made. Part 2.

1. The firſt of our *Principles* is this, That *every thing is full of myſteries in that great work of the Creation*. I ſuppoſe this principle, becauſe it will be generally granted by thoſe for whoſe ſake I write: as for thoſe who will have nothing to be found here, but the *Letter* and the *Hiſtory*, they deſerve not to be conſidered. If their opinion be no *Hereſy*, it comes very near one: 'tis unworthy of a *Divine*, and I am bold to ſay, unworthy of an underſtanding *Chriſtian*. He muſt very little have ſtudied the Divine conduct, who doth not take notice of its depth, and that incomparably more is concealed than diſcovered. Methinks the *Jewiſh Cabaliſts* have a good remark upon it: they ſay, God hath made *three Worlds* for one another; and that he hath put his Signet and his Seal upon the *ſuperior World*, in ſuch a manner and with ſuch a force, that its impreſſion deſcends to every thing, even to the loweſt in this *inferior* World. I leave the proof of it to men of Contemplation, and am not at leaſure for the preſent to make it out, but it ſeems certain and apparent to me, God himſelf in his *eſſence* is that exemplar and original *ſeal*, he hath every where imprinted the ſeal and image of his eſſence; in the World of *Glory*, in that of *Grace*, and in the loweſt alſo that of *Nature*: therefore 'tis that the Divine image appears every where, and every where the ſame; for 'tis the ſame ſeal hath penetrated all thoſe different things. *Deus ſolet uno ſigillo varias materias ſignare*, ſaid *Reuchlin*. There are *three* ſorts of People who read the *Scripture*. The ſimple and ignorant, who are altogether ſo; ſtudied and deep Divines, who only are truly Divines; and thoſe who are but ſuperficial ones. The

1. Principle, there is certainly ſome myſtery in the work of Creation.

Part 2. first are the Lambs, born to eat the grass which grows on the surface of these fields: I do not impute it to them as a fault not to penetrate farther. But I know not how to pardon those pretended *Divines*, who tear out the very heart of the sacred Scriptures, in the Mysteries and Divine depths therein, and leave it nothing but a bare superficies. Let us give but *two* Examples of this *Maxim* of the *Cabalists*, that God hath imprinted a seal of himself and of his Mysteries, which teacheth to all matters. The first is that of the *Trinity of Persons in a unity of essence*, whereof we have a lively image in the World of Spirits, by the *essence*, *intelligence*, and *will*, which is found in every *Spirit*, whether separate or united with matter: and another lively image of it in the three dimensions of matter, *longitude*, *latitude*, and *profundity*, which are *three* distinct dimensions, and yet make but *one* only and most simple extension. The other instance is in *the mystery of the Incarnation*, and the personal union of the *Divine* uncreated *nature* with the *humane*; a mystery whereof we see a lively image in the *Incarnation* of those *souls* which God unites with *matter*. These things deserve very well to be thought of. Besides, that the Holy Ghost hath sufficiently declared himself concerning these Mysteries. He hath shown us one part, that we may imagine the rest. He saith, that *the light of the first day*, is the image of that Action, whereby God causeth the light to shine in the darkness of our ignorance. The Scripture calls our Lord *the Sun of Righteousness*, by allusion to the *Sun* in the *Heavens*, a *second Adam*, with reference to the Creation of the *first Adam*; the marriage of *Adam* and *Eve* an image of *Christ* and his *Church*. *Heaven* is called *Paradise*, by allusion to the *Earthly Paradise*.

Paradise. In a word, there are an hundred things in the work of Creation, whereof no *natural* reason can be given: there must be *some* therefore which are *mysterious*. Why (for instance) did God create a *Chaos*, before he put in order the several parts of the *world*? why he rank't them all in *six days* time, no more or less? why he created not the *Sun* but on the *fourth* day? why the *Plants* were created before the *Sun*? and why the *Fishes* and *Birds* before the *Beasts* of the field? Part 2.

II. Our *second Principle* is this, that *the sensible World is the image of the Intelligible*; and this Intelligible *World* is not a World of *Platonic Idea's*. 'Tis in the *Church*, where every thing is to be met with by analogy that is found in the sensible *World*. *There* is an *Heaven*, *there* is an intelligible *Sun*, which is God, *there* are *Spirits* which are the intelligible Stars, *there* is an *Earth*, *Plants*, *Fruits*, and also wild *Beasts*, enemies of this World. The Scripture leads us by the hand in these paths, by the continual use of figures borrowed from the sensible *World*, to signify those parts of the intelligible one. From this principle we may conclude, that the creation of the *sensible* World is the image and *Type* of the Creation of the *intelligible* World. And consequently that the Creation of the *World* is the Image of the different degrees, by which God hath made his *Church* to pass through, to bring it to perfection. 2. Principle; the sensible World an image of the intelligible.

III. Our *third Principle* is this, that in every System composed of *Events*, there are several *Periods* to be considered. This is the Spirit of the Prophets; God divided the times into seven *Trumpets*, seven *Seals*, and seven *Vials*. Upon this Principle it cannot be doubted, but the *seven days* of the Creation are as many *Periods* of this Intelligible 3. Principle; God divided the times into several periods.

Part 2. World, through which they are to pass to arrive a perfection.

4. Principle; the same images ought every where to signify the same mysteries.

IV. My *fourth Principle* is this, that the H. Ghost ought constantly to fix the same *Mysteries* to the same *Images* in all the parts of the *Creation*. For Example, the *Waters* should every where be the same thing, and signify the same *Mystery*; which is a *Principle* that was not at all heeded by *Placæus*. In one place he makes the *Waters* to be *Sin*; in another to be the *Possions*, well ordered and gathered together in Christ. In a third place, 'tis meant of the *Heart* sanctified and serving God; 'tis a fault that is most obvious, and which alone is sufficient to prove that he had no System, that they were only loose thoughts which shined separately, but did not mutually illustrate each other.

The fifth Principle; the mystery must not destroy the Letter.

V. I will add a *fifth Principle*, that in this *Mystery* we should not, as some do, destroy the *History*. There is nothing more dangerous, if a man gives himself the liberty to deny matters of fact, and to turn all into pure allegory, there then remains nothing certain in the *Scripture*. *Libertins* may then doubt of the whole, and we shall no longer be able to distingnish those places, where the relation must be taken according to the Letter from those where the Letter shall be false, and where there is nothing but mystery. We must suppose the *Type* to be in the matters of fact, if the *Events* prove false, the *Type* is null.

These *Principles* being laid down, I thus form my System. The Creation of the *sensible World*, being an *Image* of the Creation of the *intelligible World*, we must divide the time, in which God hath formed the *Church* into *seven Periods*; but those seven Periods are not precisely distinguisht, each of them to contain a *thousand years*, as hath been

been formerly ſuppoſed, from thoſe words of *St.* Part 2.
Peter, *a thouſand years with the Lord are as one day*. There is ſome difficulty in the diviſion of thoſe *Periods*, and after having well condered it, I divide them thus. 1. The *firſt Period* is from *Adam* to *Abraham*, which is almoſt two thouſand *years*. 2. The *ſecond* is from *Abraham* to *Moſes*, which is between four and five hundred *years*. 3. The *third Period* is from *Moſes* to *Ieſus Chriſt*: which is between fourteen and fifteen hundred *years*. 4. The *fourth* is from *Ieſus Chriſt* to the *riſe* of *Antichriſt*: that is between four and five hundred *years*. 5. The *fifth* is from the *riſe* of *Antichriſt* to his *Completion*, that is between five and ſix hundred *years*. 6. The *ſixth* is from *Antichriſt* compleat to his *Deſtruction*, which is between ſeven and eight hundred *years*. 7. The *ſeventh* and laſt is from the *Ruin* of *Antichriſt* to the *end of the World*, this will be about a *thouſand years*.

The great inequality that there is between theſe ſeveral *Periods* as to their duration, ought not to make any difficulty. We muſt not reckon *things* according to the *time*, but compute the *time* according to the *things*. The time wherein nothing is done is reckon'd for nothing. The *Periods* of the *Church* muſt be computed by the great *changes* which have therein happened. Now 'tis exactly in theſe *ſix* points, that the *Church* hath changed its face. From *Adam* untill *Abraham* there was no change in the face of the *Church*; by *Abraham* it began to aſſume a new form, ſhe had then *Sacraments*; and the diſtinction of People began. By *Moſes* the *Church* took another form, quite different from the Preceding. By *Chriſt* ſhe became incomparably more perfect. By the riſe and growth

of

Part 2. of *Antichrist*, the *Church* was intirely changed. By *Antichrist's* being at the *Height*, the *Corruption* was also at the *Highest*; and at length by the *fall of Antichrist*, she must put on another face.

This being supposed, that the *seven Periods* answer to the *seven days*; we must observe in every of those *Periods* such *Events*, and such things as answer to the several works of the *Creation* done on *every day*; so that what was made on the *first day*, may resemble that which happened in the *first Period* of the *Church*: and that which was done on the *second day*, be the image of what happened in the *second Period*, and so of the following. If we find a perfect correspondence between the *Copies* and the *Original*, between the Types and the things which we pretend were represented by them, we shal have reason to believe, that 'tis somewhat more than a sport of wit, or the effect of Fancy and Imagination, which is the next thing we are to consider.

CHAP. XXI.

The Explication of the Mysteries signified by the Chaos, by the Creation of Light, by the separation of the Waters, and by the Creation of the Plants. The first days of the Creation, and the three first Periods of the Church.

I Intend not to stay long upon what is well known, and hath been said already: and therefore shall speak but little of the *Chaos*. We see plainly, that this confused Mass, without form and void, which was properly nothing but a vast *Abyss*, covered with darkness, was the image of that

that ſad eſtate, to which ſin had reduced the World. It was *without form*, ſpoiled and defaced by ſin, for it had nothing at all of beauty. It was *confuſed*; for every thing there was in diſorder, that which ſhould have been above was below; God was blaſphemed inſtead of being worſhipt, and ſelf-love had placed the Creature on the Throne of God. It was *empty and void*; for nothing that was good could be found in the *World*. It was covered with *darkneſs*; for a ſtupid ignorance might be obſerved to reign there. This was the ſtate of the *World*, out of which the *Church* was to be drawn, as a *new World*. God was doubtleſs the Creator of unſhapen Maſs; and I doubt not but we have an account of its Creation in the firſt Verſe. *In the beginning God created the Heaven and the Earth.* 'Tis not, as is commonly thought, an abridgment of what is more amply and by particulars related afterwards. 'Tis the Creation of the *Chaos*, called *Heaven and Earth*, becauſe it poſſeſſed that place which the Heaven and the Earth now do poſſeſs, and becauſe it contained the matter of them. This is plain enough by the *ſecond* Verſe, *and the Earth was without form and void*, &c. 'Tis the deſcription exactly of that Earth, which he was ſpeaking of in the *firſt* Verſe. Part 2.

Why 'tis not ſaid expreſly that God created the *Chaos*.

Nevertheleſs, though God created the *Chaos*, 'tis but implicitly ſaid ſo; for *Moſes* ſaith not, *that God made the Earth without form and void*. Which may import, that though God do govern that which we call the wicked World, and that enormous Maſs is not formed without his Providence; nevertheleſs, he will not be acknowledged the Author of it, becauſe he is not the Author of Evil. God appoints no certain *day* to this *Chaos*, which is the Image of the corrupted World. 1. Becauſe this

Chaos

Part 2

Why the *Chaos* hath no assigned day.

Chaos hath its *reign* and extention during the whole *six days* of the *spiritual Creation*; for 'tis the perpetual *fund* whence God draws all the parts of the *intelligible World*, which is his *Church*, as the *Chaos* was the *fund* from whence by little and little God drew all the parts of the *Universe*. 2. God assigns it no particular *day*, because 'tis the *Empire* of darkness, into which the *Light* and the *day* cannot enter. He produced not the *Chaos* by a *Fiat*, saying, *let there be a Chaos*, as he created the *Light*; because the Word of God doth not make the wicked *World* by its efficacy; this *World* produceth it self by its own corruption. Lastly, he gives it not his Approbation, he says not, *and God saw that it was good*; he blesseth it not, as he did the works of the *six days*, because God seeth nothing good in the carnal World; instead of blessing it, it is under his curse.

Waters in all the Type of the Creation signify People.

In the mean time, *the Spirit of God moved upon the waters*. *Waters* in the Language of the *Prophets* and of the *Types* do signify *People*. This we have observed before; and is too well know to need to be proved. This we must remember that *Waters* signify *People* in all the *Type* of the *Creation*. The Spirit of God moved on the waters of the *Chaos*, to prepare that matter, to bruise and reduce it into little parts, and to introduce the dispositions to receive that form which he intended to give it. God intending to draw his *Church* out of the *World*, and from among the *Nations*, hath presided over them by a wise providence. If he had intirely abandon'd the *World* to it self, after the entrance of *sin*, it had been impossible to draw thence the *intelligible World*. It would have fallen into a total deprivation of Light, Equity, and Goodness; and into that *Spirit*, which the Scripture calls,

What is signified by the Spirits moving on the Waters.

a spirit

a ſpirit of ſlumber, paſt feeling, and a reprobate ſenſe; But the Spirit of God hath preſided over theſe *Waters*; he hath preſerved and kept up in the *World* ſome fragments and remainders of *Light*, *Conviction*, *Conſcience*, the *knowledge* of God, the diſtinction of *right* and *wrong*, and the apprehenſion of future *rewards* and *puniſhments*. We may ſee every where this motion, this action of the Spirit of God on the *Waters*, that is, the *People* of the *World*, even to the approach of the *fourth Period*, which is that of our Lord *Jeſus Chriſt*; God was then about to give a *Form* to the *Church*, to this intelligible World, which (properly ſpeaking) it never yet had. Then he cauſed in the World ſuch things as would diſpoſe to this great work; he prepared his matter by the ſtudy of *Philoſophy*, which drew men from that ſtupidity, that before rendred them uncapable of receiving the Light of *Truth*. He diſperſed the *Jews*, who carried every where the knowledge of the true God, and made an infinite number of *Proſelites*. He cauſed the *Bible* to be turned into the *Greek Tongue*, which then ſpread and prevailed in the World; and guided the *Heathen* inſenſibly to a diſlike of their *Idols*, and their *Religion*. This is the Myſtery of the *Chaos*. Part 2.

In the *firſt day*, God ſaid, *Let there be Light, and there was Light*. The firſt *day* anſwers to the firſt *Period* of the *Church*, which laſted from *Adam* untill *Abraham*. 1. By what did the *firſt day* begin? by *Light*. Jeſus Chriſt the Meſſiah is *the Light, which inlightens every man that comes into the World*: 'Tis from him that the Creation of the *intelligible World* takes its beginning; from the firſt moment that *Light* hath ſhined in that famous Oracle; *The ſeed of the woman ſhall bruiſe the Serpents head*. The firſt day hath *two* parts, It was

The Myſteries of the firſt day of the Creation.

Part 2. was *Evening*, and it was *Morning*; the Light of the *Evening* was the *firſt*, but the dimmer of the two, the *Light* of the *Morning* was the *ſecond*, but the cleareſt. The knowledge of Chriſt began by that Oracle, *The ſeed of the woman*, &c. The *Period* ended in *Abraham*, by the ſame *Light*, *viz.* the knowledge of the ſame *Meſſiah*, but propoſed leſs obſcurely in that prophecy, *And in thy ſeed ſhall all the Nations of the Earth be bleſt*. This was the *Morning*; for the *Light* began to increaſe. 2. By whom was this *Light* produced? By the Word of God, His Eternal Word. *He ſaid*, *i. e.* by this Eternal Word, by his infinite Wiſdom, by the fruit of this underſtanding that God manifeſted to *Adam* and *Abraham*, this Light to conduct and guide them. 3. This *Light* preceded the Creation of the *Sun*. This knowledge of a Redeemer was given to the *firſt World*, before the *Meſſiah* its *Sun* was produc't, before the Word was incarnate. 4. The *Light* which appeared on the firſt day is originally the ſame with that which was put into the *Sun*: The ſeed of the *woman* revealed to *Adam*, is the ſame with the *word made fleſh* many ages after. 5. The *Light* of the firſt day was doubtleſs obſcure, its ſeat in the illuminated *Waters*, was not yet well prepared; the Earthly parts were not ſeparated, and the Light could not have a very free paſſage through that thick matter. In the firſt *Period* of the *Church* knowledge was but dim, People were not yet well diſpoſed to receive it, it had not yet entred into them. 6. After all, to what purpoſe was the *Light* of the firſt day? to enlighten a *Chaos*, and an unformed Maſs. To what end alſo was the Knowledge of the firſt *Period*, from *Adam* untill *Abraham*? to inlighten a *Chaos*, and that Chaos was not only in the *World*, but in the

The Church before *Abraham* was without form.

the *Church* it ſelf; for then the *Church* had no form; Part 2.
ſhe had no *Paſtors*, no *Prieſts*, no *Flocks*, no *Aſſemblies*, no *Solemn days* appointed, no *Sacraments*, no *Holy Scripture*, no *Diſcipline*, no *Cenſures*. Every *head* of a family was both *Prophet* and *Prieſt* of his own houſe. *Here* was an Idolatrous family; *there* juſt by was another family where God was worſhipt. It was a true *Chaos*; ſo the *Iews* ſay well; that the *Church* was two thouſand years, *be thohou*; in the *Chaos*, and two thouſand years under the *Law*. The *Patriarchs* made their Feaſts as they thought fit, on what day they pleaſed, and invited whom they pleaſed. 7. God made the diſtinction between the Night and the Day. *He ſeparated the Light from the Darkneſs*; for he is the Author of that diſtinction that is between the *World* and the *Church*, between the good and bad; yet 'tis not ſaid that he made the *night*, becauſe God is not the Author of Evil. 8. He made this diſtinction from the *firſt day*; becauſe from the beginning of the World, and in all ages. there is a ſeparation between thoſe who are of God, and thoſe who are of the Devil. 9. He made that ſeparation of that *Light* and *Darkneſs*, of the *Night* and the *Day*, but he bleſſed it not; he ſaith not, *and He ſaw that it was good.* In like manner, God doth not bleſs and approve the ſeparation of the *World* from the *Church*, tho he hath made that diſtinction, becauſe it carries with it in reſpect of the *World*, curſes, crimes, and miſeries. 10. He began with the *Evening*, which belongs to the *Night*, and is apart of it, becauſe he draws *light out of darkneſs*, & begins the compoſition of the Church by ſome degrees of imperfection.

The Myſteries of the ſecond day; the firſt diviſion of the People.

In the *ſecond day* God made *the Firmament*, or Expanſum, *that it might ſeparate the waters from the waters.* Here begins the *ſecond Period* of the *Church*,

Part 2. *Church*, which lasted from *Abraham* untill *Moses*: let it be remembered that *Waters* alway signify *People*, 'tis necessary it should be so, that the Spirit of God may be uniform and like unto it self. If the Waters are People, the work of separating the *Waters* must signify the division of the *People*. 1. In the *first day* the *Waters* were mixt and confounded both among themselves, and with the Earth: so in the *first Period* from *Adam* untill *Abraham*, the *People* were confused and mixt one with another. God had not yet made choice of any certain peculiar *People*. Among all Nations there were some Holy, and some who were Enemies of God, were to be found every where. 2. But in the *second day*, God began the work of the separation of the *Waters*, *i. e.* that in the *second Period* should begin the distinction of the *People*. He took *Abraham*, drew him out of his own Country, set him apart, and gave him the seal of his Covenant. 3. But this work of the division of the *waters* was effected in *two days*, this work of the *division* of the *People* is also accomplisht in *two Periods*; from *Abraham* unto *Moses*, from *Moses* unto *Christ*. 4. The separation of the *Waters* made on the *second day* was but imperfect, God only separated the *Waters* which were above, *i. e. the Clouds*, from the Waters which were beneath, *i. e. the Seas*. The distinction of *People* in the *second Period*, from *Abraham* unto *Moses*, was but imperfect; for we must not imagine but that God did preserve some *Elect* from *Abraham* unto *Moses*, besides those in the family of the *Patriarchs*, to think he did not is injurious to the mercy and wisdom of God. There were then at that time some of the faithfull scattered in all places. But as the family of *Iacob* became a great People, so by little and

and little the *Spirit of God* withdrew from other *Nations*. From the time of *Moſes* there was yet ſome little remainder of that *Spirit* among other *Nations*; as is evident by *Balaam*, who was, 'tis true, a very wicked man, but yet was not a falſe *Prophet*. But when the race of *Abraham* became a great *People*, and had a Country apart to themſelves, then the Spirit of God withdrew altogether from the other Nations, and then was made a perfect *diviſion* of the *People*. 5. In the ſeparation of the *Waters* that was made on the *ſecond day*, the Waters which were *above*, *i. e.* the Clouds, were nothing in compariſon with thoſe *beneath*, *i. e.* the Seas. So in the *ſecond Period*, wherein was a diviſion of the People, the *ſuperior Waters*, which were the *family* of the *Patriarchs*, were nothing in compariſon with the *reſt* of mankind. And hereby we have the reaſon why in that great work of the *Creation* God would make ſo much account of ſo ſmall a matter as the *Clouds* are in nature, even to aſſign a perticular day for their creation. 'Tis becauſe they were the Image of the *families* of the *Patriarchs*, who were very inconſiderable for their number, but yet were to make ſo great a figure in the *Hiſtory of the Church*. 6. The ſuperior *Waters* were little or nothing as to their extenſion, but had this advantage above the *waters* which were beneath, that they were nearer Heaven: ſo the families of the *Patriarchs* little in number had this advantage, to be admitted to ſecret and ſpecial communion with God. He converſed with the *Patriarchs*, as a man with his intimate friend. 7. The *Clouds* are lifted up to ſo high a place by the rays of the *Sun*, and the attraction of Heaven: the *families* of the *Patriarchs* were advanc't to that glory of being diſtinguiſht

Part 2.

Part 2. from all others, by the mercy of God. 8. The *Clouds* are the fruitfull ſprings, whence proceed the rain, the fruitfullneſs and bleſſing of the Earth: God would make the *Patriarchs* the ſprings of bleſſing to the Church, *In thy ſeed ſhall all the Nations of the Earth be bleſſed.* Therefore the *Iews* did always in their prayers make mention of the *Covenant* made with *Abraham*, *Iſaac*, and *Iacob*. 9. God put the *Firmament*, or Expanſum, between the upper and lower *Waters*; 'tis that large vacuity of Miſery and ſin, which ſeparates the *World* from the *Church*. 10. From the *Clouds* 'tis eaſy to fall into the lower *Waters*, but the *Waters* which are beneath riſe with difficulty to the *Clouds*. The fall is eaſy from the *Church* to the *world* and *ſin*, but 'tis difficult to paſs from the *world* to the *Church*.

In the *third day* was made a perfect *ſeparation of the waters*, *i. e.* that work of the ſeparation of the Waters was finiſht, and this is the reaſon why God bleſſed not the work of the *ſecond day*. We muſt not look for a Myſtery in that, or imagine that on that account the *waters* muſt needs ſignify *ſin*. God bleſſed not the work which he had not yet finiſht. We find no Benediction in the *ſecond day*, but to make amends we meet with *two* in the *third*: for thoſe words, *and God ſaw that it was good*, are repeated twice; 'tis becauſe in that *third day* we find *two* works, the compleating the ſeparation of the *waters* is one, and the Creation of *Plants* another; and God ſaid, *Let the waters that be under the Heavens be gathered together into one place, and let the dry Land appear.* 'Tis an image of a perfect ſeparation of People *into one place*, *i. e.* into the *World*, which is a great and vaſt abyſs, full of darkneſs and impurity: into that I ſay, let the

the Waters run, there let the reprobate *People* gather together. 2. And *let the dry Land appear*: the holy *People* who till now had appeared mixt with the men of the World; let them appear seperate from all other People. 3. The *World* is represented by the *Sea*, the *Church* by the *Earth* and *dry Land*, so since that time in the stile of the Prophets, and of Preachers, the *Sea* hath always been an *image* of the *World*. The *Ark of Noah*, which floated on the *waters* of the *Deluge*, is the Emblem of the *Church* beaten by the waters of this *world*. Jesus Christ sleeping in the Ship which was tost by a Tempest, is the Image of the Church, where Christ seems to be asleep while she is beaten and afflicted by the World. 4. The *Sea* is the habitation of *Monsters*, the *world* is the residence of the *wicked*, where we may see *Monsters* of covetousness, of Ambition, of Impurity, and violence. The greatest *Animals* upon *Earth* are not to be compared with those which live in the *waters*. There are disorders to be found in the *Church*, 'tis true; but they are nothing in comparison with those which are in the *world*. 5. The face of the Waters is barren, and produceth nothing, whereas the superficies of the *Earth* is fruitfull. The World doth inwardly nourish Monsters, and in its outside produceth no solid good, or true vertue. 6. The *Earth* is the *Synagogue* of the ancient *Church*, she is incompast with *waters* on all sides, the People and Nations of the World. 7. She is continually afflicted by them; and if we regard the violence of the waves, one would think she should be overwhelmed. 8. Nevertheless she stands her ground, and remains victorious. 9. The *waters* of the Sea have no setled foundation; they are always in motion, but the *Earth* is fixt, the People of the world

Part 2.

Part 2. are unſtable, always changing. The *Church* is a Land that hath its *roots* in the foundation of the *world*, in God's eternal decrees. 10. The *Sea* makes a frightfull object, eſpecially in a Tempeſt; but the *Earth* preſents our eyes with an agreeable diverſity of Mountains and Hills, of Trees and Flowers, of Fruits and Bloſſoms. The *world* is a deformed ſpectacle by reaſon of its diſorders, and uniformity of its faults. But the *Church* ſhows us an agreeable diverſity of gifts, greater and leſs, of vertues, of good works, of good Fruits; for the *Plants* and *Fruits* are to the *Earth*, that which *vertues* and good *works* are to the *Church*. The *Plants* have their roots in the bowels of the *Earth*, they appear on the outſide of it, they ſerve for ornament and uſe, and need the kind influences of Heaven to make them grow. All this agrees well to the vertues and good works of the *Church*. God ſaid, *Let the Earth bring forth Graſs*, as if the Earth produced Plants by its own vertues: 'tis becauſe he will have us act, as if our vertues proceeded from our ſelves, as if we were the Authors of 'em; that he might thence take occaſion to reward us for 'em. But among the *Plants of the Earth* which are thus good & uſefull, there are ſome hurtfull ones, ſome poiſons among the good Fruits of the *Church*, there are ſome wicked works. 12. Laſtly, the nearer any *Land* is to the *Sun*, the better its Fruits; the nearer any *Church* to God, the Sun of Righteouſneſs, the better its works.

CHAP.

CHAP. XXII.

Explication of the Myſteries of the four laſt days of the Creation,

THe *fourth day* anſwers to the *fourth Period* of the *Church*. 1. In this fourth day God created the *Sun*, the *Moon*, and the *Stars*. 'Tis eaſy to take notice therein of *Chriſt* the *Sun of Righteouſneſs*, of the *Church* who derives all her Light from the *Sun*, and the *Teachers* of the *Chriſtian Church*, which are as the *Stars* of the Intelligible World. This alone ſhould open all mens eyes, and make it evident, that we ought to ſearch after the *Church* throughout the whole work of *Creation*: for this is the Key of the whole Myſtery. This *fourth Period* is from *Jeſus Chriſt* unto the birth of *Antichriſt*, *i. e.* till the middle of the *fifth Century*. In this Period we have the *Sun of Righteouſneſs*, ſo Jeſus Chriſt is called by the Prophets, and Evangeliſts, *The Light which inlightens every man that comes into the world*: So by the Apoſtles, *The Father of Lights, in whom is no ſhadow of change*, *i. e.* a Sun that hath no Tropicks. The Parralel between *Jeſus Chriſt* and the *Sun* is too manifeſt and eaſy to make, to be long inſiſted on. I will rather ſpeak ſomewhat of the *Moon*, which is an admirable Emblem of the *Church*. 1. The *Moon* hath all her *Light* from the *Sun*; The *Church* hath all her *Beauty*, *Holineſs*, *Vertue*, and *Glory* from *J. Chriſt*. 2. The *Moon* retains ſome *ſpots*, and thoſe conſiderable ones, in her borrowed Light; the *Church* hath many great and plain defects in her

John 1. 1. James 1.

The Parralel of the Moon with the Church

Part 2. vertues. 3. The *Moon* hath no fixed *Light*, ſhe often changeth, and is ſometimes more and ſometimes leſs inlightned. The *Church* remains not long in one ſtate, ſhe is always riſing or falling, ſhe looſeth ſome of her *Light*, and then receiveth more; ſhe defiles her ſelf, and then is cleanſed, and hath *Periods* almoſt as regular as thoſe of the *Moon*. 4. The *Moon*, beſides her conſtant and periodical decreaſe, ſuffers *Eccliples*, and ſometimes total ones. The *Church*, beſides her ordinary declenſions, is ſometimes ſo *Ecclipſt*, as not to appear, which is more or leſs according to the inundations of Herely, or the corruption of manners. 5. 'Tis not the fault of the *Sun*, but of the *Moon* it ſelf, that theſe *Eccliples* happen, ſhe plungeth herſelf in the ſhadow of the *Earth*, and ſo deprives herſelf of the *Sun*. The Eccliples of the *Church* by the loſs of Truth or vertue happen in like manner, becauſe ſhe falls into ſin and falſhood, which is ſhadow and darkneſs, the product of Earth and Hell. *Your ſins have ſeparated between God and you*. 6. When the *Moon* is Ecclipſt, ſhe becomes black, and puts on a frightfull Aſpect; when the *Church* ſuffers herſelf to loſe the Light of the *Sun*, her viſage becomes deformed by her diſorders and crimes.

Why doth not the *Church* appear but in this *fourth Period*, ſince ſhe was created from the beginning of the World? ſo the *Moon* which was a figure of the *Church*, ſhould have been created on the *firſt day*. I anſwer, that the *Church* may alſo be found in the *three* preceding Periods: but in the firſt and ſecond *day*, 'tis a Land covered with *waters*. The *Church* is mixt and confounded with the People of the World, and even covered and hidden among'em. In the *third* ſhe appears as a dry Land that is viſible, but as yet it is but *Earth*, producing

Plants

Plants and Fruits. In our *fourth Period*, ſhe is advanc't from the quality of *Earth*, to the dignity of the *Stars*, ſhe becomes a *Moon*, a luminous body, which may be ſeen afar off, which ſpreads its rays throughout all the *world*. Part 2.

In the *fourth day* there were alſo *Stars*, which are of *ſix* different *magnitudes*, from the *firſt* to the *ſixth*. In our fourth Period we have ſeveral *Teachers*, as ſhining Stars, but they leſſen by degrees. The *Apoſtles* are the Stars of the *firſt* magnitude, *Apoſtolick Perſons* were Stars of the *ſecond* magnitude, their *Diſciples* who lived in the *ſecond* Century, were Stars of the *third*, the *Doctors of the Church* in the *third* Century were Stars of the *fourth* magnitude. Thoſe of the *fourth* Century were of the *fifth* magnitude. Laſtly, in the *fifth* Century when the good days of the *Church* ended, there were more Teachers, more Stars in number, but they were but of the *ſixth* magnitude; their Light began to be obſcured by mixing with the darkneſs of Superſtition and Hereſy. After them in the following *Ages*, we ſee no *Stars* but under a Cloud, the witneſſes covered with ſackcloth, Chriſtians concealed and hidden among the multitude of thoſe who were ſunk into error and Idolatry. Stars of ſix magnitudes images of the ſix orders of Teachers.

In this *Period* there is alſo another ſort of Stars; *viz. Confeſſors* and *Martyrs*, who ſhined as Stars of the *firſt* magnitude, and the common ſort of the *Faithful*, who are truly *Stars*, though but of the *ſixth* magnitude. Laſtly, in the *fourth* Period, we find *Planets*, wandring Stars, *Apoſtates*, *Judas's*, and ſuch as *Hymenæus* and *Philetus*, *who concerning the Faith made ſhipwrack*.

We proceed to the *fifth day* of the Creation. The *fifth Period* is that from the riſe of *Antichriſt* to his com- Myſteries of the 5th day.

Part 2. Completion, from the *fifth* Century to the *eleventh*. In the *fifth day* God ſaid, *Let the waters bring forth Fiſhes abundantly*, (or moving Creatures which have life,) *and Fowl that may flie above the Earth in the open firmament of Heaven*. Behold, two ſorts of Creatures, *Birds* and *Fiſhes*, and they are to be Emblems of *men*, who ſhould rule in the *fifth* Period of the *Church*. It may be the name of *Bird* may prove a good Omen to ſome, one would think we ſhould find ſomething of good there, becauſe *Birds* are a kind of Cœleſtial Creatures; but we muſt remember, that in the two following *Periods*, we ſhall meet with nothing that is good, becauſe they belong to *Antichriſt*. If there be any thing good in theſe *two Periods*, 'tis the remnant of the *fourth*, for all is evil that belongs to their perticular Character. So that by *Birds* we underſtand *men* of raſh and daring ſpirits, who would pierce beyond the Clouds, attempting to reach unto God himſelf, and have done violence to his Holy Myſteries by their bold Inquiries. Such was *Arrius*, who would dive into the myſtery of the *Eternal generation of the Son*, and was there ſtumbled: Such was *Macedonius*, who would fathom the Myſteries of *the Proceſſion of the Holy Spirit*, and not being able to effect it, made *him* a *Creature*, as *Arius* did the Son. Such was *Eutyches*, who not being able to fathom the Myſteries of *the union of the two natures in Chriſt*, did confound them. Such was *Neſtorius*, who loſt himſelf in ſearching into the manner of *the Union of the humane Nature with the Divine Perſon*, and ſo eſtabliſht two Perſons in Chriſt; and I know not how many more ſuch *Birds* there were, *men* of bold and daring ſpirits, who did great miſchief to the *Church*. We need but conſult Hiſtory to be informed.

'Tis

'Tis true, among those *Birds* there were some whose flight was happy enough. The *fourth* and *fifth Centuries* produced some Eminent *Doctors* in comparison of the preceding. The first *Doctors* of the Christian *Church* after the Apostles were but poor Divines, they could flye but a little way. There is more Divinity in one piece of *St. Austin*, then in all the *three* first *Centuries*, *Origen* excepted, who was the *Eagle* of his *Age*. But those *Birds* who made some happy flights, were yet guilty of great faults, and often lost themselves by endeavouring to go too far. Part 3.

The other sort of Creatures are *Fishes*. Creatures that make their abode in the *waters*, that swim and descend into the Deep; *Creatures* among whom there are some of a monstrous bigness; Creatures that live upon filth and mud, and are the lively image of the second sort of People to be seen in the *fifth Period*, which is that of *Antichrist* rising and growing to perfection. We there see the great *Leviathan* of the Abyss. *Antichrist* himself the Monster of the *great waters*, who devours all the other *Fish*, and subjects them to his Government; There we see all the followers of *Antichrist*, Fishes of the second order. All these *Creatures*, *i. e.* all these *men*, 1. Have their abode in the *waters*, which denotes a Collection of much People: they have the multitude on their side; they reckon it their honour, they glory in it. 2. They descend into dark Abysses; for whereas the Doctors of the *fourth* and *fifth* Century would be too knowing, those of the following ages fell into a most stupid Ignorance; They descend into the darkness of superstition: and as for the most part *Fishes* adhere to the rocks or to the mud; so those *false Doctors* addict themselves to Creatures, and rise not towards Heaven, where

The Fish of the fifth day are Antichrist and his followers.

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Part 2. is the Creator. In thoſe times ſprung up the *adoration of Reliques*, the *invocation of Saints*, the *worſhip of Images*; and even the ſublime wits, who are the *Birds* of the *fifth* Period, who flie ſo high by their lofty ſpeculations, as did *Gregory* of *Nazianzen*, and *Ambroſe* of *Milan*, do ſometimes fall from their elevation into the mire of a carnal and ſuperſtitious worſhip, as Eagles after a flight into the higheſt regions of the Air, fall down, as it were in a moment, to fix upon Carrion.

Laſtly, *Fiſhes* puddle and roll themſelves in the mud and ſlime: a good Emblem of that dreadful corruption into which the laſt ages of this *fifth Period* were plunged, *viz.* the *nineth* and *tenth*: we have already ſpoken of that corruption; and you need but look back to what hath been ſaid, to perceive how juſtly we may compare the *men* of thoſe Times to *Fiſhes* that live in mire and dirt.

Some will doubtleſs make an objection here on this account, that God is ſaid to be the Author of theſe *Birds* and *Fiſhes*. Which there is no reaſon for in the thing repreſented by the *Type*, becauſe God is not to be lookt upon as the *Author* of the Hereſies, Idolatries, and corruption of the *Papacy*. I might reply, that no *Typical* relations ought to hinder, but that God may be ſaid the Author of, and give his bleſſing to thoſe Creatures which were good, in reſpect of their natural being; he did not bleſs the *Chaos*, 'tis true, but it was becauſe that in its natural being it was neither fair nor good, no more than in its *typical* relation. But if any will that the myſtery be carried farther, it may be obſerved, that God ſaith, *Let the waters bring forth every moving Creature*, &c. 'Tis the waters that immediately produce'em. To the ſame effect as he ſaid before, *Let the Earth bring forth Plants*. For this end,

end, that God would our works ſhould be reckon'd as our own, that we might receive the rewards of 'em. So the *waters*, *i. e.* the multitude of degenerate mankind, are ſaid to produce thoſe corruptions, and falſe Doctrines, that they might ſuffer the puniſhments annexed to 'em, and that it might not be imputed unto God. But it will be ſaid, that God bleſſed theſe works, *He ſaw that it was good.* Once more I may ask, why ſhould not God approve thoſe *Creatures*, which in their own natures were good; and which were *typically* to repreſent ſuch *Events* as the Providence of God would appoint for his own glory? For doubtleſs the falſe Teachers, who corrupted the Chriſtian Religion in the *fifth Century*, muſt come within the decree of God, as ſuch things whereby he would glorify himſelf. Part 2.

In the *ſixth day* God made *two* works; 1. *Inſects, creeping things*, and *four-footed Beaſts*. 2. The *Man* and the *Woman*. This *ſixth day* anſwers to the *ſixth Period* of the *Church*, from the *tenth Century* to the Period of the Reign of *Antichriſt*. Theſe four-footed Beaſts, Inſects, and Creeping things cannot be thought to ſignify any thing that is good; under *Creeping things* are comprehended Serpents, venemous and the moſt accurſed Creatures: among *Inſects*, are *Caterpillers*, and a thouſand other hurtfull Creatures: among *four-footed Beaſts* are *Wolves*, *Lions*, *Tygers*, *Leopards*, and *Bears*, all cruel and bloody Creatures, which live upon prey. This is the true Character of the *Men*, who lived in the *ſixth* Period of the *Church*, which is the *ſecond* of the *Antichriſtian Empire*. There we meet with *Men* like Bloodſuckers, Caterpillers, Worms, devouring Inſects, that ravage, and conſume, and deſtroy, and gratify their Covetouſneſs Myſteries of the ſixth day.

Part 2. neſs by a curſed Simony. There we meet with *Doctors* like *Serpents* and *Baſilicks*, who poiſon by their very breath, and ſpread the venom of their falſe Doctrines, with piercing, ſharpened tongues; I mean the *Schoolmen*, who with ſubtile *Arguments*, whetted and ſet in order, as ſo many darts and ſpears, diffuſe *Hereſy*, *Impurity*, *Poiſon* and *Idolatry*.

Moreover, we there meet with *wild Beaſts*, bloody and cruel *Men*, who delight in blood and ſlaughter, and glut themſelves therewith, as ſo many Lions and Tygers. We may there ſee multitudes ingaged in an *Holy war* againſt *Infidels*; who went to the *Holy Land* to conquer it, but carried with them the *Lions Tooth*; for they rent and devoured every thing which came in their way. Eſpecially may we there take notice of thoſe cruel Perſecutors of the *Church*, killing, burning, and committing outrage and maſſacres in all places. This ſhould be carefully obſerved, that we meet with *Birds* and *Fiſhes* in the *fifth day*; anſwering to the *firſt* Period of *Antichriſt*, or the *fifth* of the *Church*; and ſome of thoſe Creatures live upon the ſpoil, but do not *prey* upon *Man*. We do not ſee that Birds and Fiſhes go out of their own Element, to fall upon men, and deſtroy them. So in the fifth Period there were, 'tis true, ſome Hereticks, and a great corruption; but there was not much perſecution, little blood ſpilt at that time upon the account of Religion. That ſort of rage began not to be much imployed; but ſince the *eleventh* Century, in the *ſixth* Period.

Myſteries of the creation of the Man and Woman.

In the ſame day God created the *Man* and the *Woman*, who are the *Images* of *Chriſt*, and of the *Church* his Spouſe. The Parrallel between the firſt and ſecond *Adam*, and between the *Woman* and

and the *Church*, hath been made ſo often, and is ſo easy to make, that I need not dwell upon it; and therefore ſhall only take notice, that the *Type* doth exactly correſpond with the *Myſtery*. At the end of the *ſixth day* God finiſht his work, he then gave the laſt ſtroke to it, by the *Creation* of the *Man* and the *Woman*, an Emblem of *Chriſt* and his *Church*, and of their Union. In the *ſixth* Period (near the end whereof we now are,) God will compleat his *Church* by the ruin of *Antichriſt*; and bring the *Kingdom of Chriſt upon Earth* to its perfection. This ſhould be well remembred, that the *Church* in the Type of the Creation appears under *four* Emblems. 1. As the Earth buried, and covered under waters. 2. As a *dry Land*, above the waters, and bearing fruit. 3. As a *Moon* inlightened by the Sun. 4. And laſtly, as the *Woman*. And our *Lord Jeſus* appears there under *three* Emblems: 1. As the *Light* of the firſt day, without or before the Sun. 2. As the *Sun*. 3. Under the Emblem of the *Man*. The *Church* in her *firſt* ſtate, before the Law, was as the *Earth under water*, ſhe was obſcure, and as it were buried among the Nations. In her *ſecond* ſtate, under the Law, ſhe was as a diſcovered Land; diſtinguiſht, and known, and bearing fruit; but yet ſhe was but *Earth*, *i. e.* not very conſiderable. In her *third* ſtate, under the Goſpel, ſhe appears as a *Moon*, a rival of the Sun, imitating his Light; and therein ſhe is more glorious than the *Earth*. This is the *Apoſtolical Church* ſo glorious, and full of knowledge. In the *fourth* ſtate, ſhe appears as the *woman*, taken out of the ſide of *Adam*, cloſely united with him, being one Body and one Fleſh. 'Tis in the laſt Period that ſhe ſhall be more united to Chriſt than before. In the *fourth* Period ſhe Part 2.

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Part 2. is as the *Moon*, and notwithſtanding the neareſt approaches of the Sun, there remain vaſt diſtances between them. But towards the end of the *ſixth* Period, and throughout the *ſeventh*; her union unto Chriſt ſhall be immediate and intimate as that of a Wife with her Husband; therefore the *Church* in this *ſeventh* Period is repreſented as a Spouſe which was to be brought to the Lamb.

On the other hand, Jeſus Chriſt appears under *three* Emblems. In the *fourth* Period, as a *Sun*, which ſcatters the darkneſs of Idolatry, Paganiſm, and Ignorance, that covered the face of the *Earth*. This *Sun* is plac't in the *fourth* point, juſt in the middle of the *ſeven*, to let us know, that he is the Center of the Church; the *Sun* which gives light before and behind, to the preceding Ages, and to thoſe which follow him. Towards the end of the *ſixth* Period, and throughout the *ſeventh*, he is *A man*; to whom God *gives dominion over the Fowls of the Air, the Fiſh of the Sea, and creeping things, and four-footed Beaſts*, *i. e.* That *Chriſt* in this laſt Period ſhall be *Lord* and *King*; who ſhall rule over the *Birds*, tame the boldeſt and moſt aſpiring ſpirits, who mount even unto the Heavens, he ſhall humble them, and keep 'em within the bounds of their duty: over the *Fiſh* of the Sea, to deliver 'em from their corruption; over *Creeping things*, to deſtroy the influence of their poiſon: over *wild Beaſts*, to tame their fierceneſs, and render them meek as Lambs. In the *firſt day* Jeſus Chriſt was figured but by a dim Light, becauſe in the *firſt* Period of the *Church*, he vouchſaf 't her but a very imperfect knowledge of himſelf.

This methinks is the Myſtery of the *ſix days*; which

which may well ſerve as a favourable omen in reference to the *ſeventh day*, becauſe every thing therein ſeems to accord well; what then is wanting to the *World*, after the works of the *ſix daye*, to render it perfect? *Holineſs* and *Reſt*; and theſe are the two Things which God added on the *ſeventh day*. *Holineſs*, for he Sanctified the *ſeventh day*, and thereby the reſt of the World. *Reſt*, for till then God had been at work, and the World in Motion. Now God gave the *World* that *Reſt* which it wanted, in that he himſelf reſted on the *ſeventh day*. All this is an admirable Emblem of our *ſeventh Period*, for the ſake whereof all this explication of the *Type* of the Worlds Creation hath been given. During the *ſix days*, God made the *Church* to paſs through ſeveral changes, he will bring it to perfection at the end of the *ſixth*, by the *ruin* of the *Antichriſtian Kingdom*, and by the Converſion of all Nations. What then is wanting to it? *Reſt* and *Holineſs*. *Reſt*, for hitherto ſhe hath always been in toyl and Travel. *Holineſs*, for ſhe hath alway been imperfect. We muſt therefore look for a *ſeventh Period*, which ſhall be a Kingdom of *Reſt* and *Holineſs*, wherein the *Church* ſhall no more be *perſecuted*, either by Fire and Sword, or by *Hereſy* and *Idolatry*; wherein alſo there ſhall be a plentiful effuſion of the H. Spirit, to produce a great degree of Holineſs and Sanctification among men. Part 2. The myſtery of the ſeventh day of the Creation.

We muſt not ſay, that the accompliſhment of this *Type* will be found in *Heaven*, where is Reſt and Holineſs, and that therein is the myſtery of the *ſeventh day*. I ſay again, that cannot be meant; becauſe this *ſeventh Period* muſt be of the ſame kind and order with the other *ſix*. We even now obſerved, that the *Sun* was created on the This myſtery ſhall be accompliſht upon Earth.

fourth

Part. 2. *fourth day*, there are *three days* before, and *three* after, exactly in the middle of the *ſeven*, to ſignify that Chriſt the *Son of Righteouſneſs* is the *Center* of the intelligible World. If he be the Center of the *ſeven Periods*, he muſt certainly have an equal reference to all the points of that Circumference. Now what relation can he have to the *ſeventh day*, if Eternity be meant by it? In that Eternal abode *Chriſt* ſhall have no more the relation of a *Center*, a *Sun*, and a *King*. For *St. Paul* tells us, that then *God ſhall be all in all*, and *Chriſt ſhall deliver up the Kingdom again to his Father*. Moreover, 'tis certain there ought to be a proportion between the *ſeventh Period*, and the *ſix* fore-going ones: Now there is none between Eternity and the duration of the Church upon Earth. And laſtly, I am bold to ſay, that the ancient *Types* were not eſtabliſht by God immediately, to figure Heavenly Things, but only the Graces and Favors of God in this World, under the *Kingdom of the Meſſiah*; You cannot ſhow me any one of the ancient *Types*, which hath an immediate relation to the glories of the Heavenly Paradiſe. The *marriage* of *Adam* and *Eve* was the immediate *Type* of the *Union* between Chriſt and his Church, in the Kingdom of his Grace. It did only mediately typify their *Union* in the Kingdom of Glory. By conſequence this *ſeventh day*, which all acknowledge to be *Typical*, muſt have its immediate relation not to the *Sabbath* of the *Church* in Heaven, but to its State of *Reſt* upon Earth.

CHAP.

CHAP. XXIII.

A farther Confirmation of the future prosperity of the Church upon Earth. The 21, and 22. Chap. of the Apocalypse *interpreted: that in those Chapters the Church is described as victorious upon Earth, and not as Triumphant in Heaven.*

WE may not pass from the *Apocalyps*, without saying somewhat concerning the *last Chapters*. If we needed another Head of Arguments to prove our notion of the *Reign of Christ for a thousand years*, and the Triumphant state of the *Church* upon *Earth*, before its final glorious Triumph in *Heaven*; we might be furnisht from these last *Chapters*. For they are not, as is commonly supposed, a description of the Church in Heaven. They exactly answer to the *nine* last *Chapters* of the Prophecy of *Ezekiel*. That Prophet in those nine last Chapters, sets forth in a figurative manner the condition of the *Church of Israel* after its restoration; their glorious Kingdom, and the wonderful Peace they should injoy after their return; which return or recalling was to be after the *fall* of *Antichrist*. *St. John* gives an account what the *Church* shall be after with relation to that *Fall*, after it shall have bin accomplisht; so that both these Prophets describe the *Church*, as to the same Period, and the same condition. This will easily appear, if we briefly run over that which remains of the *Apocalypse*. It cannot be questioned, but that our Prophet con-

The Prophecy of the nine last Chapters of *Ezekiel*, is the same with that of the last Chapt. of the *Apocalypse*.

Part 2. cludes the 20th *Chapter* with a description of the last day of Judgement. The war of *Gog* and *Magog* follows upon the *reign of a thousand years*, to the revolt of *Gog* and *Magog* succeeds their defeat, after their defeat there is nothing but the *last day*, which shall come and surprize the World in the twinkling of an eye. This is signified by those words:

Chap. 20. V. 11. *Then I saw a great white Throne, and him that sat on it, from whose face the Earth and Heaven fled way, and there was found no place for them.* White as well as Purple is a Royal colour, and withal a Priestly; for the Priests were clothed in white. The Holy Priest's garments on the day of Expiation, according to the tradition of the *Iews*, were called *Bigdei Lavan*, white garments. In like manner he that sat upon the Throne is our King and Priest. The Earth and the Heaven fled from his face; for they shall be burnt, that they may be renewed.

V. 12. *And I saw the dead small and great stand before God*, &c. 'Tis a description of the last Judgement, to the end of the Chapter; all this is plain.

v. 1. The 21. *Chapter* begins with these words, *And I saw a new Heaven and a new Earth; for the first Heaven and the first Earth were passed away.* These words do evidently allude to what he had said just before, *and the Heaven and the Earth fled away.* As that was interpreted of what should happen at the last day of Judgement; it is clear, that these *new Heavens* and this *new Earth* must be understood in a literal, and not a figurative sense, for the *new World* after it hath been refined by fire. And so the description we read of here, even to the *ninth Verse*, is that of eternal Rewards and Punish-

The first Vision of 21 Chapt. to the 9th V. respects that which follows the end of the world.

Punishments. 'Tis true, that which is spoken *of the H. City, of the new Jerusalem coming down from Heaven, prepared as a Bride adorned for her Husband; of the Tabernacle of God with men, of his dwelling with them, and they with him, and that God shall wipe away all tears from their eyes, and that there shall be no more death, or sorrow, or crying, or pain*: All this, I say, might very well be applied to the *Church* as victorious upon Earth; but this description is determin'd, by what precedes and by what follows, to *Eternal Glory*; by that which precedes, which is the description of the last day of Judgement, and by that which follows, which is the description of everlasting Punishments; but the *fearful and unbelieving*, &c. *shall have their part in the lake which burns with fire and brimstone, which is the second death.* Part 2. v. 1, 4. v. 8.

The *ninth Verse* begins a *new Vision*, and a more perticular description of the blessed *Reign of Christ upon Earth*. In the same manner, as the H. Spirit, after he had in the 13th *Chapter* given an enigmatical and general description of the *Antichristian Empire*, under the image of the *two Beasts*, gives a more ample account of it in the 17th *Chapt.* So having in the 20th *Chapt.* described the reign of Christ, though in few words, he set forth that reign more at length afterwards, that state of the *delivered Church*, under the image of a *great City*, called *Jerusalem*, as after having set out the *Antichristian Church* under the image of a Beast, and of an Empire, he represents it under the Emblem of a *great City*, called *Babylon*. The 9th v. begins a new Vision.

V. 9. *And there came unto me one of the seven Angels, which had the seven Vials, full of the seven last plagues, and talked with me, saying, come hither;*

Part 2. *hither; I will shew thee the Bride, the Lambs wife.* 'Tis in all likelyhood the *last* of those *seven Angels*, who had poured out the *Viols*, and the same who shew'd unto the Prophet the *great City*, the
Cha. 17.1. mother of Fornications. *Then came one of the seven Angels unto me, which had the seven Viols, and talked with me, saying; Come hither, I will shew thee the Judgement of the great Whore, that sitteth on many Waters.* As it was this *seventh* and last *Angel*, who had the *Viols*, by whom the *ruin of Antichrist* was effected; it doth most properly belong to him to shew *Babylon* faln, and *Jerusalem* rebuilt.

V. 10. *And he carried me away in the Spirit to a great and high Mountain, and shewed me that great City, the Holy* Jerusalem, *descending out of Heaven from God.* This is somewhat like what the Devil did unto Jesus Christ, when he carried him up into an high Mountain, and shows him all the Kingdoms of the world: what the *Devil* makes appear by illusion, *St. John* sees by vision. That he was carried, or seemed to be carried, up into an high Mountain, makes it plain, that the *Jerusalem* he was to be made see from thence, was here upon *Earth*, and not the Triumphant Church in *Heaven*, though it be called *the Holy* Jerusalem *descending out of Heaven from God.* She shall be descended from Heaven, because she shall abound in Graces which come from thence: she is called the *great City*, and 'tis the first time she is so called. 'Tis a detestable name, which in all the preceding Prophecy is given only to *Spiritual Babylon.* But 'tis on this account, that then the *Church* shall possess the multitude of the Nations, as *Antichristianism* doth at present.

V. 11. *Having the Glory of God, and her Light*

was

was like unto a ſtone moſt precious, even like a Jaſper Part 2.
ſtone, clear as Criſtal.

V. 12. *And had a Wall great and high, and had twelve Gates, and at the Gates twelve Angels, and names written thereon, which are the names of the twelve Tribes of the children of* Iſrael.

V. 13. *On the Eaſt three Gates, on the North three Gates, on the South three Gates, and on the Weſt three Gates.* In the deſcription of this *City*, we have every thing that is rich and precious, all ſignifies its great Holineſs, excellent Vertues, and perfect Peace; for they are the ſubſtantial Goods and real Treaſures of the Church. *It had a great & high Wall*, by that is meant Divine Protection; which ſhows alſo that 'tis the *Church upon Earth*, which is ſpoken of; for the Church in Heaven hath no need of *walls*, being out of the reach of Enemies.

And had twelve Gates. We have obſerved before, that the number *Twelve* is frequently to be met with in this deſcription, and that it is a ſacred number becauſe of the twelve *Patriarchs*, the twelve *Tribes*, and the twelve *Apoſtles*; the Gates are the entries into this *City*, and ſo denote the recalling of the *Iews* according to their *twelve Tribes*, from that great diſperſion they are now under. That theſe twelve *Gates* have a particular relation to the People of the *Iews*, is plain by what follows, That *on the twelve Gates were written the names of the twelve Tribes of* Iſrael. For by thoſe *Tribes of Iſrael*, we may not underſtand the *Church* of the converted *Gentiles*, they have a diſtinct place in what remains of the deſcription of the *new Ieruſalem*. So the twelve *Gates* at the four Cardinal points of the World, *Eaſt*, *North*, *South*, *Weſt*, are to the ſame effect as what God had ſaid in another place, *I will call my Sons from far, and my Daugh-*

The recalling of the Jews foretold.

Part 2. *ters from the ends of the Earth; I will say unto the North give up, and to the South keep not back.*

At every one of those twelve Gates *are twelve Angels*; These are the twelve *Apostles*, called Angels or Pastors, who whether they shall be raised from the dead or no, shall by their preaching and Doctrine guide the *Jews* to enter again into the *Church*, and open the gate unto them. For they are here described as Keepers of the Gates, who both open and shut them.

V. 14. *And the Wall of the City had twelve Foundations, and in them the names of the twelve Apostles of the Lamb.* The protection, safety, and the Wall of the *Church*, depends on the foundations whereon she shall be built. Those foundations are Articles of Faith and Christian Verities, according to the Idea of *St. Paul*, who saith, there is but *one Foundation*, which is Jesus Christ; but on this foundation some build Hay and Stubble, but
1 Cor. 3. others Gold and precious Stones. These precious Stones and this Gold, signify *Pure Doctrine*, as the Apostle doth sufficiently explain it. These are the foundations of the *Church*, which is built upon *Truth*. The Prophet gives *twelve* for the number of these foundations, because of the twelve *Articles of Faith* contained in the *Creed*; on these foundations were written the names of the twelve Apostles; because they were the persons who publisht the Gospel, and maintained those Articles of faith by their preaching, and by their blood.

The Holy Ghost in what follows describes these foundations, and assigns a precious Stone to each of 'em.

V. 19. *And the foundations of the Wall of the City were garnished with all manner of precious Stones; the*

the first foundation was Iasper, the second Saphire, Part 2.
the third a Chalcedony, the fourth an Emerald.

V. 20. *The fifth a Sardonyx, the sixth Sardius, the seventh Chrysolite, the eighth Beryl, the ninth a Topaz, the tenth a Chrysoprasus, the eleventh a Iacinth, the twelfth an Amethist.*

If we had leasure and time to spare, we might compare the twelve *Articles* of the Christian Creed to those twelve *Stones*, and see wherein every Article of Faith might symbolize with every Stone. Supposing that the Holy Spirit had regard to the order, in which the *Church* hath plac't the twelve *Articles*. But I fear left we should herein go beyond the intention of the Holy Ghost, and deliver things rather curious than solid; for the true design and scope of Figures and Mysteries is lost by stretching them too far. I suppose the design of the Holy Spirit, is only to show us in general, how valuable and precious are the *Christian Verities*. They who let go those Truths unto *Hereticks*, and reckon the *Socinian Heresies* to be tolerable, are far from esteeming them thus precious; and do not sufficiently understand the worth and excellence of Truth. I now return to the description of the Heavenly *Ierusalem, i. e.* of the *Church* in its last *Period* here on *Earth*.

V. 15. *And he that talked with me had a golden Reed to measure the City, and the Gates thereof, and the Wall thereof.*

V. 16. *And the City lyeth foursquare, and the length is as large as the breadth: and he measured the City with a Reed, twelve thousand furlongs: the length and the breadth, and the height of it are equal.*

V. 17. *And he measured the Wall thereof 144 cubits, according to the measure of a man, that is, of the Angel.*

V. 18. *And the building of the Wall of it was of Jasper; and the City was pure Gold, like unto clear Glass.*

What it is to measure in a prophetical stile.

To measure, is to make account of, to esteem, to reckon among things that are considerable. Wherefore in the *eleventh Chapt. St. John* was ordered, *to measure only the Temple and the Altar, and those who worshipped there.* Not to value or make account of any but true Believers. But for the *outer Court*, it was said unto him, *Measure it not, I have left it unto the Gentiles.* As to the outward part of the *Church*, make no account of it, for the *Paganism* of *Antichrist* and *Popery* shall be there establisht, and shall *reign* for the space of 42. Prophetic *moneths*, *i.e.* 1260 *years*. Here the H. Spirit measures the Holy *Jerusalem* throughout, not only the *Temple* and the *Altar*, but the *Court* that was before abandon'd to the *New Pagans*; and not only the *Court*, but the whole City: *to measure the City, the Gates thereof, and the wall thereof*; 'Tis to signifie that in this last Christian *Church* of the last *Period*, every thing therin shall be Great and Good, worthy to be esteemed, and measured, and reckon'd as things of value and consideration. Men do not measure waste and barren Heaths, sands, and rubbish; 'tis not worth the while: but Palaces, and fruitfull grounds, vineyards, and orchards, and the buildings of a City. This is the mystery of the *measure*.

But observe the difference between the Circumstances of the *first* measure in the 11th. *Chap.* and those of this *second* here, besides those we have already taken notice of.

1. That the first measure reacheth only to the *Court* and the *Altar*, that was the *Christian Church* for the 3 first *ages*, as hath been said; but here the

the measure extends to *All*, and even to the *City*, Part 2.
which denotes the Primitive Christian *Church* to be very inconsiderable, compared with the *Church* of this last *Period*.

2. 'Tis *S. John* that received the Reed in the 11th. *Chap.* to measure the Temple and the *Altar*; *there was given me a Reed like unto a rod, and the Angel stood, and said, rise and measure the Temple.* But here 'tis an *Angel* that measureth; an Agent of an higher order than the Apostle.

3. Lastly, *S. John* hath only a *rod* given him, a *reed* to measure with; a weak Instrument and of little value: but here the Angel measures with a *Golden reed*. All which sets forth the great excellence of the *Church* in this last period, that it should surpass even the *Primitive Church*, as much as a city exceeds a Temple, an Angel a man, or a Golden Rod an ordinary cane or reed.

The city was built foursquare; the square is an emblem of Rest, because that figure of all others is most proper to keep firm; which signifies the tranquility and immutable Peace of this *Church*. The square also relates to the number *Twelve*, which occurs so often in this description: for 12 is a square number, that shows *three* on all sides. *Three*, a number of perfection as well as *seven*, to signifie that on what side soever you look upon this *Church*, whether in regard of its *Holiness*, or *Knowledg*, or *Peace*, or *Glory*, she shall be every way perfect. These are the four sides of the square, Holiness, Knowledg, Peace, and Glory; and this Perfection she hath from the number *Twelve*, *viz.* from the twelve *Apostles*.

He measured the City with the Reed 12 thousand Furlongs. This is not to be understood of the circumference of her Walls, or of their diame-

ter,

Part 2. ter, or their Heighth, but of the whole Body of the *City* taken together, as a *Cube* that contains 12 thouſand furlongs, counting every thing. There are 12 *foundations* which are the 12 *Apoſtles*, or rather the 12 *Articles* of faith. Every foundation anſwers to a thouſand Cubits, *i. e.* that every of the *Apoſtles* by his doctrine and preaching, did increaſe the *Church*, and contribute to its building, and to the gathering of the ſaints, in the ſame proportion, which a foundation of one cubical foot, or therabouts, hath to a thouſand furlongs. This ſignifies the great Increaſe and multiplication of the *Church*.

The length, the breadth, the Heigth of the City were Equal, that is, it was in all accounts a perfect *Cube*: throw a Die where you pleaſe, it will alway find a place to reſt. So ſhall be the *Church* of the laſt period, what ever Commotions may happen, ſhe ſhall not loſe her reſt, nothing ſhall be able to deſtroy or hinder it. Interpreters have no reaſon to make an objection here, that a *City* that is as high as large would be a monſtrous pile; for every thing here is beyond the ordinary rules among men, to ſignifie that this Holy Society ſhall not be governed as Humane ſocieties now are. Beſides this, the great *Equality* of this *City* in all its dimenſions, ſeems to me to denote that admirable *Equality* between all the *Saints*, which ſhall take place in the *ſeventh* period of the *Church*; not that all difference of Conditions ſhall be abſolutely laid aſide; there ſhall ſtill be *Superiors* and *Inferiors*, *Rich* and *Poor*, ſome to Govern, and others to obey; but thoſe great diſtances between mens conditions ſhall then be filled up by *Charity* and *Love*; wheras now they are inlarged and widened by *Pride* and *vanity*.

They

Then he measured the Wall, 144 Cubits. Here is the number 144, which is sacred because of the number 12 which is its *Root*; 'tis easie to apprehend why the Wall is 144 *Cubits*, 'tis because it is raised upon 12 Foundations; *and the wall of the City had twelve Foundations.* Build upon *twelve*, raise another number by multiplying this by it self, and you make 144. for 12 is the square root of 144. Every building of the *Church* is raised upon the 12 *Apostles*, and in its raising she is multiplied, as in building upon 12, you make 144. and these 144 *Cubits* are not to be taken for the same thing with the 144 *thousand* who were marked, which are the whole body of the *Saints*. These 144 *Cubits* are in the *walls* of the City, and not in the whole City. This *wall* is that which gives protection to the City and the Church; it is *Truth*, and the Holy *Ministry*, by whom that Truth is preached; so that the 12 *Foundations* are the *Principal Pastors* with the Truths they teach, *viz.* the 12 *Apostles*: and the 144 *Cubits* are the whole *Evangelical Ministry*, built upon the 12 Apostles as their first Teachers. *He measured the wall, according to the measure of a man, i.e. of the Angel*: that denotes, that the Angel in giving to a wall *one hundred forty four Cubits*, founded upon *twelve*, hath therin followed the ordinary way of Computation among Arithmeticians, who by multiplying *twelve* by it self, make *one hundred forty four.* Part 2.

And the building of the wall was of Iaspar, and the City was of pure Gold like unto clear glass. The distinction of *men* according to their different qualities is conveniently and commonly enough made by the Emblem of *Metals*; men of low and base Spirits, sunk into degeneracy and vice, are

Part 2. are well repreſented by *Lead*. *Iron* is the Emblem of Cruel and hard-hearted perſons, who are void of Pity. *Braſs* doth well enough repreſent ſuch as glitter and make a ſhow of more than they are or have: for *Braſs* imitates the colour of *gold*, but is ſhort in value. *Silver* is an Emblem of thoſe who are in ſome ſort vertuous, but not in the firſt rank. Laſtly, *Gold* is the Emblem of ſuch ſpirits as are pure, ſolid, firm, and truly vertuous. This is that which the H. Ghoſt would teach us, that the *Church*, in this laſt *Period*, ſhall be made up of ſuch perſons, as are of ſincere and approved piety, of a vertue that is bright and ſolid; therfore the *City* is ſaid not only to be of Gold, but *of gold clear as Cryſtal*. Nevertheleſs, as in every *Church*, the *Miniſtry* ought to poſſeſs a more eminent degree of Chriſtian vertues than others; the wall, which ſignifies the Miniſtry of the Church in the ſeventh Period, is ſaid to be of *Iaſpar*, and *precious ſtones*, more valuable than gold.

V. 21. *And the* 12 *Gates were of* 12 *Pearls, every ſeveral gate was of one Pearl.* We have ſeen how the 12 *Gates* ſignifie the 12 *Apoſtles*; the Guards, Guides and Porters as it were of the *Church*: we might eaſily diſcover a reſemblance between the *Apoſtles* and *Pearls*; but 'tis ſufficient to underſtand, that the deſign of the H. Ghoſt is to ſhow that theſe 12 *Men* are of an ineſtimable value. All the riches of the world cannot be a ſufficient price for 12 *Pearls*, big enough to make 12 *Gates* of Cities: and herewith we muſt know, that when the ſpirit of God puts ſo high a price upon weak men like our ſelves, when he calls them *Iaſpars* and *precious ſtones*, the *Gates* and *Foundations* of a *City*, he doth not look upon

upon 'em in themſelves, but conſiders them with that treaſure of the Goſpell committed to their charge. Part 2.

This Goſpell is the *Pearl of great Price*, which when one had found, he went his way, and ſold all that he had to purchaſe it. This is the *Treaſure* of which *S. Paul* ſpeaks, when he ſaith, *we have this treaſure in Earthen veſſels.* The *Apoſtles*, with Evangelical truth in their Breaſts, are the 12 foundations, the 12 Gates, and the walls of the City. They are *Every thing* with this; for *Truth* is every thing; and without it they are *nothing.*

V. 22. *And I ſaw no Temple therin, for the Lord God Almighty and the Lamb are its Temple.* This muſt be underſtood as the words of another *Prophet*, who ſpeaking of the *Church* in this period, ſaith, *Every man ſhall not teach his Neighbour, for they ſhall be all taught of God*; which doth not import that the Miniſtry ſhall be aboliſht, but that the increaſe of Knowledg ſhall be ſo great, that ordinary men might rather be Teachers, than need to be taught: doubtleſs there ſhall be Temples to the end of the world, and places ſet apart for publick worſhip. But it ſhall hardly be neceſſary to diſtinguiſh places for divine ſervice, becauſe God ſhall be every where ſerved in perfection. *The Lord and the Lamb ſhall be its Temple.* God ſhall dwell in them, and they in God; the union of holy ſouls with God ſhall be moſt intimate and reciprocal.

v. 23. *And the City had no need of the ſun, nor of the moon to ſhine in it: for the glory of God did lighten it, and the Lamb is the light therof.* Here the *ſun* and the *Moon* do ſignifie created *lights*, which cauſe a ſucceſſion of *day* and *night*, and

theſe

Part 2. theſe Luminaries are Emblems of the manner wherin the light of Grace is now diſpenſt. There is now a mixture of Light and Darkneſs, of Day and Night, in the ſame *Church*, and in the ſame ſoul. It ſhall no more be thus in the *Church* of the *ſeventh Period*; The air of that *Church* ſhal be always full of Light. God ſhall abundantly impart knowledge to the Souls of the Saints, in a more immediate manner, without any created Luminary.

V. 24. *And the Nations of them which are ſaved, ſhall walk in the Light of it: and the Kings of the Earth do bring their glory and honour into it.*

V. 25. *And its Gates ſhall not at all be ſhut by day: for there ſhall be no night there.*

V. 26. *And they ſhall bring the glory and honour of the Nations into it.*

V. 27. *And there ſhall in no wiſe enter into it any thing that defileth, or that worketh abomination, and a lie, but they who are written in the Lamb's book of Life.*

Here is the perfect and compleat calling of the *Gentiles*, who ſhall joyn themſelves with the converted *Iews*, to compoſe this glorious *Church*. The Holy Ghoſt ſeems to intimate, as if there ſhould be none but the Elect, and no Reprobates. At leaſt, if there be any Hypocrites, that their number ſhall be ſo ſmall, as not worthy to be counted.

Then he ſhewed me a pure River of water of life, clear as Chryſtal, proceeding out of the Throne of God, and of the Lamb. 'Tis ſo well known that *water* in the Scripture ſtile ſignifies *grace* and the Divine Spirit, that 'tis needleſs to remark it. *He every one that thirſts, come to the waters; out of his belly ſhall flow living waters: but he ſpake of the Spirit,*

Spirit, which they should receive who believed on him. So that the *River* which proceeds out of the Throne of God, is that vital Spring of Spirit and Grace, which God will moſt plentifully diſpenſe to this *Church.* It is the ſame *River* which the Prophet *Ezekiel* ſaw coming out of the *Temple:* at firſt it was no higher then the *anckels*, but by little and little the increaſe was ſuch, that you muſt be obliged to ſwim to paſs over it. 'Tis the Emblem of that meaſure of *Grace*, which is always progreſſive, and in theſe laſt and happy days, ſhall flow as the Sea. Part 2. Chap. 47.

V. 2. *In the midſt of the ſtreet of it, and of either ſide of the River, was there the Tree of Life, which bare twelve manner of fruits, and yielded her fruit every moneth, and the leaves of the tree were for the healing of the Nations.* This is almoſt copied from *Ezekiel*, ſo that we may ſee it deſcribes the ſame thing. *Ezekiel* ſaid, *that on the bank of the River, were very many trees on the one ſide and the other, fruit trees, whoſe leaves ſhall not fade, neither ſhall the fruit thereof be conſumed, it ſhall bring forth new fruit every moneth.* This farther denotes *Grace*, which is our meat and drink, to ſatisfy our hunger, and quench our thirſt, which is the Manna in the Wilderneſs, and Water out of the Rock. *The fruits of this tree ſhall be for the healing of the Nations. Ezekiel* ſaith, *the leaf thereof ſhall be for medicine.* That *Grace* which ſhall be our *food*, ſhall alſo ſupply the uſe of *Phyſick.* Every one may ſee here a manifeſt alluſion to the Earthly *Paradiſe*, to its Rivers, and to the Tree of Life that was there. To denote that the *Church* in this her laſt *Period* ſhall be a true Paradiſe, where plenty and abundance of all bleſſings may be met with. 'Tis of this *reign*, and of this laſt Period of the *Church*, that the laſt part v. 12.

of

Part 2. of the *eleventh Chapter*, is to be underſtood. We have already ſeen how that *Chapter* is an Epitome of what ſhall befall the *Church*. In the *firſt* part, we have a ſhort account of the happy ſtate of the *Church* during the time of its purity. In the *ſecond*, the reign of *Antichriſt* is deſcribed, and the laſt *perſecution* which the *Church* ſhall ſuffer. And in the *Third*, we have the glorious ſtate of the *Church* after ſhe hath ſubdued her enemies. This is the Prophecy.

Chap. 11. V. 15. *And the ſeventh Angel ſounded, and there were great voices in Heaven, ſaying, the Kingdoms of this World are become the Kingdoms of our Lord, and of his Chriſt, and he ſhall reign for ever and ever.*

V. 16. *And the four and twenty Elders, who ſat before God on their ſeats, fell upon their faces, and worſhipped God.*

V. 17. *Saying, we give thee thanks O Lord God Almighty, which art, and waſt, and art to come, becauſe thou haſt taken to thee thy great Power, and haſt reigned.*

V. 18. *And the Nations were angry, and thy wrath is come, and the Time of the dead that they ſhould be judged, and that thou ſhouldſt give reward unto thy Servants the Prophets, and to the Saints, and them that fear thy name, ſmal and Great, and ſhouldſt deſtroy them which deſtroy the Earth.*

V. 19. *And the Temple of God was open'd in Heaven, and there was ſeen in his Temple the ark of his Teſtament, and there were lightnings, and voices, and thundrings, and an Earthquake, and great Hail.*

We have obſerved, that the *ſeven Trumpets* followed upon the *ſeven ſeals*, and were not contemporary with'em: the *ſeven ſeals* carry the Pro-

Prophecy almoſt as far as the *fall* of *Paganiſm* unto *Conſtantine*, the firſt Chriſtian *Emperor*. Part 2.

The *ſeven Trumpets* divide the reſt of the Time, between *Conſtantine*, and his *Chriſtian* Succeſſors, to the end of the World. And the *ſeventh Trumpet* that ſounds here, is the beginning of the laſt *Period*; which comprehends the *fall* of the Empires of the World, and particularly that of the *Antichriſtian Kingdom*, or the *Papacy*.

The ſeventh Angel ſounded, and there were great voices. Theſe are voices of Acclamation and joy. That *Thunders* and *Lightnings* are joyned to thoſe voices, ſignifies the preaching of the Goſpel.

And the four and twenty Elders, who ſat before God on their ſeats, fell upon their faces, and worſhipped God, ſaying, we give thee thanks, O Lord God Almighty, &c. 'Tis the Song and ſubject matter of thankſgiving, wherewith the Holy People ſhould praiſe God, during the *reign of a thouſand years*, when God ſhall have ſubdued all their Enemies. Obſerve here, that the *four and twenty Elders* appear *alone*, and begin the Song; whereas in the firſt Viſion the *living Creatures* begun the Song, and the *Elders* followed 'em. 'Tis not to exclude the living Creatures and the Miniſtry, in the laſt Period of the *Church*; but to ſignify, that then the *People* ſhall be ſo filled with the Divine Spirit, that they ſhall not need to wait the inſpiration and aſſiſtance of the Holy Miniſtry, to ingage them to praiſe God, and perform holy duties.

The Nations were angry, and thy wrath is come; *i. e.* the Nations of the *Antichriſtian People*, have executed their malice and fury, and thou haſt avenged it by deſtroying their Empire. *And the Time of the dead that they ſhould be judged, and that thou ſhouldeſt give reward unto thy Servants the Pro-*

Part. 2. *phets, and to the Saints, and them that fear thy name, ſmall and great.* This doth not ſignify the laſt judgement, or the laſt Reſurrection.

'Tis the *firſt* Reſurrection, the Deliverance of the *Church*, her coming to the expected *Kingdom.* This is ſet forth after the ſame manner in the 20th Chapter of the *Apocalyps*, as hath been already ſeen, *The Time of the Dead to be judged*; he ſaith not, the *Living and the Dead*, or *all* the Dead; but ſpeaks of the *Church*, which lay as dead during the reign of *Antichriſt*, and ſhall riſe again when that Kingdom is deſtroyed. The Dead ſhall *be judged.* And how? 'tis God will reward the *faithfull* and the *Church* by giving them Peace and a Kingdom. 'Tis a *judgement of Grace*, and of Beneficence. He ſpeaks not of eternal Rewards, as appears by what follows: and *to deſtroy thoſe, who deſtroyed the Earth.* Which is not a proper term to ſignify eternal puniſhments, wherein nothing is deſtroyed: men continue under them for ever: ſo that the ruin of the *Antichriſtian Empire* muſt be here meant.

Chap. 11. V. 19. *And the Temple of God was opened in Heaven, and there was ſeen in his Temple the Ark of his Teſtament.* The Ark is the ſign of God's Covenant with the *Iews*; ſo this Propiecy of the Ark in the Temple of God, ſignifies the *recalling of the Iews. The Temple of God was open*: The *Church* ſhall be open to all Nations, all People ſhall reſort to it; and among others, we ſhall ſee that People, who derive their Glory from the Ark of the Covenant.

CHAP.

CHAP. XXIV.

The Characters of the Kingdom of the Church. Eight are certain, and five doubtfull. What shall happen after this Kingdom. What is meant by Gog *and* Magog. *There shall probably be a lesser kind of* Antichrist *a little before the end of the World.*

HAving confirmed the *Truth* of this *Reign of Christ upon Earth*, we ought now to consider the *Nature* and *Characters* of it; they may be divided into two Classes; some that are *doubtful*, and others *certain*. It is fit that we begin with the certain. We are not to reckon among the *Characters* of this *Reign*, either the *fall* of the *Babylonish Empire*, or the *conversion* of the *Iews*, or the *conversion* of the remaining *Gentiles*. For these *three* things are to go before it. They can never be brought about, but with confusion and Tumult. The *Popish Empire* cannot fall, but it must cost blood, and make a mighty noise. The conversion of the *Iews* must needs be attended with great Commotions among the People, and it may be violent contradictions. 'Tis likewise impossible to conceive, that the Conversion of the *Gentiles* can be brought about, without the utmost endeavours of the Devil to hinder it: he will raise all his forces every where, to hinder the last establishment of this *Kingdom of Christ*, as he did in the first Ages of the *Christian Church*. So that we cannot doubt, but he will cause great opposition, not only by words, but it may be blows. Now this cannot belong to

Part 2. the *Kingdom of Chriſt*, whereof the principal Character is *Soveraign Peace*. Inſomuch that we thus conceive of it. 1. The *Papal Empire* ſhall fall. 2. After that ſome *years* will be neceſſary to aboliſh *Sects* and *Parties*, and compoſe the differences among *Chriſtians*. 3. That after this, many *Heathen Nations*, and the *Jews* ſhall be *converted*; for it cannot be thought, that they ſhould be converted, while *Chriſtians* are ſo much at variance among themſelves, and ſeeking the deſtruction of one another. 4. After the Converſion of the *Jews*, the remainder of the moſt remote *Nations* ſhall alſo be converted; Now for all this there muſt be time; for ſhould we think that God will act in a more miraculous manner in *this*, than in the eſtabliſhment of the *firſt* Chriſtian Church, Wherefore as the *Chriſtian Church* was near an hundred *years* in its firſt ſetling, no leſs will be neceſſary perfectly to reſettle it; and *then* ſhall that bleſſed *Kingdom* come, which we expect; not but that there is ſome probability, that God may begin to compute the *thouſand years* from the *fall* of *Antichriſt*, even before the Converſion of the *Jews* and *Gentiles*, and ſo the *fall* of the *Antichriſtian Kingdom*, and the Converſion of the *Nations*, may in ſome ſort be comprehended within the *Reign of Chriſt*, *for a thouſand years*. But when we ſpeak here of the *Kingdom of Chriſt*, we ſpeak of it as in its perfection, which will not be till after theſe things are come to paſs.

An extraordinary effuſion of the Spirit the firſt certain Character. Chap. 2. 28, 29.

The *firſt* certain Character of this reign of Chriſt, is *the plentifull effuſion of the Spirit of God upon men*. The Prophecy of *Joel* to this purpoſe, is one of thoſe, which is but in part accompliſht hitherto, *I will pour out my Spirit upon all fleſh, and your Sons and your Daughters ſhall prophecy, your old Men ſhall*

shall dream dreams, and your young Men see visions; also on the servants and the hand-maid in those days will I pour out my Spirit. That lesser effusion of the Spirit, which the first Christians experienc't, is not enough to fill up the Sense of this *Prophecy*. 1. Because *that* did not extend very far; the number was not great of those who did pertake of it. 2. That did not last but a little while, for even before the death of the *Apostles*, the extraordinary gifts of the Spirit became rare; So that what was then, was properly but a presage and *type* of that large effusion of the Spirit, which should be in the last Period of the *Church*; not that all men shall then become Prophets, and be inspired; but all shall be assisted and led by an extraordinary and all-powerfull influence of the H. Spirit. Part 2.

2. From this first Character will arise a *second*, *viz. great Holiness*. Great in respect of the *degrees*, and of the *extent* of it. In respect of *degrees*; for such as shall then be *Holy*, shall be incomparably more *so* than any are now, who are reputed such: and as to the *extent* of it, because the number of Holy persons shall be greater. Nevertheless, 'tis not to be understood, as if men shall then be altogether without sin, for they must dye. There must therefore be some remainders of sin; even the Holy *Apostles* did not cease to be *Men*, by being *Saints*. The like shall be in reference to men in this last Period. Neither is it to be hop't that all men without exception, shall then be holy; but 'tis credible, that the number of the *Good* shall exceed that of the *Wicked*, as much as 'tis now inferior to it. By *Good men*, I intend not those who are commonly called *Honest men*; of such there is yet a considerable number in the World; but such as shall be distinguisht by an extraordinary *Piety*, The second Character great Holiness.

Part 2. and *Holineſs*; The number of *ſuch* is now but very ſmall; but the greateſt part of *Men* ſhall then be *ſo*. And for the Men of another Character, they ſhall *then* be as *rare* as now they are *common*. This great *Holineſs of Men* in thoſe days, is abundantly proved by the many Prophecies already mentioned, and which certainly have not hitherto been fullfilled.

The third Character, Purity of worship & Doctrine.

3. From thence follows *a third Character*, viz. *Purity of worship and Doctrine*. Corruption in Religion follows the corruption of manners. God cannot permit that any *Church* which is greatly corrupted in manners, ſhould for any long time preſerve Purity of Doctrine and worſhip; and therefore we find in the *Papacy* that natural conjunction of a great *Idolatry*, with a great *corruption in manners*. So on the other hand, God cannot ſuffer that a *Church* that is eminent for *Holineſs*, ſhould decline from the *Purity* of *Religion*; wherefore we may be confident, that the *Church* in its laſt Period, ſhall not admit any alteration in the purity of its worſhip, or of its Doctrine, or in any thing of its Religion. There ſhall no *Hereſy* be received in that *Church*; and I am perſwaded, that *Pelagianiſm*, which is now ſo common, ſhall be quite extirpated; for then all men ſhall be full of God, and perceive and acknowledge him in every thing. Whereas the *Pelagians*, who prevail in ſo many places, do not ſee and own him any where, but make a *God* of *Man*, by making him *Independent*. Theſe men are far enough from having a right Idea, of *a Being infinitely perfect*. I dare ſay, that God is not much in thoſe men, who feel and perceive ſo little of God.

4. Character. Great Peace.

4. The *fourth* Character of this Reign of Chriſt, is *a Soveraign Peace*. This is plainly revealed by many

many expreſs Prophecies. That *the Wolf ſhall feed with the Lamb*, and *ſwords be turned into ploughſhares*, and *men ſhall not hurt or deſtroy one another*. The Art of War which ſprung from *Hell*, ſhall return *thither*. Nothing but the corruption and wickedneſs of the World doth now make it neceſſary. The Devil of Covetouſneſs, and of Ambition, the ſpirit of Revenge, and the like, ſhall return to the bottomleſs pit, whence they came. And it ſhall no more be a point of honour to know how to maſſacre mankind, to ſtorm Towns, and gain Battels, and deſtroy Countries, and cover the Fields with dead Bodies. Part 2.

5. This ſhall be *a Kingdom of Humility*. All thoſe vain Titles, which now ſerve for ornament and pride, ſhall then be vaniſht. *Brotherly Love* ſhall make all men *equal*; not that all diſtinction, and all dignities among men ſhall ceaſe. This *Kingdom* is no *Anarchy*; there ſhall be ſome to govern, and others to obey. But *Government* ſhall then be without Pride and Inſolence, without Tyranny, and without Violence. Subjects ſhall obey their Rulers, with an humble ſpirit; and Governors ſhall rule their Subjects, with a ſpirit of meekneſs and gentleneſs. 5. Character, Deep Humility.

6. All thoſe *Arts which now ſerve the Pride and Vanity of mankind, ſhall* then *be aboliſht*. 'Tis a myſterious and deep deſign of God, that his Providence permits *the Reign of Vanity*, in the place of *Charity*, which is retired and gone. What a multitude of People are maintained by this *Reign of Vanity?* for how could the *Poor* ſubſiſt, without the vanity of the *Rich*, who will have ſtately Houſes, gawdy furniture, pompous garments of Gold, Silk, Point, Lace, and fare deliciouſly, and keep many attendants, and domeſtick Servants? by *all theſe* doth 6. Character, Th: aboliſhing of unlawfull & vain Arts.

Part 2. ſubſiſt that great Company of *Artificers*, *Goldſmiths*, *Painters*, and thoſe that work in *Tapiſtry*, in Stuffs of *Wool*, *Gold* and *Silk*, *Cooks*, *Paſtrymen*, *Architects*, *Taylors*, and ſuch as make *Point* and *Lace*, &c. Theſe comprehend above three quarters of the *World*, and all theſe muſt dye of hunger, if the ſeveral branches of humane vanity were not as ſo many ſecret and under-ground *chanels*, whereby Divine Providence diſtributes food and nouriſhment to ſo many perſons. They therefore who would cut off all *this Vanity*, before the ſeaſon of *returning Charity*, do confound the *times* and *Characters* of the different Periods of the *Church*. *Theſe* are the *Vanities* of the *World*, and while the *World* reigns, they muſt have their courſe; but 'tis certain withal, that aſſoon as the *Reign of Charity* ſhall return, all theſe ſhall be quite baniſht.

7. Character, The return of Charity.

7. And this is the *ſeventh Character* of the reign of Chriſt on Earth, that *fervent charity ſhall be reſtored*, and ſupply all the neceſſities of inferior perſons. By this a thouſand Channels ſhall be opened for the relief of the *Poor*, like thoſe of vanity: And they who now live upon the *Vanity* of worldly men, ſhall then live upon the *charity* of the Saints. *Inferiors* are now *vain* and proud as well as *Superiors*, they learn and derive *their* vanity from that of thoſe above 'em: and as *Diogenes* trampled under his feet the Houſhold-ſtuff and pride of *Plato*, with a *greater Pride* than *his*, ſo oftentimes the *Pride* and *vanity* of thoſe, who grow rich by the vanity of others, is greater than that of the *Rich* themſelves. It ſhall not *then* be *thus*; Every man ſhall be content with what is neceſſary: ſo that they to whom God ſhall have given plenty of wealth, ſhall make no difficulty therewith to ſupply the neceſſities of the Indigent. A *community of Goods* ſhall then take place,

place, like that which was ſeen in the *firſt years* of the Church at *Jeruſalem*. Not that Men ſhall loſe their *property* in the Goods they have, but every one ſhall diſpenſe largely to ſuch as need. As they who gathered more *Manna* than the reſt had nothing over, and thoſe who gathered leſs, had no want: That which thus happened in the Wilderneſs, was not only an *Emblem*, but a true *Type* of what ſhall be in this laſt *Period* of the *Church*. They who have *more* than others, in regard of *poſſeſſion*, ſhall have *no more* than others, in reſpect of *Uſe*. Part 2.

8. *The face of the Church*, as to the external part of it, *ſhall be uniform in its worſhip, in its Government* and *Ceremonies*. For that diverſity and mixture of colours which is at preſent, proceeds not from the Spirit of God. This *uniformity* it may be ſhall not be ſuch as to remove every *little difference*: but there ſhall be none left that is *eſſential*, none that may be called *evil*; all that which ſavors of *Pride* and *Tyranny*, ſhall be baniſht from the *Government* of the *Church*; and that which ſerves only for *Pomp*, ſhall not be admitted into its *Ceremonies*. Thus much for the certain *Characters*. 8. Character. Uniformity, in worſhip & Religion.

1. The *doubtful* Characters are; *Firſt*, *The Deſcent of Chriſt into this World, to reign viſibly here*. The Prophecies of *Saint John* and of *Daniel* ſeem to import thus much. The *latter* ſaith, that *the Son of man*, *i. e.* Jeſus Chriſt, *came to the ancient of days*, and that *Dominion and a Kingdom was given him*. And *St. John* ſaith, that *the Saints ſhall reign with Chriſt a thouſand years*. I would not be too confident, that this ought to be underſtood of *a viſible deſcent and abode of Chriſt upon Earth*; yea, I do not believe it probable. But to me it ſeems very Evident, that *this Reign ſhall begin with ſome miraculous* 1. Doubtfull Character. Chriſt ſhall deſcend from Heaven.

Part 2. *culous appearance of our Lord in his Glory.* After which he shall go back to *Heaven*, and from thence govern this victorious *Church*. *Mr. I. Mede*, and others after him, would make this reign of Christ for a thousand years, to be the *Day of Judgement*, and that within this time shall be the Resurrection of the dead. Others say, that the *Resurrection*, and *last Judgement*, shall be before this *Reign of Christ*; but I dare not determine that.

2. Doubtfull Character, whether all earthly Powers shall be abolisht. Dan. 7. 11, 12.

2. It is likewise *dubious*, whether *all the Powers of the World must then be abolisht*. Which those words of *Daniel* seem to signify, *The Beast was slain, and his Body destroyed, and given to the burning flame. Concerning the rest of the Beasts, they had their Dominion taken away; yet their lives were prolonged for a season and a Time.* Beasts do certainly denote *States* and *Empires*; so that it seems as if all Soveraign Power, *i. e. Monarchical*, should be taken away; and that Christ *alone* should rule by his Vicegerents. I leave this undecided. But to me it seems probable, that the government of the World, shall assume the ancient form of the *Commonwealth of Israel*: That it shall be a *Theocrasy*: that God will establish *Judges* and *Governours*, by a a perticular instinct of the *People* and their guides; that he will instruct them in his will by inspired Persons, whose orders shall be punctually followed.

3. Doubtfull Character. whether the Martyrs shall be raised. Rev. 20. 4.

3. 'Tis also uncertain, *whether the Martyrs shall rise*, to be the Administrators of this Kingdom. 'Tis true, *St. John* seems to say so in expres words, *& the Souls of those who were beheaded for the Testimony of Iesus*, &c. *shall live and reign with Christ a thousand years*. Though I have some difficulty to be of that opinion, yet I know not what to answer to that Text; for if it intend only the *deliverance of the Church in general*, under the Emblem of a *Resurrection*;

ſurrection; what need was there to mention *only* the *Martyrs*? It is ſaid, that the diſcourſe is not of *Bodies*, but of *Souls*: and that the original word doth not ſignify *to riſe again*, but only to *live*: and *the Souls of thoſe who were beheaded ſhall live*. But *firſt*, 'tis well known, that *Souls dye not*, and conſequently cannot be ſaid to *riſe*, but as they reaſſume their *Bodies*. 2. The learned know alſo, that the *Soul* is often put for the *whole perſon*, eſpecially when the *reſurrection* is ſpoken of, witneſs that paſſage, *Thou wilt not leave my Soul in the Grave*. Laſtly, I am not ſubtile enough to diſcern the difference, between *living again*, *and riſing*; I always thought they were two words of the ſame import. And I think it were eaſy to prove, that thoſe who have been *beheaded*, cannot *live again* but by a *Reſurrection*. 'Tis true, in the *fourth Verſe* 'tis only ſaid, they *ſhall live*; but 'tis plain by the *fifth Verſe*, that *to live* and *to live again*, in the Text are the ſame thing. For 'tis added, *that the Reſt of the dead ſhould not live again, till the thouſand years were accompliſht*. The other dead men ſpoken of, *v.* 4. muſt then live again at the beginning of the *thouſand years*. Farther, without this, I know not what our Lord Jeſus Chriſt would ſay to his Apoſtles in thoſe words. *Verily, I ſay unto you, that you who have followed me in the regeneration, when the Son of man is ſat on the Throne of his Glory, you ſhall ſit upon twelve Thrones, judging the twelve Tribes of Iſrael.* What ever ſenſe is given to theſe words, I cannot find any thing that gives me ſatisfaction. Should it be underſtood of the *laſt Judgement*, to the ſame effect, as *St. Paul* ſpeaks, *We ſhall judge the World*, and *we ſhall judge the Angels*; that ſeems to be but a ſmall matter, that deſerved not to be ſo ſolemnly uſhered in, with a *verily I ſay unto you*. Part 2. Matth. 19. 28.

For

Part 2. For after all, 'tis but in *a figurative sense* that *we* shall then *judge* the World, by approving the sentence of *Christ*, who alone shall be the *Judge*. Moreover, I know not why our Lord should restrain that judgement to the twelve *Tribes* of Israel, *judging the twelve Tribes of Israel*; for the Saints, as the words are taken, shall judge the *whole World*: even the *wicked* too. Wherefore it cannot be said, that the *Church* is to be understood by the twelve Tribes of Israel. Once more, the Saints shall judge *the World more* than they shall the *Church*; for besides their approbation of the sentence given against the *World*, they shall *bear witness* against them, which they shall not do in reference to the *Church*.

I do not find much more reason for another sense of this Text, which some of late have given it. They say the Time of the *Regeneration*, is the Time of the *Church* from Jesus Christ to the end of the World. That during all that time, for 1600 *years*, the *Apostles* have sat as it were on *Thrones*, to judge the *Church*, because we consult them, and have recourse to their *Oracles*. But, 1. 'Tis a strange *abuse* of words, to call by the name of *Regeneration* such corrupted times, as those of the *Church* for the last twelve hundred *years*. 2. 'Tis to take the words in a very *figurative sense* indeed, to call that which the writings of the *Apostles* do at this day, *sitting upon Thrones, and judging the twelve Tribes of Israel*. 3. Lastly, I know not why the twelve *Tribes of Israel* should come into this promise, and why *they only*; since they are altogether excluded from the Covenant; and are not governed by the writings of the *Apostles*. I confess then, that I find nothing therein but what is obscure.

But all is plain, if by *Regeneration* I understand

the

the happy Reign of Peace, and Righteouſneſs, and Charity. For the *Church* muſt be greatly renewed to reach that bleſſed ſtate. Then indeed, *the Son of man ſhall be ſat on the Throne of his Glory.* He ſhall then have the full Dominion; whereas now he reigns as it were but by halves: and after the end of this World, he ſhall reign no longer; for then *he ſhall have delivered up the Kingdom to God his Father.* If we ſuppoſe that then the raiſed *Apoſtles*, ſhall be at the head of the twelve converted *Tribes*, and ſhall govern them, and ſend their orders by them to the reſt of the *World*, according to which all other Governours throughout the Earth ſhall manage themſelves. If I ſay, this be ſuppoſed, no Text can be plainer. The word *Thrones* will then be taken in its natural ſignification, and to *Judge* will ſignify the *ſame*, as it doth throughout the Scripture, perticularly in the book of *Judges*, where we read that *Iepht*a, and *Sampſon*, and *Samuel*, judged *Iſrael* ſo many *years*. Laſtly, by this means we ſhall underſtand why the twelve *Tribes* of *Iſrael* are mentioned: 'tis becauſe the *Apoſtles* are to have a perticular care and overſight of them, as being their own People, although their authority ſhall be univerſal. I confeſs this ſeems to me moſt probable. Nevertheleſs I determine nothing, but ſuſpend my judgement. Part 2.

4. I leave it alſo as *doubtful*, *whether Ieruſalem ſhall be rebuilt*, to be the ſeat of *Chriſt's Kingdom*; to ſay the truth, as I believe that the *Iews* ſhall meet together in their own *Country*, I ſee no reaſon why they ſhould not rebuild the *City of Ieruſalem*. Which being rebuilt, will doubtleſs be the moſt illuſtrious *City* in the World; and if you will, the *ſeat* of the univerſal *Empire*; not of an *Earthly Monarchy*, that hath its *Armies*, *Tributes*, *Cuſtomes*, *Forts*, 4. Doubtfull Character. Whether Jeruſalem ſhall be rebuilt.

Part 2. *Forts*, and *Governours*, spread throughout the Earth; but it shall be the principal *seat*, whence shall flow the Orders and Oracles of *Jesus Christ*, whereby the whole *World* shall be governed.

5. Doubtfull Character. The duration of this Kingdom.

5. *Lastly*, I will not determine, *how long this Kingdom shall last*. *A thousand years* are expresst: oftentimes determinate *numbers* are put for indefinite. But I see no inconvenience will follow, if we take *that number* in its natural signification, and I am of that opinion.

After this *Reign of a thousand years*, there is a great Event to be brought about, set forth in these words.

Chap. 20.

V. 7. *And when the thousand years are expired, Satan shall be loosed out of his prison.*

V. 8. *And shall go out to deceive the Nations, which are in the four quarters of the Earth*, Gog *and* Magog, *to gather them together to battel; the number of whom is as the sand of the Sea.*

V. 9. *And they went up on the breadth of the Earth, and compassed the Camp of the Saints about, and the beloved City: and fire came down from God out of Heaven, and devoured them.*

What shall happen after the thousand years explained.

I see but *one sense* can be given to this: that you may comprehend it, you must know, that we are not to take those promises *of the conversion of all Nations*, and *of all men in particular*, in such a strict and rigid sense, as to admit of no exception. I have already told you, that the *Church* shall then as far exceed the World, and the Good the wicked, as now the World and the Men of the World do the Good. Therefore there shall then be *some* remaining people *not converted*. They shall be suppresst and kept under during the *thousand years*, and shall not molest either the Peace or Purity of the *Church*. But at the end of this *Period*, their numbers

bers ſhall be increaſt, and become very conſidera- Part 2.
ble. And before the end of the World, a cruel *perſecution* againſt the *Church* ſhall ariſe from them; and becauſe the number of *three and half* is fatal for *perſecutions*, 'tis not unlikely that *this* ſhall alſo laſt *three years and half* before the end of the World. During three *natural years* and half, the Sanctuary was ſhut up, and prophaned by *Antiochus*. For three *years* and half, *Jeſus Chriſt* preacht in an afflicted ſtate: for three *prophetical years* and half, the *two witneſſes* prophecied cloth-ed in ſackcloth: for three *prophetical days* and half, *i. e.* three *natural years* and half, theſe *two witneſſes* ſhould *remain dead* in the ſtreets of the *City*.

So to me it ſeems probable, that the *laſt Perſecution*, after the *thouſand years* of Reſt, ſhall laſt *three years and half*, and then may come *the Antichriſt* of *St. Irenaus*; whom I will ſo far honour, as to believe that *he* had learnt the Myſtery of this *laſt Perſecution* from ſome Apoſtolical Perſons, which he confounded with the reign of the *Apocaliptical Beaſt*, for 1260 *days*. Neither is it improbable, but that the Ring-leader of this *laſt Perſecution* may be a *Jew*: for there is no *mean* to be found among that People, they are all either very Good or very Bad. They who ſhall live when the *Jews* ſhall be *converted*, ſhall be able to Divine ſomething of it. For if they then ſee a remnant of obſtinate *Jews*, cantonize themſelves in ſome corner of the World, and reſiſt the general ſtream of *Converſion*, there will be ſome ground to believe, that this ſhall be the firſt bud of that *Great Rebellion*, which the Providence of God reſerves for the *end* of the *World*. And ſo it may be there ſhall ariſe a *Jew*,

Part 2. as *St. Irenæus* ſaid, pretending to be the *Meſſiah*, who ſhall perſecute the *Church*, and reign for *three years and half* before the end of the World, and be deſtroyed within a few days before the *laſt Judgement*: This ſhall be *the Diminutive of the great Antichriſt*, which ſhould not be confounded with the *Man of ſin*, of whom *Saint Paul* ſpeaks, nor with the *Beaſt*, in *Revel.* 13. nor with the *Woman*, *chap.* 17. nor with *Babylon*, *chap.* 18. The *Fathers* who lived near the *Apoſtles* time, it may be heard ſome diſcourſe of this, and that probably gave occaſion to the miſtake. This is the moſt that can be ſaid with any pretence of reaſon, to excuſe *St. Irenæus*, and thoſe of the *Ancients* who followed him, in the deſcription of *Antichriſt*. *Gog and Magog* are names borrowed from *Ezekiel*, which in my opinion do not ſignify the ſame People in both places. *Here* it denotes in general the Enemies of the *Church*. Nevertheleſs, I know nothing concerning it with any great certainty.

CHAP. XXV.

An Anſwer to the reaſons of the Anti-millinaries, *againſt the Reign of a thouſand years.*

According to the Method of a *Regular Diſputation*, I come now to anſwer the *Reaſons* of the *Anti-millinaries*. But moſt of them are ſo weak, that they hardly deſerve to be conſidered; but that the mention of 'em will ſerve as a *further proof*, to confirm the truth of our *ſeventh Period*. For 'tis a very good Argument for any opinion, to be ſupported

ported on the one hand by powerfull and weighty Reasons, and to be opposed on the other by weak and slender ones. Those *Gentlemen* have the plurality of voices on their side, and are doubtless men of worth and learning. 'Tis nevertheless true, that they have suffered themselves to be born down with the stream, without much minding it. Part 2.

1. *First*, they say, that the *Scripture* speaking of *Christ's second coming*, never speaks of any *other* than that, when he shall appear *in the Clouds of Heaven, attended with Angels and Archangels to raise mankind, and judge the quick and dead.* Where-as we suppose a kind of a clandestine coming of Christ, to settle a Kingdom upon Earth, which the Scripture knows nothing of: for it speaks of no future Kingdom of Christ, that is yet to be, save that which he shall have in Heaven, after the distribution of Eternal Rewards and Punishments. *Answer.* 1. These men suppose by this Argument, a *Kingdom of Christ* in Heaven *after* the last judgement; but there is no such Kingdom, neither shall there ever be any; on the contrary, *St. Paul* doth expressly tell us, that he shall then cease to reign, and *give up the Kingdom into the hands of his Father.* So that since we are assured from Scripture of Christs coming to *reign*, it must be *before* the end of the World; for the Kingdom of Christ the Mediator shall *then* be finisht. 2. 'Tis supposed in this objection, that the Scripture speaks of no more than *one* coming of Christ, which shall be accompanied with the voice of the Arch-angel, to summon the Dead to judgement. This is plainly to suppose the thing in Question: and those who have read the fore-going *Chapters*, with attention, and without prejudice, will still believe, that there

First Objection. Christ not to come, but at the day of judgment.

1 Cor. 15.

Part 2. is a *first coming of Christ*, and it may be *a first Resurrection*. 3. *Lastly*, who can be certain, that this coming of Christ, to establish his *Kingdom upon Earth*, shall not be in that manner, with the voice of an Arch-angel, and in great magnificence and Glory? Who can prove, that at that first coming of Christ he shall not *raise some of the dead*, as *St. John* seems expresly to have fore-told? all the little reasons pretended from Conveniency and Inconveniency, which are here alledged, will have much ado to resist the evidence of so expres a Text; and of that, *Matth.* 19. *Verily, I say unto you, that in the Regeneration, when the Son of man shall be sat on the Throne of his Glory, you shall also sit on twelve Thrones, judging the twelve Tribes of Israel.*

2. Objec. Christ is to remain in Heaven, till the end of the world.

2. The next thing alledged, is *that the Heavens are to contain* Jesus Christ *till the restitution of all things*. The restitution of all things, that they say is *the End of the World*; and so Jesus Christ must be confined to Heaven till the end of the world: and consequently, shall not come to settle a *Kingdom upon Earth for a thousand years*. If this were true, that Christ must stay in Heaven till the end of the World, might he not destroy his Enemies, give Peace to his *Church*, and govern it in Peace by his Prophets and Servants, without coming in Person from Heaven? Moreover, in case our Lord should for a short space come down from Heaven, to establish a *Kingdom for a thousand years*, and to give his seal to the *Conversion* of all *Nations*, by some glorious Apparition, returning back to Heaven immediately after; might it not be said, notwithstanding this, that the Heavens shall contain him till the end of Time? So *small* an interruption of his abode in Heaven could not hinder, but that the *heavens* may still be reckon'd the place of his *abode*.

Lastly,

Laſtly, how will they prove, that *by the Reſtitution of all Things*, the end of the World is to be underſtood? on the contrary, that end is repreſented as the *Overturning*, and not the Reſtitution of all things. The Heavens, the Stars, the Elements ſhall be burnt up, and deſtroyed by fire. 'Tis true, after this there ſhall be *new Heavens*, and *a new Earth*, but the Scripture doth more frequently deſcribe the end of the world, by an *univerſal confuſion*, and Overturning, than by the new Heavens which ſhall follow. And the *new Heavens* in moſt places of Scripture ſignify the *Renovation of the Church*, in its laſt Period of a thouſand years. So that I hardly make any doubt, but that by *the Reſtitution of all things*, *Chap.* 2. *Acts*, we are to underſtand the *Eſtabliſhment of the Church*, before the end of the World. Part 2.

3. The *third* Argument of the *Anti-millenaries* is this, *that ſuch a ſtate of Peace and tranquillity, as we promiſe to the Church, doth not at all agree with what the H. Scripture ſpeaks of the Perſecution and afflictions, that the Church and the Faithful are always to meet with in this World.* 1. Ought not this to be mutually granted, that the *whole* is to be denominated from the *major* part? for *ſix thouſand years* the Church was to be *perſecuted*, and in a low Condition; and in a *ſeventh Period*, ſhe ſhall have *Reſt*: And ſhall we count it ſtrange, that the Holy Ghoſt doth for the moſt part, ſpeaking of the ſtate of the *Church* here below, as a low and miſerable condition, and that he ſaith very little of her ſtate of Glory; ſince the difference between the *firſt* and *ſecond* ſtate, is as *ſix* to *one*? 2. I anſwer, that they ſuppoſe that which is *not true*, *viz.* that the Scripture ſpeaks of the *Church*, as being *alway* in a ſtate of ſuffering. On the contrary, *more places* can be brought wherein her *Proſperity* and *Peace* are promiſed, than

2. Argum. Peace and Proſperity are not to be the Lot of the Church.

Part 2. of those where she is threatned with *calamity and persecution*. We may see the truth of this in the preceding *Chapters*, where I have shown that *Empire*, and a *Kingdom*, *Peace*, and *Prosperity*, are promised to the *Church of Christ*, in such a manner as hath never hitherto been fulfilled.

2. Objec. When Christ shal come, the Church shall be most corrupt.

4. After this, they tell us, that when God describes *those Times, which shall immediately precede the end of the World*, instead of representing them as *a golden Age*, they are painted out as *an Age of Iron and darkness*. *Iniquity shall abound, the love of many shall wax cold; false Prophets and false Christs shall arise, they shall work signs and wonders, to deceive if possible the very Elect*. *The coming of the Son of man shall be as the days of* Noah. *When the Son of man shall come, he shall not find faith upon Earth*. And 2 *Ep. Thessal.* 2. *chap.* 'tis said, *the Lord shall destroy the man of sin, by the brightness of his coming*. But all this is grounded on a *false* supposition; *viz.* that there shall be *no other* coming of Christ, but for the last & final Judgement, which is not true: the coming of Christ here spoken of, is that to settle the Peace, and Glory, and Kingdom of his *Church*; and we may be certain, that this is meant in almost all the Passages, where the coming of Christ is spoken of. It is true, that when Christ shall come to destroy the *Antichristian Kingdom*, he shall not find true Faith upon Earth, that is, *very little* of it. Experience confirms this; for we are *now* in that very time. Farther, when Christ shall come the *third* and *last* time, for the last Judgment, it may well be, that there shall be a great scarcity of faith & piety in the World at that time: for *Gog* and *Magog* shall be increas't, there shall be a great seduction upon Earth, and a great affliction upon the *Church*. So that these *Prophecies* shall have their accomplishment whenever Christ comes.

Matth. 24. v. 12. 24. 27. Luke 18. c. 8.

They

They were fulfilled at his *first coming*, when he came in the flesh; for the *Church* was *then* exceedingly corrupted; and so at his *second coming*, when he shall come to destroy the *Antichristian Kingdom*: For in *our days*, there is a very great *corruption*, and shall be at his *third coming*; for at the end of the world, there shall be an *Insurrection* against the *Church*, and against the Son of God. Part 2.

5. It will farther follow, say these Gentlemen, that *the Hour and the day of Judgment would not then be unknown*, as our Lord J. Christ hath said *it* is. For if just after the fall of the *Antichristian Empire*, the reign of Christ for a thousand years must take place, we likewise know, that at the end of that Reign of a thousand years, shall be the day of Judgment. *First*, you must know, that our Lord J. Christ saith not, that the day of the last Judgment *shall be* always concealed: he only saith, that no man *then* knew it; *concerning that day*, saith he, *knoweth no man*. That depends on the fixing the time of the 1260 *years*, for the reign of *Antichrist*. Now no man knew for certain, at that time, when the 1260 *years* should begin. God did not permit that it should be well known, till *this last Age*, which is as also the *last* of the reign of *Antichrist for* 1260 *years*. Moreover, after having well fixt the Epocha of the *birth* of *Antichrist*, that we may discover his *end*, yet can we not thereby come to the exact knowledge of the *day of Judgement*. 1. Because we know not whether the *thousand years* of the reign of the *Church*, must *begin* just *at the end* of the 1260 *years* of the reign of *Antichrist*. We may say the contrary, without saying any thing that is improbable, that the *thousand years* are not to be computed, but from the compleat establishment of the *Kingdom of Christ*. 2. We cannot tell whether the *Period* of a thousand years is to be *exactly so much*, neither

5. Object. The day of Judgment would not then be unknown.

Part 2. neither more or less; for the H. Ghost is not so critical and precise, and often makes use of a round and certain number, to signify one that is uncertain, unless when he makes use of a *broken number*, as *three and half*; for then we cannot doubt, but we are to reckon *exactly* so much. So that these two things being always doubtfull, we can never know the precise time of the Judgement day.

6. Object. The world would then last a long while.

6. After this, they say, that *if the Church must reign a thousand years on Earth, the World is yet to last for a long time*, which is not likely it should, because the *Apostles* even in their days spoke of the end of the world as a thing approaching, and near at hand. *We are in the last times*, saith St. Paul. *The coming of J. Christ is at hand*, saith St. James. *My little children, It is the last time*, saith St. John. They ought to confess, that these passages make against them, instead of being for them. The *Apostles* called their Days, the *last times*, and the *last hour*, and yet almost two thousand *years* have passed since. Those Texts therefore must not be taken in too rigid a sense. We have spent *one Chapter* on purpose in this Book to explain those Passages.

2. Object. The Scripture speaks but of one Resurrection.

7. *Lastly*, they tell us, that according to the *Scriptures*, at the coming of our Lord J. Christ, *All the Dead must be raised at once, the Righteous and the Wicked*: which agrees not with the supposition of the *Millenaries*, who would make one part of the *Dead* to rise at the *beginning* of the reign of a thousand years, and the rest at the *end* of it. But how can any one say, that the Scripture saith that, when it speaks the quite contrary; that *one part of the Dead must rise first*, which is the *first* Resurrection; and that *the Rest of the Dead are not to rise till the thousand years are fulfilled*? There are some passages, 'tis true, wherein the Resurrection of the Good and

Bad

Bad is ſpoken of, as that which ſhall be at the ſame time; and ſo it ſhall accordingly be: for this *firſt Reſurrection* will be but of a *very few*, *viz.* of the Ancient *Martyrs*. The remainder of the Faithful ſhall not be raiſed, till the end of the World. *Many Dead* were riſen with *Chriſt*, when he roſe, and are certainly with him, body and ſoul in Heaven. Notwithſtanding this, the Scripture ſpeaks of the Reſurrection of *all the Dead*, as a thing deferr'd and adjourn'd to the *laſt Day*: becauſe one little Exception deſtroys not a general Rule. 'Tis ſtrange that theſe Gentlemen find ſo much difficulty in this firſt Reſurrection! Methinks they ſhould remember, the *many Saints who were raiſed with Chriſt*. Why may not Chriſt raiſe *ſome* of the New Teſtament *Saints*, at the coming of his *Kingdom*, as well as raiſe *ſome* of the Ancient *Patriarchs*, when he roſe from the Grave? However, notwithſtanding all that I have ſaid on this ſubject of that *firſt Reſurrection*, I once again declare, that I am not ſollicitous to decide it. Therefore I have and do again place it among thoſe things which are doubtful. I am informed, that the learned and famous Prof. Mr. *Witſius* of *Utrecht*, hath thought fit to declare his mind on this ſubject, in ſome *publick Lectures*. I am told, that he agrees with me concerning a great *change*, which is to be in the *Church*, before the end of the World, with reſpect to Manners, Union in Doctrine, and the ſpreading of the Chriſtian Faith, as well among the *Iews*, as among the Nations which as yet are *Pagan*. He is alſo willing, that the *Iews* ſhould hope to return to their own Land, and rebuild *Ieruſalem*. I would ask no more, and am more rejoy'd to meet with the concurrence of ſo *great a* man in that which is *Eſſential*, than I can be troubled that he differs from me, concerning that firſt Reſurrection;

Part 2.

De Tribubus Iſraelis, c. 9. §. 1. & cap. 11. §. 17.

Part 2. surrection: for I must acknowledge, that I meet with very great difficulties about it. But when I look upon it on that side, and in that manner, as I have represented it, I find it to be very probable: Nevertheless, I am far from being fully perswaded of the Truth of it, as I am concerning those *Articles* wherein we two agree.

These I think are all the Objections wherewith these Gentlemen oppose us. For I regard not what they say, when they tell us, *That this Reign of a thousand years is a Jewish vision*, a Fancy derived from the impure Fountain of their Traditions. This is to declaim, and not to prove. 'Tis not impossible but there may remain something that is good among the *Traditions* of the *Jews*; at least, *St. Paul* and *St. Jude* believed so. The *first* learnt from their Tradition the *names* of the *Magicians* of *Ægypt*, who opposed *Moses*; and likewise those words of *Moses*, *I exceedingly quake and fear*, which we no where read in the Old Testament. And *St. Jude* learnt from thence the combat of *Michael the Arch-angel* with the *Devil*, for the body of *Moses*; also the Prophecy of *Enoch*. They urge likewise against us a multitude of ancient and modern Authors. But I had rather give credit to *Justin Martyr*, and *Papias*, who might have seen *St. John*, than to all those who have wrote since. God hath his particular reasons, why he will not that the *Prophecies* should be understood in every *Age*.

FINIS.